A dictionary of the Suahili language

Krapf, Johann Ludwig

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A DICTIONARY

OF THE

SUAHILI LANGUAGE

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L. Krapf

A

DICTIONARY

OF THE

SUAHILI LANGUAGE

COMPILED BY THE

REV. DR. L. KRAPF

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY IN EAST AFRICA

WITH INTRODUCTION

Containing an Outline of a Suahili Grammar

LONDON

TRÜBNER AND CO., LUDGATE HILL

1882

INTRODUCTION.

In 1879, the Committee of the Church Missionary Society put forth a circular inviting subscriptions to a Dictionary of the Suahili Language, which their honoured and aged missionary, Dr. Ludwig Krapf, proposed to publish under their auspices. The work was entrusted to Messrs. Trübner & Co., Publishers, Ludgate Hill, with whom a contract was entered into by the Committee to take a certain number of copies.

While a few sheets remained in the press, the venerable compiler fell on his last sleep, leaving the great work of his holy and useful life incompleted; on his table lay a corrected proof sheet, as some of his latest thoughts before his sudden call had been devoted to what he deemed an important factor in the great enterprise of converting the Pagan tribes of East Equatorial Africa, all of whom spoke this language, or kindred dialects.

The Committee accepted as a solemn duty the task of completing the work in the manner, and on the lines, laid down by their revered friend, and resisted all suggestions to make changes. Such as the work was designed, and carried on by Dr. Krapf, such it is issued to the public. The Committee were perfectly aware of a difference of opinion existing between two schools of Suahili scholars—that of Zanzibar, and that of Mombása. They were also perfectly aware that Dr. Krapf was the first in this linguistic field, was a scholar of high European repute; they laid stress upon the fact, that the Dictionary was his, and that of his lamented friend Dr. John Rebmann, one of their honoured Missionaries, and they determined to accept the merits and demerits of the work, whatever they might be.

There may be a difference of opinion on the mode of rendering the language into a modified form of the Roman Alphabet, and the mode of spelling. Such differences have occurred repeatedly in dealing with other languages of Asia, Africa, America, and Australia. It is natural that each author should desire to have his own views carried out. Experience will decide upon a question, which is not one of principle but of practice. Those who have to make use of English, German, and French dictionaries of the same language, know that the inconvenience of a different transliteration of the same vocable only lies on the surface.

At any rate here is now something, where nothing existed at all. Had the life of Dr. Krapf not have been prolonged to the close of last year, the public would not have had the invaluable aid of his long experience in acquiring a knowledge of the word-stores of the language.

ROBERT CUST,

Honorary Secretary of Royal Asiatic Society, and Member of the Committees of Church Missionary Society and British and Foreign Bible Societies.

LONDON, *March* 24, 1882.

PREFACE.

It may be interesting to the student of Kisuahili to learn by what steps and under what circumstances this language, which is now taking its place among those which are written and printed, first emerged from the class of unknown and illiterate tongues.

In November of the year 1843, when the Mission in Abyssinia, with which I was connected, had been reluctantly abandoned, a vague report, concerning the Galla tribes inhabiting the equatorial region of Africa, which I heard while in Aden, determined me to sail directly in an Arab vessel along the coast in order to find them.

We passed Cape Guardafui, Ras Hafoon, Worsheikh, Mukdispa, Marka, and Barawa, and on Christmas Eve anchored in the estuary of the river Jub. The next day we reached the island of Kiama, where I had the very great pleasure of meeting with the Gallas of the tribe Dado.

Had it not been necessary for me to pay my respects to the Sultan of Zanzibar and Major Hamerton, H.B.M. Consul at that place, I should have decided to stay at Kiama and attempt a Mission among the Gallas on the main land.

From Kiama our vessel proceeded to Lamu, Malindi, and Takaungu, at which latter place I obtained important information.

At Takaungu I heard for the first time of the much-famed silver mountain Kilimandjaro, which subsequently was discovered to be a snow mountain. I was also told that there was a great sea beyond the country of Uniamuezi. Being then unable to conceive the idea of a great inland sea, I thought my informants spoke of a large river.

In Takaungu, too, I met for the first time the heathen Wanika, a people who at once appeared to me to be less savage and more accessible than the Galla tribes. When I arrived at the island of Mombas, where I was received very courteously by the authorities, the opinion I had formed was confirmed by what was told me of the Wanika who inhabit the surrounding hills on the main land. Indeed, I became convinced by what I saw and heard that Mombas was the place whence a Mission to the interior could be best commenced.

After having visited the islands of Wassin and Tanga, and the so-called Pangani-town, which is on the river Pangani, my wife and I arrived at Zanzibar about New Year's day, 1844. Here Major Hamerton kindly introduced me to the Sultan Said-Said, to whom I mentioned the object of my coming to East Africa, and my desire to settle at Mombas. His Highness at once gave me full permission to do so, and furnished me with a letter, addressed to all his Governors of the coast, charging them "to be kind to Dr. Krapf, who wishes to convert the world to God."

In May, 1844, we sailed for Mombas, and immediately on my arrival, I set myself to the study of the Kisuahili and Kinika languages, by means of the colloquial Arabic which I had learned in Egypt, Arabia, and Abyssinia. I also visited the Wanika tribes in the neighbourhood, and sought to establish friendly relations with their chiefs.

At Mombas I became acquainted with people from all parts of the coast and the interior. By intercourse with these, I became aware of the existence of a large family of languages (having a common base), which extends from the equator to the Cape of Good Hope.

This discovery deeply interested me, and induced me to investigate with great care the characteristics of Kisuahili, which I very soon found to be the key to all the dialects inland. The peculiarities of the language puzzled me for a long time, till at last it became clear that the whole of the nouns could be divided into eight classes, each having its own euphonical concord. Besides, I found that the South-East African mind distinguishes between the animate and inanimate creation, between the principle of life and death. These chief difficulties having been surmounted, Kisuahili showed itself as an easy and regularly formed language.

In 1845 I was able to send to Mr. Coates, the lay secretary of the Church Missionary Society — with which Society I had been connected since 1837 — an extensive vocabulary, and an outline of the grammar, with a translation of the Gospels of St. Luke and St. John. These little works were sent simply for the use of the Missionaries who were shortly to be sent out to join the East African Mission. The first of these who arrived was the Rev. J. Rebmann, who reached Mombas in June, 1846. While yet in England he made a copy of my manuscripts, and, during the long voyage of 140 days from London to Zanzibar, committed the whole of their contents to memory. This gave him a great advantage in mastering the language after his arrival in Mombas.

When I had despatched the above-mentioned works to London, I commenced the compilation of a large Dictionary in four columns, viz: English, Kisuahili, Kinika, and Kikamba; but as it proceeded, I found, as did Dr. Carey in India under similar circumstances, that my plan was too comprehensive, and so I suppressed the Kikamba column. This was the Dictionary to which Mr. Rebmann referred when he wrote, " To-day I continued to write out the Kisuahili and Kinika-English Dictionary, which was commenced before we left Mombas and settled in Rabbai Mpia. It is no work of my own, but only a different arrangement of the larger Dictionary of Dr. Krapf, carried out in English, Kisuahili and Kinika." (*Church Miss. Record*, February 1849, p. 29.)

Unfortunately this Dictionary, which I, on my departure from East Africa, had left in the hands of Mr. Rebmann, was destroyed by the white ants. When Mr. Rebmann had mastered the language a little, he added to the Dictionary, which I had begun before his arrival in Mombas, by communicating to me new words he heard among the people. His own attention was, however, chiefly given to the Kinika, of which he compiled a large Dictionary on the basis of my own Kinika work. This work of Mr. Rebmann is in the possession of the Church Missionary Society, and is well worth publication.

I regret that I had not seen and read the scattered manuscripts of this great work, as I should not, in the year 1876, when I edited Mr. Rebmann's Kiniassa Dictionary, have made in the preface the desultory remark, " except the excellent translation of St. Luke in Kisuahili (which was printed in July and August, 1876) and Kiniassa Dictionary, Mr. Rebmann has brought to Europe nothing of any great value in regard to Philology."

In the year 1860 I gave my Kisuahili Dictionary in four manuscript volumes to the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission at Ribe; but whether he has enriched the work by the addition of new words I do not know.

The above sketch will show how the foundations of Kisuahili lexicography and Grammar were laid. What I had written on the latter subject was printed in Tübingen by Ludwig Friederich Fucs in 1850, under the title of "An Outline of the Elements of the Kisuahili Language." The Kisuahili vocabulary, which was the precursor of my Dictionary, was likewise printed the same year by the same press, together with vocabularies of five other dialects—viz: Kinika, Kikamba, Kipokómo, Kihiáu, and Kigalla.

When Mr. Rebmann and I were at work in Africa, there was no such demand for Kisuahili books as would justify a large expenditure in printing works of the magnitude of this Dictionary. Since then, however, a great change has taken place. The Church Missionary Society has greatly enlarged the area of its work in East and Central Africa, and other Missionary Societies have joined it in the field.

The scientific and commercial enterprise of Europe has also found a large opening for activity in the land. So, now, the linguistic work which was prepared with so much labour and care in other days, can no longer be withheld from the public. Even after careful revision, with the advantage of later information and experience, what is now put forth is not as complete as I could wish. But our successors will, doubtless, from time to time, supplement our work with such additions and modifications of words as have not up to the present time come to my knowledge.

Before I conclude this preface, I must add a few words in reference to the Handbook of the Suahili language, which Dr. Edward Steere, Missionary Bishop for Central Africa, has edited, 1870 (and the second edition, 1875). He states in the preface, p. 4, "When Bishop Tozer arrived in Zanzibar at the end of August, 1864, the only guides we had to the language were the Grammar and Vocabulary of Dr. Krapf, and his translation of part of the book of Common Prayer. During Bishop Tozer's visit to Mombas in November, he made a copy of a revised vocabulary belonging to the Rev. J. Rebmann. However, although one cannot estimate too highly the diligence and linguistic ability displayed by Dr. Krapf, and the patient sagacity of Mr. Rebmann, we soon found that, owing partly to the fact of their collections having been made in the dialect of Mombas, and still more to the confused and inexact style of spelling adopted unfortunately by both, their works were of scarcely any use to a mere beginner.

"I soon after procured copies of the manuscript vocabularies collected by Mr. Witt and Mr. Schultz, then representing the firm of Oswald and Co., in Zanzibar."

"P. 5: During Mahommed's sickness I completed the 'collection' from Dr. Krapf, with the help of the vocabulary collected by the late Baron von der Decken and Dr. Kersten, and of that collected by the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission, both of which I was kindly allowed to copy.

"P. 9: Only three weeks before leaving I had the advantage of consulting two large manuscript dictionaries compiled by Dr. Krapf, and brought to Zanzibar by the Rev. R. L. Pennell. I was able to examine about half the Suahili-English volume, with the assistance of Hamis wa Kayi, enough to enrich materially my previous collections, and to show how far even now I fall short of my first predecessor in the work of examining and elucidating the languages of Eastern Africa. There remains for some future time or other hand the examination of the rest of Dr. Krapf's dictionary, &c."

When I read these remarks for the first time, I was highly surprised that the learned and zealous Missionary Bishop on one hand should praise the diligence and linguistic ability of Dr. Krapf, and the patient sagacity of Mr. Rebmann, and on the other hand should state that the works of both Missionaries were scarcely of any use to him or to Bishop Tozer. It is manifest to every reader that this statement of Dr. Steere is, to say the least, self-contradictory. I have, however, no wish to pick a quarrel with the Bishop, though the attitude he takes toward the Missionaries will for ever remain a great mystery to me. The Bishop used Kisuahili collections compiled by other Germans, *e.g.*, Mr. Schultz and Baron von der Decken, and yet their German orthography did not discourage him from using their works—besides, Baron von der Decken was in the possession of my works before he went to Africa. I met him at Mombas, in 1862, when he conversed with me about some points of my "Grammatical Outline and Vocabulary of Six East African Dialects," and also on my "Travels and Missionary Researches during Eighteen Years, in East Africa," printed by Mr. Trübner, in London.

Indeed, if I were compelled to strike the balance between my Dictionary and Dr. Steere's Handbook, I should have to state that the form of the book is the Bishops, while the essence of the Grammar and of the Dictionary are in the main my work, nor does Dr. Steere's statement quoted above contradict this. I readily give him the credit of the arrangement, especially as he has so ably and with so much pains utilized my materials. I was much annoyed, it is true, on first reading the book, and considered it plagiarism; but the candid way in which the Bishop spoke in the preface of Mr. Rebmann and myself, showed me that it was not so. I esteem him also for his missionary zeal, and especially for the extent to which he has furthered the science of philology in East Africa.

As to the orthography of the language of South-Eastern Africa, the best plan would have been, if the standard alphabet of Dr. Lepsius had been adopted from the beginning, especially after all the great societies of Europe and America had subscribed to that alphabet and pledged themselves to co-operate in its promulgation and adoption. And no doubt this step would have taken the bull by the horns (as one of the Secretaries of the Church Missionary Society wrote to me), and put a stop to all future orthographic quarrels. I am sure the orthography of Dr. Steere, Krapf, and Rebmann, and of all other Suahili writers, will and must be absorbed in course of time by that universal alphabet. What confusion must arise, if the University Mission at Zanzibar, the Church Missionary Society's agents at Frere Town and in Uganda, the Free Methodists at Ribe, the Scotch Mission near Lake Nyassa, and the London Society near the Lake Tanganika, would have their separate orthography! Or will any of the local leaders of these Societies and their stations be so presumptuous as to declare in a high-handed tone: "My orthography is the correct one, and ought to be adopted by all who have now or shall have in future to reduce East African languages?"

In like manner I protest against all Suahili translations of Scripture which claim a title to superiority, because they have been made by individuals exalted in their secular position. Why not rather allow every one to contribute his individual mite of lexicographical, grammatical, and translational work, which will in course of time bring about in East Africa the same linguistic perfection which has been attained in other continents by continuous and persevering activity.

With these remarks I may conclude this preface, only adding that the Outline of

Suahili Grammar has been abridged from its original form in order to be appended to this Dictionary for the convenience of the learner.

Regarding the form of the Dictionary critics will especially find fault with the frequent repetition of words which occurs at various places, and with an orthography which is not uniform everywhere. A word may be written with the letter *f*, at another place you may find it written with *v*, or it may be written promiscuously with *z* or *s*, or *j* or *ch*. The author was of opinion, that the book was not only destined for English students, but also for those of other nations who are less accustomed to English pronunciation. Besides, I bore in mind that my successors in East Africa will issue other editions, which will be improved extensively after many points have been in the mean time elucidated and cleared up. A standard Suahili Lexicon must not be expected in the present century.

Lastly, let me express this one hearty wish, that, under the Divine blessing, this volume may be of material aid in the spread of Christianity and Christian civilization in Central and Southern Africa. May it also help in forming a great chain of mission stations which shall unite the East and West of Africa. This has been an object of the author's most earnest desire since 1844, and I would fain entail this object on all missionaries who are sent to Africa now or hereafter.

Nearly the half of this chain has been happily inaugurated by the stations established in Mpuapua (Mpwapwa), Kagei and the kingdom of Uganda, from which no great distance intervenes to the Livingstone or Congo river, which, being a vast water-way, seems destined to facilitate the accomplishment of this undertaking.

I would here offer a practical suggestion—namely, that as the Kisuahili is the most cultivated of the dialects in this part of Africa, and is, moreover, spoken from the equator southwards to the Portuguese settlements of Mozambique, it should be made to supersede, as much as possible, the minor dialects inland which are spoken by only a small population.

Mount Kadiaro, for example, has a population of about 15,000 souls. Shall the Missionary compile a dictionary and grammar, and make a translation of the Bible in this limited dialect? He may translate one or two of the Gospels as a beginning; but I should advise him to introduce Kisuahili books, and by means of schools, in which their own dialect is taught for a time, to make the people familiar with Kisuahili as their literary language. There would be no difficulty in this, as the people will be glad to learn Kisuahili for the purpose of intercourse with the coast. It is true that the variety of these multitudinous dialects presents peculiar attractions to the philologist, but for practical purposes it is very desirable that their number should be diminished.

For the best and most original dialect of Kisuahili itself, the people of Patta, Lamu, Malindi, Mombas, and Tanga claim pre-eminence over the inhabitants of Zanzibar and Pemba. And it must be admitted that the Kisuahili spoken at Zanzibar has a very large infusion of Arabic and other foreign words. The Mombassians, therefore, consider the dialect of Zanzibar as the "manéno ya Kijingajinga," *i.e.*, the language of ignorant people, or of newly arrived slaves and other foreigners (*vide:* "mjinga").

In translations and grammatical works it is a rule of modern philology that all such foreign words should be rejected, and, wherever possible, only indigenous words should be used. It was on this ground that Mr. Rebmann, to the end of his life, objected to translations of the Scriptures in the Zanzibar dialect. He considered that dialect

to be low and vulgar, and often expressed a wish that the purer expressions used in Mombas, Lamu, and Patta, might be substituted for it.

I, too, once held the same objection; but latterly it occured to me that the Zanzibar dialect was not without usefulness, as it is spoken by a very large number of people along the coast, and also affords to the translator the resource of being able to adopt at will an Arabic word when in difficulty for a proper expression in Kisuahili.

Finally, I cannot forbear paying a tribute of respect and gratitude to his Highness Said-Said, the first Sultan of Zanzibar, and to all his successors; to Major Hamerton, Col. Pelly, Col. Playfair and Dr. Kirk, H.B.M. Consuls at Zanzibar; to the American Consul, Mr. Waters, and those who succeeded him. All have shown great kindness to the Church Missionary Society's Mission in East Africa from the beginning to the present day. May God reward them abundantly!* I have, also, to acknowledge my being under a special obligation to the Rev. R. H. Weakly, for having taken the trouble to look through the English portion of this Dictionary, in which he has corrected the Arabic and such phrases as were not strictly English.

To the Church Missionary Society I wish to repeat my warmest thanks, which I have on several occasions publicly expressed to them, for the kindness I have received during my eighteen years' connexion with them—first in Abyssinia, and subsequently in the Equatorial region—which kindness they have now evinced again by the liberality with which they have agreed to pay the expenses of printing this Dictionary.

* Among the above-mentioned benefactors I ought not to forget Lord Aberdeen, then Her Majesty's Foreign Secretary, who most kindly sent me, through Major Hamerton, a letter of recommendation to His Highness the Sultan of Zanzibar.

THE COMPILER.

KORNTHAL, NEAR STUTTGART, WURTEMBERG.

July 28, 1881.

AN OUTLINE OF GRAMMAR

OF THE

SUAHILI LANGUAGE.

A Grammar of any Language has to treat: First—Of the Form and Sound of the Letters (Phonological Part). Secondly—Of the Different Parts of Speech, or of the Different Sorts of Words (Etymological Part). Thirdly—Of the Right Disposition of the Words in Sentences (Syntactical Part).

PART I.

PHONOLOGY.—*Form and Sound of the Kisuahili Language.*

CHAPTER I.

THE ALPHABET.

(*a*) CAPITAL LETTERS.

A, B, Ch, D, Dz, E, F, G, Gh, Gn, H, I, J, K, Kh, L, M, N, O, P, Q, R, S, Sh, T, Th, U, V, W, Y, Z.

(*b*) SMALL LETTERS, *and mode of pronouncing the Capital and Small Letters.*

a *is to be pronounced as* a *in father, far, papa.*
b *as* b *in black, bare.*
ch „ ch *in church, chin, child, cherry.*
d „ d *in bed, do, die.*
dz „ dz *in* mudzo (mudso *or* mudzo), *in the Kinika word* mudzo, *good.*
e „ e *in let, met, get, every, hen;* ê *as in fête, or chair.*
„ f *in fine, fire, and like the German v.*
g „ g *in gave, gate, glory, give.*
gh *represents the Arabic* غ (ghain).
gn *and* ng *represents the Amharic letter* gnăhās, *or the French* gn in regner (*to rule*).
h *as* h *in hand, hat.*
i „ i *in caprice, and = ee in feet; short, like* i *in pin, pity, little.*
j „ j *in just, John, joy, joke, join; sometimes it is pronounced more like* dy *in Galla, softer than* dsh *in German—e.g.* dyaba (*to be strong in Galla*), *is pronounced like the German* djaba; dshaba *would be too harsh.*
k *as* k *in kind, kitchen, kalendar.*
kh *represents the Arabic* kha (خ) *or German* ch—*e.g.*, ich, *I myself;* kochen, *to cook;* loch (*a hole*); *in Suahili,* kh *may be written by* h, *not by* k—*e.g.*, rokho, *may be written* roho, *not* roko.
l *as* l *in long, lip, London.*
m „ m *in mamma, man.*
n „ n *in no, night, never.*
o „ o *in globe, notice, boy, and short, like in not, hot, pot.*
p „ p *in pen, pepper, paint;* p *has sometimes an aspirated or explosive sound—e.g.*, pepo, *much wind* (p'epo).
q „ q *in words having the Arabic letter* ق *for that letter—e.g.*, áqili *instead of* ákili, *understanding;* qâf *instead of* kâf *in Arabic.*
r „ r *in robber, river, ring, to raise.*
s „ s *in sun, Sunday, save. It must not be identified with the English* z, *which is* = dz *or* tz *in German, whereas the English* s *is* = *the German* ss.

sh *as* sh *in shilling, shield,* sch *in German, or like the Arabic* schin (ش).

t „ t *in ten, mat, hat.* T *and* s *are very often used in the dialect of Mombas, where* j *and* ch *occur in the dialect of Zanzibar.*

th „ th *in think. This sound represents the Arabic* ط *, and may be written* th *or* t; *whereas the Arabic* ظ *may be written* th *or* z. *The letter* çad ص *, may be written* s *or* ç, *whereas* dhād ض *, ought to be written* dh *or* d. *Dr. Steere in his Handbook, p. 9, thinks that all these sounds may be replaced by a z, which exact grammarians will scarcely admit.*

u „ u *in rude, full, bull, or = oo in tool.*

v „ v *in very, view, love, every.*

w W *is to be pronounced like Arabic* و *, or like German* w. *The English* w *is, according to Professor Rothwell's Grammar, p. 18, to be considered as a vowel, and not as a vowel and consonant; therefore the English* w *cannot properly be introduced into the Suahili—e.g., the English* w *in the word we is properly* = uih, *or in went* = uent, *consequently it is no pure* w *like in German or Arabic.* W *is in English a double* u *and was formerly written* uu *and not* w, *as Rothwell states.*

y „ y *in yonder, year, young. The people of Lamu pronounce* y *in words, which the Zanzibar dialect pronounces with a dash, like* j *or* ch*—e.g.,* najúa *in Kiamu;* nayúa, *I know, from* ku yúa *or* ku júa, *to know.*

z „ z *in zeal, lazy, razor;* z *is the Arabic* ز *, wherefore all the words which are written in Arabic with* ز *, must be written with* z *in English and Suahili.*

The compound letters tch *or* tsh, *may be expressed by the English ch; words which you will not find under* ch, *you will find under* j *in the Dictionary.*

A perfect alphabet of any language is to contain only such a number of letters which is precisely equal to the number of simple articulate sounds belonging to that language. For this reason we have omitted x, *which may be rendered by* ks *or* gs. Ph *may be given by* f, *as the Italians write—e.g.,* Filosofia *for philosophy.*

It is a great pity that the "Standard Alphabet," which the Church Missionary, the London Society, the Bible Society, and most of the Missionary Societies in Europe and America have recommended in 1854 to their agents for adoption in foreign lands, has not been universally introduced in East Africa, as by this means the confusion of Orthography would have been radically obviated; but, on the other hand, we must not misconceive the disadvantages which this universal Alphabet would involve. (1) *The great number of letters with diacritical marks will alarm those who are beginning to learn a language.* (2) *The casting of new types requires a great outlay, and* (3) *the great advantage which natives who study English or any other European language derive by using the usual Alphabet in the old way, would be lost, as many letters would be omitted or modified by the "Standard Alphabet."*

As to myself, I much regret not having chosen the Amharic Alphabet for the great family of languages to the south of the Equator. As I was the first European who reduced Suahili to writing, and as there was then no universal alphabet compiled, I might easily have chosen Amharic, as I have done in the case of the great Galla nation which surrounds Abyssinia, and which already possesses the greater portion of the Bible in the Amharic character, which would evidently suit the Suahili better than the Roman. The only disadvantage would be, that you cannot write the Amharic, or Ethiopic letters so quickly as you can write the Roman. A second disadvantage for a European would be that he would have to learn an alphabet entirely new to him.

However, whilst deploring my not having introduced the Amharic Alphabet into Suahili, I have never regretted having rejected the Arabic mode of writing, which is too imperfect and too ambiguous for writing Suahili in a correct manner. True, if John, the present Emperor of Abyssinia, should accomplish his gigantic plan of conquering and annexing all the Galla tribes from the frontiers of the present Abyssinia down to the river Gojob (or Jub), and to Kaffa, situated under the 4th degree of north latitude, the influence of Amharic would become immense. But this plan will probably remain a dream which the Coptic priests have put into the Emperor's priest-ridden heart.

Finally, I may observe, that Mr. Rebmann, like most of Southern Germans, has confounded frequently the letters b *and* p, d *and* t,*—e.g.,* daba daba *for* tapa tapa, *to shiver, to tremble* (kua béredi). *The student must bear in mind this incorrect orthography, and must look for the meaning of a word under the letter* T *if he does not find it under* D, *and vice-versâ. There are many words in Mr. Rebmann's manuscripts which require a closer examination; but I did not think it right to leave out such words, though they are inexplicable at the present stage of our knowledge of Suahili. These words will no doubt give occasion for future examination, to ascertain their correct meaning.*

CHAPTER II.

DIPHTHONGS AND ACCENTUATION.

Properly speaking, there are no diphthongs in Kisuahili, as two vowels, which stand at the end of a word have the sound of a diphthong, and appear to form one syllable, yet are really pronounced as two syllables, of which the first vowel has the accent. On hearing such a word for the first time, one thinks his ear hears the sound of a diphthong, but on closer examination one finds it otherwise—e.g., in the words babai *or* mamai *(his father or his mother), the vowels* ai *are heard like one syllable, consequently there appears to be a diphthong; but if one pronounces* ai *distinctly—i.e., every letter separately and clearly, one will not hear one syllable and sound, but two. The same is the case if one hears the words* "ame-m-sikiai," *he heard him, or* "nimésehau," *I have forgotten, or* "*Teita,*" *a country in the interior, or* "*Kiwoi,*" *a celebrated chief of the Wakamba—one supposes at first that one hears the diphthong sound of* ai, *or* au, *or* ei, *or* oi, *but if one pronounces the letters properly and distinctly, one will give up the idea of there being diphthongs in Kisuahili.*

As to the accent, we must direct the learner first of all, to the Dictionary, which in most cases will show him the proper mode of accentuation. In general, the accent rests on the penult, or penultimate, with dissyllables and trisyllables, or with polysyllables on the antepenultimate. Monosyllables, of course, present no difficulty—e.g., ku pá, ku vá, jú. *Words with two syllables*—síku, *day;* máma, *mother;* pénda, *to love. Words with three syllables*—uróngo, *a lie;* niúmba, *a house;* mtánga, *sand. Words with three or more syllables*—ónia, *to show;* fánia, *to make;* gawánia, *to divide; but there are many exceptions from this rule—e.g.,* ku takáta, *to be clean;* mtóro, *the robber;* ku tangulía, *to precede;* amedáka, *he desired;* ku oniésha, *to show one;* babayángu, *my father.*

Words derived from Arabic and other foreign languages, retain their original accent—e.g., ku kúbali, *from the Arabic* kábala, *to receive;* tháhabu, *gold.*

It is very necessary for the student to notice carefully the position of the accent, as this has great influence on the proper meaning of a word —e.g., kóndo *means strife or quarrel, whereas* köndö *signifies sheep.* Tŏă *or* toăa *means to take, but* ku tóa, *to bring or put out, to deliver; and* ku túa *to put down, to rest, and* ku tŭa *or* ku chŭa *(Kiúnguja) to set—e.g.,* júa lá tua, *the sun is setting.*

CHAPTER III.

ON ELISION, CONTRACTION, ADDITION, REDUPLICATION, EXCHANGE OF LETTERS.

1.—*Elision, or Ejection with the compensation of another letter, takes place in the formation of concrete and abstract substantives—e.g.,* mpénzi, *the beloved one, a friend, from the verb* ku pénda, *to love;* mapénzi *or* upénzi, *love. In other words, elision is not attended by the compensation of another letter, but the mode of pronunciation shows that an elision has taken place—e.g.,* b'ana, *master, is for* bŭána; m'otto, *fire, for* mŭotto; m'ezi, *month, for* mŭezí, *pl.* miézi, miotto. *The elision ought to be indicated by putting an apostrophe over the place where the letter has been elided.*

2.—*Contraction takes place in words in which two vowels of the same kind coincide—e.g.,* mangalío, *look, sight, for* maangalio, *from* ku angalía, *to see, to look;* mándíshi *for* maandishi, *from* ku andíka, *to write, writing.*

Contraction takes place most frequently when a preposition or verb or conjunction is connected with a pronoun—e.g., pamoja nai, *together with him, for* pamoja na yée, *with him, or* pamoja na sui, *with us, for* pamoja na suisui; pamoja nánui *and* pamoja nao, *for* na nuinui, *with you, and* náo *for* na wáo, *with them.* Ame-ni-pigá-mi, *he has beaten me, for* ame-ni-piga mimi.

Furthermore, contraction is used in the suffixes of many nouns—e.g., babai *for* babayakwe, *his father;* mkéwe, *his wife, for* mkewakwe; nduguye, *his brother, for* nduguyakwe.

3.—*Addition of a letter takes place before a vowel—e.g.,* ku-mu-óna *for* ku-m-óna, *to see him;* muóni, *the observer, for* móni.

4.—*Reduplications of syllables for the purpose of giving intensity to the meaning of the word, are frequent—e.g.,* kijelejele *or* kigelegele, *a shrill scream uttered as a sign of joy;* maji, maji, *water, water = wetness, very humid.*

5.—*Exchange of letters occurs sometimes—e.g.,* ku pígoa *and* píboa, *to be beaten;* ku tafúti *and* ku tafíti, *to seek, to examine. This may, however, be ascribed to the various dialects.*

PART II.

ETYMOLOGY.—*Treating of the different Parts of Speech—the Article, the Noun, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction and the Interjection.*

CHAPTER I.

ON THE ARTICLE.

There is no Article in the Suahili Language.

CHAPTER II.

ON THE NOUN.

In Kisuahili, as well as in the cognate dialects, the whole work of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters of words, subject to grammatical rules. Now, as euphony is evidently one great object to which these languages are subservient, and as this is secured by the frequent recurrence of similar letters and syllables producing an easy and agreeable transition from one word to another, this peculiarity, upon which the whole grammar depends, and which may be considered as the crux grammaticorum *in the South-East African languages, has, with some propriety, been termed "The Euphonic or Alliteral Concord." Euphony has certainly its share in explaining this peculiarity, but a philosophic linguist will scarcely rest satisfied with this explanation. The true cause of this peculiarity must lie in the deeper recesses of the South-East African mind, which distinguishes between animate and inanimate, between rational and irrational beings, between men and brutes, and between life and death.*

As a chief inspires his tribe with life and order, and as detached lofty mountains in East Africa rise over the extensive plains and serve as landmarks to the caravan leader in the dreary wilderness, so the South-East African languages have a tendency to forming separate families, or classes of nouns, which govern the whole grammatical edifice; therefore the noun has the precedence, and all the other parts of speech are, as it were, its dependents, or camp-followers. Every noun belongs to a particular class, and this classification is recognized by the various initial forms, which put the noun's grammatic monarchy or chieftaincy upon the verb, the adjective, and all the other parts of speech. If it is true that external conditions do contribute towards realizing the qualities of which any nation is capable, or for which it is internally prepared and disposed, we must say, that the physiognomy of South-East Africa, in social, geographical, and other respects, must have aided the development and cultivation of the language, in the manner which distinguishes it from Asiatic and European languages, which are chiefly inflected languages. The nearer a noun approaches life, which pervades the whole creation in various gradations or modifications, the more nobly, I might say, a noun is treated by the East African languages—e.g., m'tu mzúri ameangúka, *a handsome man is fallen, but* mti mzúri umeangúka, *a handsome tree is fallen, and* niúmba zuri *or* nzúri imeanguka, *a handsome house is fallen.* Niúmba *has no life at all, whereas a tree* (mti) *has life, and shows it by growing and giving fruits, but man* (mtu), *belongs to the rational and animate creation, hence this form is different from* mti *in the verb.*

Perhaps many philologists of Europe will complain of what they may call the deficiencies of the Suahili family, but we think that this very contrast is the beauty of these Africanic languages, which will aid the East Africans in bringing them to their ultimate destination, as our own languages have been subservient in leading us to the destiny which God's providence has intended for us.

CHAPTER III.

GENDER OF THE NOUNS.

There is no gender in Kisuahili. If the masculine gender must be distinguished from the feminine, different words distinctive of the sexes are to be used, e.g., b'ana, *master;* m'ana, *mistress;* mvulána, *young man;* msijána, *young woman, girl;* jimbi *or* jogólo, *cock;* kuku, *hen; or the adjectives* múme *(male) and* mke *(female) must be added e.g.,* mana mume *(male child), a son;* mana mke *(female child), daughter;* Mzúngu múme, *a European man;* Mzúngu m'ke, *a European woman;* gnómbe múme, *a bull;* gnómbe m'ke, *a cow.*

CHAPTER IV.

CLASSIFICATION OF NOUNS, OR TABLE OF CONCORDS.

Instead of giving many rules on the various nouns or substantives, we have represented them in Tables I. to V., which, if committed to memory, will carry the learner through most of the difficulties which may stand in his way.

From the form of the nouns given in the table we may be justified in dividing all nouns into prefixed, in part prefixed, and non-prefixed nouns. The words mtu, mto, mukóno, kitu, ulími *are prefixed nouns in the singular and plural, whereas* kasha *and* jiwe *are only in part (in the plural) prefixed, and the nouns* simba, ngúo, uharibifu, utukuffu, nti, niumba *are non-prefixed. It must be observed that common people or slaves somtimes use a prefix in the plural where none is used in correct language—e.g., slaves say* wagnómbe *(cows) and* wabuzi *(goats) instead of* gnombe *and* mbuzi.

It must also be observed, that with those nouns which have no distinct prefix in the singular or plural, the deficiency of number is made up in the noun governed (nomen rectum), *or in the dependencies of the governing noun* (nomen regens), *e.g.,* kondō wame kuffa, *the sheep died;* ngúvu za Mungu, *the powers of God;* mbuzi ya babai, *the goat of his father;* mbuzi za babáze, *the goats of his fathers;* nguo za ndugu zangu, *the clothes of my brethren.*

I.

Table of Concords.

Suahili Nouns or Substantives *may be arranged or represented in eight classes, which may be divided into three divisions :—*

(*a*) Prefixed Nouns in the Singular and Plural.
(*b*) In Part-prefixed Nouns in the Singular and Plural.
(*c*) Non-prefixed Nouns in the Singular and Plural.

Class I.—*The nouns of which begin with* m, *and signify animate or living beings, e.g.,* m'tu *(man), plural* wátu *(men).*

Class II.—*The nouns of which begin with* m, *but are not the names of living beings. They are prefixed in the singular or plural, e.g.,* m'ti, *a tree, pl.* miti; m'to, *a river, pl.* m'ito; mkóno, *hand, pl.* mikóno.

Class III.—*Nouns which have no prefix in the singular or plural, and which do not belong to living beings, e.g.,* niumba, *a house, pl.* niumba, *houses.*

Class IV.—*Substantives which have no prefix in the singular, but prefix* ma *in the plural, e.g.,* néno *(word) pl.* manéno *(words)*; kasha *(chest), pl.* makasha *(chests).*

Class V.—*Substantives having the prefix* ch *or* ki *in the singular, and* vi *in the plural, e.g.,* cheti, *a passport, pl.* vieti; chéo, *measure, pl.* vieo; chombo, *a vessel, pl.* viom'bo; kiwanda, *a workshop, pl.* vivanda; janda, *finger. pl.* viánda.

Class VI.—*Nouns beginning with* u *in the singular reject* u, *in the plural, if a consonant follows the* u, *e.g.,* utépe, *a band, a fillet, pl.* tépe; unu elle, *hair, pl.* nuelle, *hairs*; upanga *(sword), pl.* panga *(swords)*; ukúta *(stone wall), pl.* kuta; *but if a vowel follows the* u, *the plural is formed into* ni, *e.g.,* uimbo *(song), pl.* nimbo *(songs). But it must be observed that there are also nouns which put* ni *before the plural, e.g.,* ufa *(a crack), pl.* niúfa, *cracks;* usso *(face, countenance), pl.* niusso, *faces;* úta *(a bow), pl.* niúta *or* máta; uzío, *a hedge made in the sea to catch fish, pl.* niuzío; útu, *a cause, has* niutu *in the pl. (causes). It must also be observed that the noun* ua *(flower) changes the plural to* maúa *(flowers)*; úo, *a*

sheath, forms likewise maúo; umbu (*sister*), *forms* maumbu (*sisters*); úngo (*a round flat basket used in sifting*) *has* maúngo *in the plural, whilst* ushanga (*a bead*) *has* shánga, *beads*; uwingu (*heaven*) *has* mbingu *in the plural*; ,wingu *is a cloud*, mawingu, *clouds*; ubáu, *a plank, forms in the pl.* mbáu; *and* ubávu (*a rib*) *has* mbávu; ubawa, *a wing feather, has* mbáwa; ulimi, *tongue, forms* ndími *in the plural*; wáraka (*a letter*) *has* niáraka.

Class VII.—Máhali, *place, pl.* muáhali (*occurs seldom*).

Class VIII.—*The infinitive of verbs, in connexion with the preposition "*kua*," is frequently used to form substantives, e.g.*, kúfa, *to die, hence* kufa *or* kuffa kuanga, *my dying, my death, let to die, in, or with, or from me*; kúfa kua baba, *the dying of the father;* kudako kuako, *to desire from thee = thy desire*; kuja kuakwe, *his coming*; kuja kuetu, *overcoming.*

II.

Second Table.

Showing the Agreement or Concord of Adjectives, Pronouns, Suffixes *of Nouns, &c., with the Various Classes of the Substantives.*

1.—*A good man of the land*, mtu (*man*), muéma (*good*) wa (*of*) n'ti (*land*) ya (*of*) Waarabu (*the Arabs*), *pl.* watu wema wa n'ti za Wazungu, *good men of the lands of the Europeans;* mtumke muóvu *or* mbáya (*a bad woman*) hána (*has no*) áda (*custom*) ngéma *or* njema (*good*).

2.—Simba *or* gnombe wazúri wote wame uáwa ni (*or* na) Wagallas, *lions or cows beautiful all* (*all fine lions and cows*) *have been killed by the Gallas;* simba wa nti hi (*the lions of this land*) wakāli sana (*are fierce very, are very fierce*); gnombe wa Wakuávi ha-wa-hesabiki, *the cattle of the Wakuavi are not counted, are innumerable.*

3.—Mténde wa muarabu (*the date tree of the Arab*) ni (*is*) mti muema (*a good tree*) si mbóvu (*not bad*); mitende hii iote ya Waarabu) *all these date trees of the Arabs*) si mibóvu (*are not bad*) laken ni mema (*but good*).

4.—Niumba ya Mzungu huyu ni njema sana, laken niumba za Wagalla ni mbóvu (*the house of this European is very good, but the houses of the Galla are bad*).

5.—Kitu changu hiki ni chema, laken vitu viáko hivi (hivio) si viema, *this my thing is good, but these your things are not good;* vissu viote hivi si vikáli, tua-daka ku-vi-nóa, *all these knives are not sharp, we must sharpen them.*

6.—Kasha langu hili wala jema, wala bovu, kua sababu hi siwézi ku-li-úza, *this my chest is neither good nor bad, therefore I cannot sell it;* makasha háya ióte ni mangápi? *how many are all these chests?*

7.—Ubàtu *or* utassa huu ni wema, si ubóvu, laken batu huo ni bovu; *this vial is good, not bad, but those vials are bad.*

8.—Ukúni, *a piece of firewood;* kúni, *pieces of firewood;* kuni hizi za Mvita hazi-teketéi, *these pieces of wood of Mombas do not burn*, ni mbóvu, *they are bad.*

9.—Ndipo mahali pangu, ni pema si pabovu, *this indeed is my place; it is good, not bad.*

10.—Kú fa kua watu wema wote ni kwema, si ku bóvu, kama kua watu wabáya, *the dying of all good men is good, not bad, as is the case with bad men.*

III.

1.—Mtu apenda maji, na maji yatóka mbali, na watu wa-ya-tukúa (maji) kua mitungi niumbani kuào, *man likes water, and the water comes from far, and the people carry it in jars to their houses.*

2.—Ukúni wateketéa wema, wa-m-faa mtu, kua sebabu hi mtu a-u-penda sana, *the wood burns well, it is of use to man, therefore man likes it.*

3.—Niumba ya mfalme inateketéa, na niumba za watu wangi zimeteketézoa, na mfalme ali-i penda niumbayakwe mno, laken watuwakwe hawaku-zi-penda niumba zao, *the house of the King was burnt, and the houses of many people have been consumed, and the King had liked (it) his house very much, but his people did not like (theirs) their houses.*

4.—Kitu hiki kimetendeka ni nduguzangu, laken mimi siku-ki-penda, *this thing was done by my brothers, but I did not like it.*

5.—Witu viangui vióte wimeiboa laken muivi ame-vi-rúdisha, *all my things were stolen, but the thief gave them back.*

6.—Kasha hilo limeangúka, laken babayangu ame-li-inúa, *that box fell down, but my father lifted it up;* la angúka, *it falls.*

7.—Makasha yangu yote yamewásili, nami nimeya-pata katika ameri na salama, *all my boxes arrived, and I got them securely and safely.*

mtu apenda-ye, *the man who loves him* (mtu).
mtu apendá-o, *the man who loves* (*the wood,* ukuni).
mtu apendá-lo, *the man loves* (*the* kasha, *box*).
mtu apendá-cho, *the man loves* (kitu, *the thing*).
mtu apendá-yo, *the man loves* (ngúo, *the cloth*).
mtu apendá-zo, *the man loves* (niumba, *the houses*).
mtu apendá-vio, *the man loves* (witu, *the things*).

IV.

1.—*The man whom I love,* mtu ni-(m)-pendai (*or* mtu ambai kuambo na(m)penda).
2.—*The word which I love,* neno nipendá-lo (*or* neno ambalo kuamba napenda).
3.—*The thing which I love,* kitu ni (ki) pendá-cho (*or* kitu ambacho kuamba napenda).
4.—*The things which I love,* vitu ni (wi) pendá-vio (*or* vitu ambavio kuamba napenda).
5.—*The house which I love,* niumba nipendá-zo (niumba ambayo kuamba na(i)penda).
6.—*The houses which I love,* niumba nipendá-zo *or* ni (zi) pendá-zo (*or* ambazo kuamba napenda).
7.—*The stones which I love,* mawe nipendá-yo (*or* ambayo kuamba na(ya)penda).
8.—*The fire which I love,* motto nipendá (*or* ambao kuamba na(u)penda).
9.—*The place which I love,* máhali nipendá-po (*or* mahali ambàpo kuamba napenda).

1.—*The man whom thou hast loved,* mtu ulio-(m) penda (*or* ambai kuamba ali-m-penda).
2.—*The word we have loved,* neno túlilopenda (*or* ambálo kuamba tuali-lo-penda).
3.—*The thing which they have loved,* kîtu walicho penda (kitu ambacho kuamba walipenda).
4.—*The things we love,* witu (tu)-(vi)-pendá-vio *or* wilivio tuapenda (*or* ambavio-kuamba tuapenda)
5.—*The thing he shall or will love,* kitu ataká-cho-penda (*or* ata-kuja (ki) penda).
6.—*The house he shall love,* niumba ata-penda-yo.
7.—*The houses he will or shall love,* niumba ata-penda-zo.
8.—*The words he has loved,* maneno alio-ya-penda (*or* maneno ambáyo kuamba alipenda).
9.—*The fire he loved,* motto alie-u-penda.
10.—*The thing he does not love,* kitu ambacho kuamba hapendi (*or* hakupenda, *which he has not loved*).

V.

Table representing the Various Classes of Nouns, their Government in the Genitive Case, and their Euphonical Preformatives of Verbs.

1.—Mtu wangu wa niumba waja, amekuja, atakuja, ajäye, *my man of the house comes, came, shall come, is coming.*
2.—Múili wa mtotowangu waffa, umekuffa, utakuffa, ufao, *the body of my child dies, died, shall die, is dying.*
3.—Kiti cha niumbayangu chaangúka, kimeangúka, kitaangúka, kiangukácho, *the chair of my house falls, fell, shall fall, is falling.*
4.—Kasha la ungawáko lajáa (*or* linajáa, limejáa, litajaa, lijaálo), *the box of or with thy flour is full, was full, shall be full, being full.*
5.—Niumbayákwe ya màwe yafáa, (ifaa,) imefáa, itafáa, ifaáyo, *his stone-house is useful, was useful, will be useful, being useful.*
6.—Niumbazítu za mawe zafáa, zimefaa, zitafáa, zifaázo, *our stone-houses are useful, were useful, will be useful, being useful.*
7.—Mahalipénu pa maji papéndoa, pamepéndoa, patapéndoa, papendoápo, *your water-place is liked, was liked, will be liked, is being liked.*
8.—Wituviáo viapatikána, vimepatikana, vitapatikana, vipatikanávio, *their things are got, were got, will be got, being got.*
9.—Makasha yangu yája (*or* yanája, yamekúja, ya takúja, yajáyo), *my boxes come, came, will come are coming.*

VI.

Table showing the use of the Infixes of a Verb, of the Demonstrative Pronouns, and the Mode of Salutation.

He loves me, a-ni-penda (*or* a-ni-pendá-mi).
He loves thee, a-ku-penda (*or* a-ku-pendá-we).
He loves him, a-m-penda (*or* a-m-pendá-e).
He loves us, a-tu-penda (*or* a-tu-pendá-sui).
He loves you, a-wa-penda (*or* a-wa-pendá-nui).
He loves them, a-wa-penda (*or* a-wa-pendá-o).

NEGATIVE.

He does not love me, ha-ni-pendi (*or* ha-ni-pendí-mi).
He does not love thee, ha-ku-pendi (*or* ha-ku-pendi-we).
He does not love him, ha-m-pendi (*or* ha-m-pendí-e).
He does not love us, ha-tu-pendi (*or* ha-tu-pendi-sui).

He does not love you, ha-wa-pendi (*or* ha-wa-pendi-nui).
He does not love them, ha-wa-pendi (*or* ha-wa-pendí-o).

Thou lovest me, wewe wa-ni-penda (*or* wewe wa-ni-pendá-mi).
Thou lovest thyself, wewe wa-ji-penda.
Thou lovest him, wewe wa-m-penda.
Thou lovest us, wewe wa-tu-penda.
Thou lovest them, wewe wa-wa-penda.

He shall or will love me, ata-ni-penda; *negative* hata-ni-penda.
He shall or will love thee, ata-ku-penda; *negative* hata-ku-penda.
He shall or will love him, ata-m-penda; *negative* hata-m-penda.
He shall or will love us, ata-tu-penda; *negative* hata-tu-penda.
He shall or will love you, ata-wa-penda; *negative*, hata-wa-pendá (*or* hata-wa-penda-nui).
He shall or will love them, ata-wa-penda; *negative*, hata-wa-penda (*or* hata-wa-pendá-o).

From this table we see, that the Infixes are as follows: sing. ni (*me*), ku (*thee*), m (*him*), *and* mu *before a vowel; pl.* tu (*us*), wa (*you*), wa *them.*

The Suffixes are: *sing.* mi *or* mimi (*me*), we *or* wewe (*thou*), e *or* yée (*him*); *pl.* sui *or* suisui (*us*), nui *or* nuinui (*you*), o *or* wao (*them*).

Demonstrative Pronouns.

1.—*This man*, mtu huyu; *pl. these men*, watu hawa.
That man, mtu yulé (huyo); *pl. those men*, watu walé *or* hawalé (háo).
2.—*This word*, neno hili; *pl. these words*, maneno haya.
That word, neno hilo, *or* lile, *or* hilile; *pl. those words*, maneno hayale (*or* yale hayo).
3.—*This house*, niumba hi, *or* hii; *pl. these houses*, ni-umba hízi.
That house, niumba hiile, *or* hiyo; *pl. those houses*, niumba hizo, hizile, *or* zile.
4.—*This thing*, kitu hiki; *pl. these things*, witu hivi (hivio).
That thing, kitu hikile (*or* kile, *or* hicho); *pl. those things*, witu hivile, *or* vile.
5.—*This fire*, motto hu (huu); *pl. these fires*, miotto hii.
That fire, motto hulé; *pl. those fires*, miotto hiyo.
6.—*This tree*, mti hu, *or* huu; *pl. these trees*, mito hii.
That tree, mti húo, *or* ule; *pl. those trees*, miti hiyo, *or* miti ile.
7.—*This place*, máhali hapa.
That place, or *those places*, mahali pale, *or* mahali hapo.
8.—*This song*, uimbo hu (huu); pl. *these songs*, nimbo hizi.
That song, uimbo ule; *pl. those songs*, nimbo zile.
9.—*This goat*, mbuzi huyu; *pl. these goats*, mbuzi hawa.
That goat, mbuzi huyu; *pl. those goats*, mbuzi háo.
10.—*This chest*, kasha hili; *pl. these chests*, makasha haya.
That chest, kasha hile; *pl. those chests*, makasha yale.
11.—*This dying*, kufa huku.
That dying, kufa huko, *or* kule.

Modes of Salutation.

1.—*In the morning, before or at day-break:* kuna kuja, *or* kume kaja, *or* kuna kwisha kuja
2.—*On meeting after day-break in the morning:* Ujeléwe, *how hast thou rested or slept?*
Resp.—Náwe ujeléwe? *and hast thou slept* (*well*)? mjeléwa? *have you slept* (*well*)?
Resp.—Tumejeléwa (*address to many persons*) *we have slept* (*well*).

3.—*At or about noon:*
Za mtana? *what state of the day?*
Resp.—Ni béri, uamba záko, *it is well, what is thy state? lit., what is thy saying? from* ku amba, *to say. Hence,* jambo, *pl.* mambo, *state, what hast thou to say?*
Or resp. Tuambazangu ni ngéma, *our state is good.*

To many persons.

Muambá-je? *How do you do? What do you say?* Muhali gani? *What is your state?*
Resp.—Tuambazetu ni ngema, *or* tu wazíma, *our state is good, or we are alive.*
What is thy state? what dost thou say? wa ambá-je?
Resp.—Ngema, náwe wa ambá-je, *well what dost thou say, or how dost thou do?*

4.—*General Terms:*
Uháli gani? *what is thy state?* njema, *it is good;* je wéwe, *and thou?* *or* na wéwe, *or* una wewe? *or* je yako, *or* je záko?
Is the state well? yambo (jambo) sana? nawe hujambo sana? *are you quite well? or lit., is nothing the matter with you?*
Resp.—Haliyangu ngema, kama lulu (*like pearls*) kama marjáni (*like coral*), kama fethaluka (*like red coral*).
Or, hujambo? *are you well?* Resp.—Si jambo, *I am well* (hajambo *means, he is well, or* hajambo kidogo, *he is not very ill, or he is a little better*).

Nami yangu ngema (*or* nami-zangu) *or* si jambo si jui yáko *or* zako, *I do not know your state?*

5.—*On Parting in the Evening.*

Kuna kútua, *the sun has set.*

Resp.—Ku lituelle, ninende nikalále, kua heri ya Muigni zimgu.

6.—*On Departing.*

Adieu! kua heri (*in happiness*).

Resp.—Kua heri ya ku onána (*in happiness of meeting again*), kisha tuonáne, *or* tuta kuja ku onana, Mungu akipenda, *may we meet again in happiness, please God.*

7.—*Salutation of Slaves or Inferiors.*

Nashika móu Bana, *or* Muigni, *or* Muána, *or* Mu-unguána, *lit., I seize or embrace your feet. Oh Lord, Oh Possessor, Oh Lady, Oh Noble* (=nashika mukono, *or* magu=*I reverence you very humbly*). *The* Resp. *of the superior is*= ai, *or* marhaba, *well. Then the slave says*= nimekwisho shikamóu, *I have made my reverential bow.*

Hujambo niumbani? *or* uhali gani niumbani? *How are you in your house? How is your household, meaning your wife, children, and servants?* Resp.—Njema. *It is not proper to inquire about the health of the wife or woman.*

CHAPTER V.

ON THE POST-PREFIXES OF THE NOUN.

Kisuahili is destitute of what we call declension of the substantives in other languages. It expresses the various relations of the cases by a separate monosyllabic particle, which we may call a post-prefix, to render it distinct from the prefix of the noun mentioned in the preceding chapter. The foundation of the post-prefix is the letter a, *which undergoes a modification according to the class of nouns to which it has reference in the table of concords. It is probable that the infinitive Kisuahili verb* kúa *has been resolved into* ku (*to*) *and* a (*be*), *so that the post-prefix would appear to be a kind of relative, e.g.,* wa = *he who is. But as regard must be had to the laws of euphony and relation or harmony with the governing noun, these post-prefixes must be of various euphonical forms, which see in the table of concord.*

Exemplification.

M'tu wa Uzungúni, *a man of Europe; pl.* wátu wa Uzungúni.

Muárabu wa Méseri, *an Arab of Egypt; pl.* Waárabu wa Meseri.

Mukóno wa múili, *the hand of the body; pl.* mikóno ya muili.

Usso wa Muhindi, *the face of a Hindu; pl.* niusso za Wahindi.

Mto wa nti, *the river of a country; pl.* mito ya nti.

Wáraka wa wáli, *the letter of the governor; pl.* niáraka za wali.

Kitu ja roho, *a thing or matter of the spirit; pl.* vitu via roho.

Jina la mfalme, *the name of the king; pl.* majina ya mfalme.

Neno la kuelli, *the word of truth; pl.* manéno ya kuelli.

Kazi ya baba, *the work of the father; pl.* kazi za baba.

Niumba ya máwe, *the house of stone; pl.* niumba za mawe.

Máhali pa raha, *the place of rest; pl.* muáhali mua raha.

Unuelle wa kitoa, *one hair of the head; pl.* nuelle za kitoa, *the hairs of the head.*

Simba wa Mungu, *the lion of God; pl.* simba za Mungu.

Ulími wa mtu, *man's tongue; pl.* ndími ya watu.

Chanda cha mukono, *the finger of the hand; pl.* viánda via mukóno.

Chombo cha Waarabu, *the vessel of the Arabs; pl.* viombo via Waarabu.

Utu wa vita, *the cause of the war; pl.* niútu ya vita.

Uharibivu wa niumbayakwe, *the destruction of his house; pl.* uharibivu wa niumbáze, *the destruction of his houses.*

Kú fa *or* kuffa, *to die;* kuffa kuangu, *my dying or my death.*

The post-prefixes might also be called the characteristic signs or particles of the genitive or possessive case.

It must also be observed that there is no necessity for introducing cases or declensions of nouns into Kisuahili. The nominative, being the case which expresses simply the name of a thing, or the subject of a verb, has no characteristic mark. The genitive case is clear by the particles which we have termed post-prefixes. The dative or appropriating case, when it can be expressed, is rendered by a preposition; e.g., nime kuenda kua wali, *I went to the governor. In general, the dative is not required, but rather the accusative or objective case, toward which all transitive verbs have a tendency, e.g.,*

nime-mu-ambía wali, *I spoke to the governor, lit., I said or told the governor.* Nime-m-pa wali kitu, *I gave the governor a thing.*

The accusative and nominative may easily be recognized by the connection of the words which the writer or speaker wishes to express.

The vocative case is only used in a solemn address made to God or men; e.g., êwe Mungu! ewe sultani! *O God! O king!* Ewe *is abbreviated from* wewe (*thou*); ee wéwe, *O thou; pl.* égnui watu, *O ye men! ye men there!*

The ablative case is formed by means of prepositions, if we may call them by this term. Mua *or* miongonimua *means "from;" e.g.,* nimekúbali mukonimuake, *I received it at or from his hand, lit. in hand from or of him*—mukonó-ni-muakwe; miongonimua mfalme, *from the king, lit.,* miongo (*side, part*), miongoni, *in the side or part,* mua, *from—in the side or part from the king.* Muóngo *means properly "a decade of ten days," or, as in Kinika, "time," "part;" e.g.,* miróngo miiri, *two parts or times of ten, two decades = twenty;* mi, róngo mihátu, *thirty, &c.* Ni *is used with verbs; e.g., he was beaten by his brother,* amepígoa ni ndugúye. Ni *signifies also the locative case; e.g.,* niumbá-ni, *in the house;* niumbanimuangu, *in my house;* niumbani-pangu, *near my house;* niumbani, kuangu, *to my house.*

CHAPTER VI.

ON THE DERIVATION OF NOUNS.

(*a.*) Derivation of Concrete Nouns or Substantives.

1.—*By means of the participle, as*—

Apendai, *he who loves = the lover, e.g.,* mtu apendai mali, *the man who loves property = the lover of property = a covetous man.*

2.—*By a kind of second participle,* e.g.:*—

Mtenda kázi, *a man making work = a working man or workman.*

Muháribu niumba, *one who destroys a house = a destroyer of a house or houses.*

3.—*By a form which subjects the last radical to a change or to an augment of letters, e.g.:*—

Mpénzi wa Mungu, *lover of God* (ku penda).

Msémi wa manéno, *speaker of words* (ku sema).

Mfúni wa mpúnga, *the reaper of rice* (ku fúna).

4.—*By the augmented form:*—

Msemáji, *speaker;* msomáji, *reader;* muombaji (*or* muómvi), *the beggar* (ku ómba, *to beg*). *This form implies in many cases the idea of contempt.*

(*b.*) Derivation of Abstract Substantives.

1.—*Abstract substantives are derived from verbs by means of a change of the last radical, and by the application of the plural prefix* ma *or the singular prefix* u:—

Pato la mali, *obtaining or acquisition of property* (*from* ku pata, *to obtain, to acquire*); pendo la fetha, *love of money* (ku penda); somo la juo, *the reading of a book;* maamzi, *judgment* (ku amúa, *to judge*); maneno, *talk* (ku nena); mafúno, *reaping* (*lit., reapings*), mafunáji; masemáji, *talking;* mapaji, *givings' gifts;* uharibivu (ku háribu), *destruction;* upunguvu (ku pungúka), *want;* utúma, *slavery* (mtúma, *a slave*); ufungúo (ku fungúa, *to open*), *key.*

2.—*Abstract substantives derived from concrete nouns, e.g.:*—

Ubána, *lordship, from* bana, *lord, master.*

Ufalme, *kingdom, from* mfalme, *king.*

3.—*Abstract substantives derived from adjectives:*—

Ukúba, *greatness, from* kúba, *great.*

Ujáje, *littleness, from* jaje, *little.*

Thus the Kisuahili forms easily substantives which signify character, quality, office, employment, state, condition, action, habit, dominion.

4.—*Substantives signifying instrumentality, agency, locality:*—

Muiko wa ku pikía, *a spoon for cooking = kitchen-spoon;* jombo *or* kidúde ja ku pigia, *instrument to beat with = beating instrument, e.g., hammer;* mahali pa ku andikia, *place for writing = writing office;* jembe ja ku limía, *spade.*

5.—*The infinitive of verbs in connection with the preposition* kua *serves also to form substantives, e.g.:*—

Kuja kuangu, *my coming;* kuffa kuákwe, *his death, lit., to die in, with, or from him;* ku daka kuako, *thy desire;* kuffa kuetu, *our dying;* kuffa kuao, *their death.*

In concluding this chapter we would notice the word muegni *or* muigni *which deserves the special attention of the learner, as this word is most useful for translating abstract ideas and combinations of European languages into Kisuahili.* Muegni *signifies: possessing, having, possessor, proprietor,*

* *Cfr. the constructive mood in Isenberg's Amharic Grammar, p. 70. The form* m *before a verb possesses both the characters of substantive and verb.*

e.g., muegni mali, *the possessor of property;* muegni ku penda mali, *the lov er of property;* muigni rehema, *the possessor of mer cy = merciful;* muegni thambi, *possessor of sin = sinner;* muegni ku júa háya náni? *lit., the possessor to know this who is he = who knows this? who is the knower of this? you see, there may be by this jack-word formed adjectives and concrete substantives. Note "I" and ego means in Kikamba* gnie *or* ignie, *consequently* muigni *means the "I" or ego of anything = possessor.*

CHAPTER VII.

ON THE VERB.

The verb, next to the noun, being the most essential part of speech, we must dwell on it at this place, reserving the adjectives, numerals, pronouns, &c., to subsequent chapters.

General Remarks on the Verb.

1.—*A verb is defined to be a word which signifies to be, to act, or to suffer.*

2.—*Verbs are considered to be of three kinds, active, passive, and neuter.*

(*a.*) *The active verb, which is also called transitive or objective (as the action passes over to the object), expresses an action, which implies an agent, and an object acted upon.*

(*b.*) *The passive verb expresses a suffering or receiving of an action, and implies an object acted upon, and an agent by which it is acted upon.*

(*c.*) *The neuter verb expresses neither action nor passion, but being, or a state of being. As its effect does not pass over to any object, it is also called intransitive.*

3.—*Auxiliary or helping verbs are those by the help of which verbs are principally conjugated. The paradigm will show how far there is occasion for the application of auxiliary verbs in Kisuahili.*

4.—*In point of quality verbs are divided into perfect and imperfect. We shall see how far this division may be applied in Kisuahili.*

5.—*To the verbs belong number, person, mood, and tense.*

(*a.*) *Kisuahili has but two numbers, singular and plural. There is no dual as in Arabic.*

(*b.*) *Each number has three persons as in English.*

(*c.*) *The mood consists in the change which the verb undergoes to signify various intentions of the mind.*

The moods in Kisuahili are as follows:—

(*a.*) *The infinitive mood, which expresses a thing in an unlimited manner, without any distinction of number or person; e.g.,* ku néna, *to speak;* ku fánia, *to make. The sign or particle of the infinitive is* ku; *e.g.,* ku penda, *to love. It appears to us very improper to write* kupenda, *as if it were one word, but* ku penda, *as in English "to love," and in German* zu lieben. *At all events the lexicographer and grammarian must separate the particle from the verb, when writing for foreigners who wish to learn Kisuahili, whereas the natives know how to pronounce their mother-tongue, and may write and read* kupenda *as one word if they choose. We must never forget the difference between a grammar and a translation: the former is for foreigners, the latter for natives; just as there is a great difference between the mere translation of any text and the explanation of it.*

(*β.*) *The imperative mood, which is the simplest form of the verb, expresses order, request, exhortation, command, &c.*

(*γ.*) *The optative or potential is expressive of wish, liberty, permission, obligation, possibility, condition, &c.*

(*δ.*) *The subjunctive mood expresses uncertainty, or conditionality of a thing.*

(*ε.*) *The participle, which is a certain form of the verb, and participates not only in the properties of a verb, but also in those of an adjective and of the concrete substantive.*

6.—*If we consider the conjugation of a verb to be the regular combination or arrangement of its several numbers, persons, moods, and tenses, we can speak only of the existence of one conjugation in Kisuahili; but if we regard the various modifications or derivations arising from the various significations of the simple or original verb, we must assign to the Kisuahili verb a number of conjugations or derivations.*

(*a.*) *The simple, original form; e.g.,* ku penda, *to love.*

(*b.*) *The causative form, which generally changes the last radical and augments it by the added form* sa *or* za *or* sha; *e.g.,* pendéza, *to please;* ku pungúa, *to diminish*—ku pungúza, *to make to grow less;* ku fánia *to make, but* ku fániza, *to cause to make;* ku takáta, *to be clean*—ku takassa, *to make clean.*

(*c.*) *The objective or dative form, which inserts* i *or* e *before the last radical letter of the verb, and intimates that the action of the verb is performed for or against a person. The preposition, which other languages would require, is thus included in the form of the verb itself; e.g.,* ku-m-patía (*from* ku pata, *to obtain*), *to make him obtain, to procure for him;* ku toka, *to go forth*—ku-m-tokéa, *to go or come out to him = to appear to him;* ku letta, *to bring, to send*—ku lettea, *to bring or send to or for a person*—ku lettéwa, *to have brought or sent to one.*

(*d.*) Reflexive *form, which prefixes the syllable* ji; *e.g.,* ku ji-penda, *to love oneself.*

(*e.*) *Reciprocal form, which affixes* na *to the root-verb; e.g.,* ku pendána, *to love one another.*

(*f.*) *The iterative or reduplicative form, made by inserting* le *or* li *between the two last radical letters; e.g.,* ku témbea, *to walk about;* ku tembeléa, *to go to and fro, to ramble; to love or favour one by predilection;* ku lía, *to weep*—ku lilia, *to condole with one by lamentation.*

It will suffice to have noticed the principal forms or modifications of the verb. The student must always consult the dictionary, if he is doubtful about the real meaning and form of a verb.

7.—*There are two voices, the active and the passive. The reflexive and reciprocal derivations can have no passive, from the nature of their signification. The passive voice is formed by putting* o *between the last radical letters; e.g.,* ku pendoa, *to be loved. Other insertions of more letters will be noticed in a particular section or chapter. Dr. Steere writes the passive,* péndwa, *but* o *seems to me preferable, at least in the dialect of Mombas* (péndoa), *and in Kinika,* ku hénsoa, *to be loved.*

8.—*Properly speaking, we do not meet with irregular verbs, but there are some monosyllabic verbs, also a few defectives, and some apparently impersonal verbs, of which we shall treat in the sequel under this head.*

9.—*Lastly, we must say a few words on the tenses of the Kisuahili. Tense is the distinction of time, which, strictly speaking, is limited to the present, past, and future.*

Indicative Tenses.—Present.

Present indefinite	(mimi) napenda, *I love.*
Present imperfect	(mimi) nipendai *or* (mimi) ninapenda, *I love, or I am loving, I am about to love.*
Imperfect . .	(mimi) nimekúa nipendai, *I was loving.*
Perfect . . .	(mimi) nimependa, *I have loved.*
Past perfect . .	(mimi) nalipenda, *I loved, or had loved.*
The narrative past	(mimi) nikapenda, *and I loved.*
The future tense	tapenda (*or at Zanzibar,* nitapendá), *I shall love.*
Imperfect . . .	takúa nipendai, *I shall be loving.*
Perfect . . .	takúa nliopenda, *I shall have loved.*

CHAPTER VIII.

PARADIGM OF THE REGULAR VERB, CONJUGATED IN ALL ITS MOODS AND TENSES, AFFIRMATIVELY AND NEGATIVELY.

Root.—Penda, *love, or do love* (*Imperative sing.*).

(*a.*) Infinitive Mood.—Ku penda, *to love.* Negative.—Kutóa ku penda, *not to love* (*or* kuto penda *in Kiunguja*).

(*b.*) Indicative Mood.—Present (Indefinite) Tense.

Affirmative. *English.*	*Kisuahili.*	*Negative.*
	SINGULAR.	
1. *I love*	(mími) napenda.	*I love not* (mimi) sipéndi.
2. *thou lovest*	(wéwe) wapenda.	(*thou*) *lovest not,* wewe hupéndi.
3. *he loves*	(yée) apénda *or* yuwa penda.	(*he*) *loves not,* yee hapéndi.
	PLURAL.	
1. *we love*	(suisui) tuapénda.	(suisui) hatupéndi.
2. *you love*	(nuinui) muapénda.	(nuinui) hampéndi.
3. *they love*	(wao) wapénda.	(wao) hawapendi.

Present Imperfect Tense.

Affirmative.

	SINGULAR.	
1. *I am loving, or I who love, or I loving*	mimi nipendai.	*I am about to love, I am loving:* mim ninapenda.
2. *thou art loving*	wewe upendai.	wewe unapenda.
3. *he is loving*	yee apendai.	yee anapenda.
	PLURAL.	
1. *we who love*	suisui tupendáo.	tunapenda.
2. *you loving*	nuinui mpendáo.	ninapenda.
3. *they who love or are loving*	wao wapendáo.	wanapenda.

There is no negative in this tense.

Present Perfect Tense.

I have loved, &c.

	Affirmative.	*Negative.*
	SINGULAR.	
1. *I have loved*	nimepénda.	sikupenda.
2. *thou hast loved*	umepénda.	hukupenda.
3. *he or she has loved*	amependa.	hakupenda.
	PLURAL.	
1. *we have loved*	tumependa.	hatukupenda.
2. *you have loved*	mmependa.	hamkupenda.
3. *they have loved*	wamependa.	hawakupenda.

Past Perfect Tense.

	SINGULAR.	
1. *I had loved*	nalipenda, *or* naliki, *or* nliki penda.	sikupenda, *or* sili *or* salipenda.
2. *thou hadst loved*	walipenda (uli *or* uliukipenda).	hukuli *or* hulipenda.
3. *he, she, it had loved*	alipenda (*or* aliakipenda).	halipenda.
	PLURAL.	
1. *we had loved*	tualipenda (tuali tuki).	hatuali *or* katualipenda.
2. *you had loved.*	mualipenda (mualimki tuki).	hamuali (*or* hamli) penda.
3. *they had loved.*	walipenda (wali waki tuki).	hawalipenda.

Past Imperfect Tense.

I was loving.

	SINGULAR.	
1. *I was loving*	nalikua (nlikua) nikipenda.	sikua nikipenda.
2. *thou wast loving*	ulikua ukipenda	hukua ukipenda.
3. *he was loving*	alikua akipenda.	hakua akipenda, *&c.*
	PLURAL.	
1. *we were loving*	tualikua tukipenda.	
2. *you were loving*	mualikua mkipenda.	
3. *they were loving*	walikua wakipenda.	

FUTURE PRESENT INDEFINITE TENSE.

I shall or will love.

Affirmative.		*Negative.*
	SINGULAR.	
1. *I shall love*	tapenda (*or in Kiung.* nitapenda).	sitapenda.
2. *thou wilt love*	utapenda.	hutapenda.
3. *he, she, or it will love*	atapenda.	hatapenda.
	PLURAL.	
1. *we shall love*	tutapenda.	hatutapenda.
2. *you will love*	mtapenda.	hamtapenda.
3. *they will love*	watapenda.	hawatapenda.

FUTURE PRESENT IMPERFECT TENSE.

I shall or will be loving.

	SINGULAR.	
1. *I shall be loving*	takua nikipenda *or* nipendai (*or* takúa muegni ku penda).	sitakúa nikipenda.
2. *thou wilt be loving*	utakua ukipenda *or* upendai.	hutakúa ukipenda.
3. *he shall be loving*	atakua akipenda *or* apendai.	hatakua akipenda.
&c.	*&c.*	*&c.*

FUTURE PRESENT PERFECT TENSE.

I shall have loved.

Affirmative.

SINGULAR.	PLURAL.
1. *I shall have loved,* takúa nliopenda.	1. *we shall have loved,* tutakúa tulio penda.
2. *thou wilt have loved,* utakúa uliopenda.	2. *you will have loved,* mtakúa mlio penda.
3. *he will have loved,* atakúa aliependa.	3. *they will have loved,* watakua walio penda.

FUTURE PAST PERFECT TENSE.

I should have loved	yangali-ni-pasha ku penda *or* ningalipásoa ni ku penda.
I should or must love	ya-nipasha ku penda.
I would or desire to love	nadáka ku penda.
I should be loving	yanipasha kúa muegni ku penda.
I would be loving	nadáka kúa muegni ku penda.

(c.) IMPERATIVE MOOD.

Affirmative.	*Negative.*
SINGULAR.	
love thou, or do love, penda.	*do not love, or love not,* sipenda.
In Kiung. the people frequently say pende, *love thou.*	
PLURAL.	
love ye, pendani (*or* pendéni).	*love ye not,* sipendani *or* sipendeni.

We must observe, that the natives are not very fond of using the imperative form. They prefer speaking in the potential mood, unless the categorical imperative be required by the speaker.

(d.) POTENTIAL MOOD.—PRESENT TENSE.

I may love, or let me love. *Affirmative.*	*I may not love, let me not love.* *Negative.*
SINGULAR.	
1. (mimi) nipénde	mimi nisipende (nsipende).
2. (wewe) upende	usipende.
3. (yee) apende	asipende.
PLURAL.	
1. suisui tupende	tusipende.
2. nuinui mpénde	msipende.
3 wáo wapende.	wasipende.

PERFECT TENSE.

I should, I would love. *Affirmative.*	*I should or would not love.* *Negative.*
SINGULAR.	
1. ningependa	singe penda.
2. ungependa	hunge penda.
3. angependa	hange penda.
PLURAL.	
1. tungependa	hatunge penda.
2. mgependa.	hamge penda.
3. wangependa	hawange penda.

PAST PERFECT TENSE.

I would, I should have loved, had I loved (ngali).

Affirmative.	*Negative.*
SINGULAR.	
1. níngalipenda, *I would or should have loved.*	síngali penda, *I should not have loved.*
2. ungalipenda, *thou wouldest have loved.*	hungali penda.
3. angalipenda, *he would have loved.*	hangali penda.
PLURAL.	
1. tungalipenda, *we should have loved.*	hatungali penda.
2. mungalipenda (mngalipenda), *you would have loved.*	hamgali penda.
3. wangalipenda, *they would have loved.*	hawangali penda.

(*e.*) SUBJUNCTIVE MOOD.—PRESENT TENSE.

If I love, I loving, or, when, since, though I love, &c.

SINGULAR.	
1. nikipenda, *if I love, I loving.*	mimi nikitóa ku penda, *if I love not.*
2. ukipenda, *if thou lovest, thou loving.*	wewe ukitóa ku penda.
3. akipenda, *he loving.*	yee akitóa ku penda.
PLURAL.	
1. tukipenda, *if we love.*	tukitóa ku penda.
2. mkipenda, *you loving.*	mkitóa ku penda.
3. wakipenda, *they loving, if they love.*	wakitóa ku penda.

PRESENT PERFECT TENSE.

Affirmative. *If or when I have loved, or after, as soon as I had loved.*		*Negative.* *If, when or after I have or had not loved (not having loved) (except, unless I loved).*	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
1. (mimi) nlipo *or* nilipopenda.	tulipopenda.	1. nsipopenda.	tusipopenda.
2. ulipopenda.	mlipopenda.	2. usipopenda.	msipopenda.
3. alipopenda.	walipopenda.	3. asipopenda.	wasipopenda.

FUTURE TENSE.

When, or if I shall love, or shall be loving.

SINGULAR.

1. ntakápopenda, *if I shall love, or shall be loving.*
2. utakápopenda, *if thou shalt love, or shalt be loving.*
3. atakapopenda, *if he shall love, or shall be loving.*

PLURAL.

1. tutakapopenda, *if we shall love, or be loving.*
2. mtakápopenda, *if you, or when you be loving.*
3. watakapopenda, *if they shall love, or be loving.*

Participles of the Active Voice.

(a.) Present Participle.

I loving, or I who love.

Singular.	Plural.
1. (mimi) nipendai (*or* nipendáye), *I loving, I who love.*	1. tupendáo, *we who love.*
2. (wewe) upendai, *thou loving, or who lovest.*	2. mpendáo, *you who love.*
3. (yee) apendai, *he loving, or who loves.*	3. wapendáo, *they who love.*

This participle has no negative form; if the negative be required, it must be rendered with the relative pronoun, and the negative form of the present tense of the indicative mood; e.g., I not loving, mimi ambai kuamba hapendi.

The Suahili people like to say: mimi ndími nipendai, *I, yea I, or the very same, or the very man who loves;* wewe ndíwe upendai; yee ndíe apendai; suisui ndísui tupendáo; nuinui ndínui mpendáo; wao ndío wapendáo.

(b.) Past Participle.

I having loved, or nliekua nikipenda, *or* nliekua muegni ku penda.

Singular.		Plural.	
Affirmative.	*Negative.*	*Affirmative.*	*Negative.*
I having loved.	*I having not loved.*		
1. mimi nlio penda.	mimi nsie penda.	1. suisui tulio penda	tusio penda.
2. wewe ulio penda.	usie penda.	2. nuinui mlio penda.	msio penda.
3. yee alie penda.	asie penda.	3. wao walio penda.	wasio penda.

(c.) Future Tense of the Participle.

I who will love, or who shall be loving.

Singular.	Plural.
1. (mimi) ntakai (*or* ntakaye) penda.	1. (suisui) tutakáo penda.
2. (wewe) utakai penda.	2. nuinui mtakao penda.
3. (yee) atakai penda.	3. wao watakao penda.

There is no negative, but it can be expressed by saying: I who shall be he who shall not love, ntaka mimi ambai kuamba sipendi *or* sitapenda.

VARIOUS ADDITIONS TO CHAPTER VIII.

1.—*The form* hu-penda *means, "they like, one likes, one would like;"* hu-enda, *"one goes, they go, everybody goes." In this form there is no distinction of number, person, or time. Therefore Dr. Steere has put up the rule: "customary actions are expressed by prefixing* hu- *to the verb"* (on dit).

2.—*I see him going, or I saw him going;* na-mu-ona anakuenda, *or* nali-mu-ona anakuenda.

I saw him coming, nali-mu-ona anakuja, *or I see him coming,* nime-mu-ona anakuja, *and I saw that he opened the door,* nika-mu-ona ame-u-fungua mlango.

The clothes were lost, ngúo zalikua zimpotéa.

3.—*The difference between the* ina *and* ime *tense, must be well observed; e.g.,* inajáa, *means, it is getting full, but* imejáa, *it is full;* ina potea, *it is becoming lost, but* imepotea, *it is lost;* anaváa, *he is putting on, but* ameváa *he has put on = he wears;* inapassuka, *it is being torn*—imepassuka, *it is torn.*

4.—Mtu apendaye, *the man who loves (at any time).*

Mtu anaye penda, *the man who is loving (now).*

Mtu atakaye penda, *the man who loves (at some future time).*

Nitakapo penda, *when I shall be loving.*

Ninapolala, *when I sleep, i.e., at any time when I am sleeping,*

Nilalápo, *when I sleep, i.e., in the case of my sleeping.*

Nitafúrahi nikikuona, *seeing you, I shall rejoice = I shall be glad to see you.*

5.—Nijápopenda, *even if I love.*

Ujápopenda, *even if thou love.*

Tujápokupiga, *when we come to beat you, even if we beat you.*

Wajápokupiga, *when they come to beat you, even if they beat you.*

Kuja, *to come, and* po, *when or where; hence* ajápo, *when he comes.*

Ujápo hukióni, *even if you do not see it.*

6.—Kuamba *or* kama ungekua naakili, mali yako unge dumu nayo, *if you were a man of understanding, your property would have continued with you, i.e., your property would be, or would have been yours still.*

7.—Muambíe a-ku-tukulíe mzigowako, *tell him to carry thy load for thee.*

8.—*The infinitive may be used to express the action indicated by the verb; e.g.,* kûfă, *dying;* ku enda, *going;* ku pendâna, *mutual loving.*

9.—*Dr. Steere mentions a tense which he calls "very properly" the not yet tense. He says there is a negative tense made by the use of the negative prefixes followed by* ja, *which is a sort of negative present perfect, denying the action up to the time of speaking.*

1. Si-ja-penda, *I have not yet loved.*
2. Hu-ja-penda, *thou hast not yet loved.*
3. Ha-ja-penda, *he has not yet loved.*
1. Hatu-ja-penda, *we have not yet loved.*
2. Ham-ja-penda, *you have not yet loved.*
3. Hawa-ja-penda, *they have not yet loved.*

Hajája, *he is not yet come, he is not come even now.*

Hajája bado, *he is not come, at least not yet.*

Hajésha = haja isha, *he has not yet finished.*

10.—*Instead of* asiende, *that he may not go, you may also say:* asende, *as the* i *of* si *often disappears before a vowel;* nisende, *let me not go;* usende, *do not go.*

11.—Ame-m-tafuta asi-mu-óne, *he searched or looked for him, but did not see or find him, or without finding him.*

12.—1. Ni-sije-penda, *that I may not have already loved, or before I have loved.*
2. U-sije-penda, *that thou mayest not have already loved.*
3. A-sije-penda, *that he may not have already loved.*
1. Tu-sije-penda, *that we may not have already loved.*
2. M-sije-penda, *that you may not have already loved.*
3. Wa-sije-penda, *that they may not have already loved.*

Uta-m-pata asijelala, *you will seize him before he goes to sleep.*

Nisije nikaffa, *that I may not die before, or that I may not be already dead.*

THE PASSIVE VOICE.

The passive is formed by inserting u *or* o *before the final vowel;* ku penda, *to love—passive,* ku péndua *or* péndoa, *to be loved; both modes of pronunciation are heard, perhaps the one* (u) *more at Zanzibar, the other* (o) *at Mombas and other places in the north;* apenda, *he loves—pass.,* apéndua, *he is loved;* hapéndi, *he does not love—pass.,* ha-péndui, *he is not loved;* tumependa, *we have loved*—tumependua, *we have been loved;* utapenda, *thou wilt love—pass.,* utapendua, *thou wilt be loved*—siku pendua, *I was not loved*—sita pendua, *I shall not be loved.*

IMPERATIVE MOOD.

pendua, *be thou loved;* penduani, *be ye loved;*
si pendua, *be thou not loved.*

INFINITIVE.

ku pendoa, *to be loved;*
kutoa pendoa, *not to be loved.*

POTENTIAL.

nipendue (nipendoe *or* nipéndue), *may I be loved.*

REFLECTIVE VERB.

na-ji-penda, *I love myself; negative,* si ji-pendi;
nime-ji-penda, *I loved myself;*
ni-ji-pende, *may I love myself.*

IMPERATIVE.

ji-penda (*or* ji-penda nafsiyako), *love thyself;*
ji-pendáni (*or* jipendani nafsizenu), *love yourself;*
negative, siji-pende (*pl.* si-ji-pendéni), *love not thyself.*

CHAPTER IX.

IRREGULAR VERBS.

Monosyllabic and dissyllabic verbs which begin with a vowel retain the ku *of the infinitive in those tenses in which the tense prefix ends in a syllable which cannot bear the accent. These tense prefixes are* na, ame, ali, ta, japo, nge, ngali, sije. *The other prefixes*—a, ka, ki, nga, ku, ja, si—*can bear the accent, and therefore the* ku *is not retained. The irregularity affects chiefly the perfect and future tenses. We should expect the form* niméja *and* tája, *I came, I shall come; but the particle* ku *cannot be omitted in these tenses,* kû ja, *to come.*

Nája, *I come;* ninakúja, *I am coming;* ni kája, *and I came;* nimekúja, *I have come;* nikija, *I coming;* nalikuja, *I came, had come;* nitakuja *or* takúja, *I shall come;* nijapokúja, *even if I come;* ningekuja, *I should come;* ningalikuja, *I should have come;* síji, *I come not;* sikúja, *I did not come;* sijaja, *I am*

not yet come; nisíje, *let me not come;* nisije-kúja, *before I come;* nisipokúja, *when I come not;* aliekuja, *he who came;* nije, *let me come;* ajáye, *he who comes.*

The verb kúja, *to come, is the only verb which has an irregular imperative, sing.* ndō, *pl.* ndoni (*Kiung.* njóo, *come; pl.* njooni, *come ye*); sije, *come not ;* sijeni, *come ye not.*

The dissyllabic verbs amekwisha, *he has finished and* amekwanza, *he has begun, retain the* ku *or omit it; you may say:—*

Ameísha, ameánza, *or* amekuisha *and* amekuanza.

Kúla, *to eat, as* amekula, *he has eaten.*

Amé-m-la, *he has eaten him.*

Ku aza *or* kuwaza, *to think, to consider.*

Ku iva *or* kuwiva, *to ripen.*

As the Dictionary gives information about every verb, we refrain from mentioning other apparently irregular verbs. However, a few verbs must still be noticed.

1.—Ku tōā *or* tōáa, *to take* (*Kinika,* ku hála).

(1) natōā, *I take;* (2) watoā; (3) atoā, *&c.*
(1) si toái, *I take not;* (2) hutoái; (3) hatoái, *&c.*

Imperative: tōā, *take;* sitōái, *take not;* toáni, *take ye;* sitoéni, *take ye not. Passive,* toalíwa.

2.—Ku tóa, *to cast or bring out* (ku láfia *in Kinika*); natóa, *I cast out;* sitói, *I do not cast out. Imperative,* tóa; *negative,* sitóe; *pl.* toáni; *negative,* sitoéni. *Passive,* ku toléwa; ku tósa, *e.g.*, úshuru, *to make one pay duty.*

Kú fa *or* kuffa, *to die.* (1) naffa, *I die;* (2) waffa; (3) affa; *pl.* tuaffa, *&c. Negative,* siffi, huffi, haffi, *&c.* Nimekuffa, *I died;* si kuffa, *I died not;* nali-kuffa, *I was dead;* takuffa, *I shall die;* sitakuffa, *I shall not die. Imperative,* fā, *die thou,* fáni, *die ye; neg.* sife, *die not,* sifeni, *die ye not.* Mafáji, *death;* mfu, *dead, pl.* wafu; kiffia (*objective*), *to die to one;* ku filíwa, *to be deprived of somebody by death;* ku-m-fisa, *to make one die = to kill one;* mtu aliefiwá na (ni) mamai, *one whose mother is dead.*

Kú la, *to eat;* nála, *I eat:* wála, *thou eatest;* ála, *he eats. Negative,* síli, *I eat not;* huli, *thou eatest not;* hali, *he eats not.* Amekúla, *he has eaten;* hakúla, *he has not eaten;* atakúla, *he shall eat. Imperative,* lá, *eat;* lani, *eat ye;* sile, *eat not;* siléni, *eat ye not. Passive,* ku liwa, *to be eaten;* ku lika, *to be eatable;* ku lisha, *to make one eat, to feed him;* ku lia, *to eat with;* ku lana, *to eat together.*

Kú za, *to sell* (*or* ku uza); nauza *or* noza, *I sell;* waúza *or* wōza, *thou sellest;* yuwa úza, *or* yuóza, *he sells;* tua uza *or* tuoza, *we sell;* muaúza, *or* móza, *you sell;* wauza *or* wóza, *they sell. Negative,* súzi, *I do not sell;* huzi, *thou dost not sell;* hauzi *or* hozi, *he does not sell;* hatúzi, *we do not sell;* hamúzi, *you do not sell;* haúzi *or* haózi, *they do not sell. Passive,* kúzoa, *to be sold;* ku uziána, *to exchange in trading.*

CHAPTER X.

AUXILIARY VERBS.

There are various auxiliary verbs, e.g., kúa, *to be;* ku isha *or* kwisha, *to finish, to come to an end;* kuja, *to come;* ku tóa, *to put out, to deliver, to take away;* ku wéza, *to be able, can;* kua na buddi, *to be unable to escape from, to be obliged, must;* sharti (*of necessity*), *should or ought;* ku pasa *or* pasha, *to concern;* sina buddi ku enenda, *I have no escape, I must go, I ought to go* (*lit., it concerns me to go*); ime-ni-pisha nisende, *I ought not to go;* ime-ni-pasha ku ende, *I ought to go;* haiku-ni-pasha mimi, *it was no business of mine;* ame-ni-pasha mimi, *he is a connection of mine;* ime-ku-pasá-ni, *what have you to do with it?* kutóa kuja, *not to come* (*or* kutokuja *in Kiung.*); ku tosa ku-mu-úliza, *to exclude asking him;* ametóa kuja, *he was remiss in coming, he has not come, he neglected it;* nikitóa kuja, *if I forbear from coming, as long as I do not come.* Kwisha, *to finish, refers to the notion that something has been fully done, and* katika kwisha, *I have nearly done; e.g.,* ni katika kwisha ku vuta tombako (*St.* tumbako), *I am finishing smoking, I am just leaving off, I have nearly finished or done.*

The verb kúa, *to be, is an important auxiliary.*

Nili nikipenda, *I am loving, I being to be loving.*

Nikali nikipenda, *I am or I was loving.*

Nikiwa nikipenda, *I being loving, while I love.*

Nikiwa nimependa, *I having loved.*

Nikiwa nimekwisha ku penda, *having already loved.*

Nalikua nimependa, *I was loving.*

Nalikua nimekwisha ku penda, *I had already loved.*

Takua nikipenda, *I shall be loving.*

Takua nimependa, *I shall have loved.*

Takua nimekwisha penda, *I have already loved.*

Takua niliopenda, *I shall be who has loved, I shall have loved.*

Kúa, *to be;* kutóa kua, *not to be;* anakúa *and* amekúa, *he was;* hakúa, *he was not;* alikua, *he*

had been; atakua, *he shall be;* hatakúa, *he shall not be.*

Imperative: iwa, *be thou;* siwe, *be thou not;* iwáni, *be ye;* siweni, *be ye not.* *Potential:* néwe, *may I be;* siwi, *may I not be;* uwe, *mayest thou be;* huwi, *mayest thou not be;* áwe, *may he be;* haáwi, *may he not be;* túwe, *may we be;* *neg.*, hatuwi; muwe, *may ye be;* *neg.*, hamúwi; wáwe, *may they be;* *neg.*, hawáwi; angekúa, *he would be;* angalikua, *he would have been;* akáwa, *and he became, and he was;* ukáwa, nikáwa, tukawa, mkáwa, wakawa; yuwáwa *or* wáwa, *he becomes;* yuwawa, wawa, nawa, tuáwa, muáwa, wawa; *negative*, hawi, huwi, siwi, hatui, hamui, hawáwi. *Subjunctive:* nikiwa, ukiwa, akiwa (*when he is*). *Participle:* awai, *he who is;* aliekua, *he who was;* atakai, *he who shall be;* amekua, *he grew;* (1) nakúa, *I grow;* (2) wakúa; (3) akúa, *he grows, &c.;* sikui, *I grow not;* hukui, *thou growest not;* hakui, *he grows not.*

Yu *or* ni, *he is;* si, *he is not.*

Affirmative.	*Negative.*
Singular.	
3. yu (*or* ni), *he is.*	si, *he is not.*
2. u (*or* ni), *thou art.*	nu, *thou art not.*
1. ni, *I am.*	si, *I am not.*
PLURAL.	
1. tu (ni), *we are.*	hatu, *we are not.*
2. mu (ni), *you are.*	hamu, *you are not.*
3. wa (ni), *they are.*	si, *they are not.*

Yuna, *he is with, or he has.*

SINGULAR.	
3. yuna.	hana, *he has not.*
2. una.	huna, *thou hast not.*
1. nina.	sina, *I have not.*
PLURAL.	
1. tuna.	hatúna, *we have not.*
2. mna.	hamna, *you have not.*
3. wána.	hawana, *they have not.*
yúko, *he is there, with me, i.e., at my house;* yuko kuangu.	háko, *he is not there.*
úko, *thou art there.*	huko, *thou art not there.*
níko, *I am there.*	siko, *I am not there.*
tuko, *we are there.*	hatúko, *we are not there.*

Affirmative.	*Negative.*
mko, *you are there.*	hamúko, *you are not there.*
wáko, *they are there.*	hawáko, *they are not there.*

yupo hapa, *he is here.*
yumo niumbani, *he is in the house.*
alipokuápo hápa, *when he was here.*
kuna mtuma, *there is a slave.*
kulikúa na mtuma, *there was a slave;* alikua nai mtuma, *he had a slave.*
nina niumba, *I have a house;* atakua náyo niumba, *he shall have a house.*
nalikua na niumba, *I had a house;* niwe na niumba, *let me have, or that I may have a house.*
ninázo, *I have them* (*i.e., the houses*); mtu alie kua názo, *the man who had the houses;* niumba alizokúa názo, *the houses which he* (*the man*) *had.*
hakúna *or* hapana *there is not. This form never undergoes any change.*

IMPERSONAL VERBS.

SINGULAR.

ya-ni-pasha ku fania, *I must do it.*
ya-ku-pasha fania, *thou must do it.*
ya-m-pasha ku fania, *he must do it.*

PLURAL.

ya-tu-pasha ku fania, *we must do it.*
ya-wa-pasha ku fania, *you must do it.*
ya-wa-pasha ku fania, *they must do it.*

Negative.

SINGULAR.

hai-m-pashi ku fania, *he must not do it.*
hai-ku-pashi ku fania, *thou must not do it.*
hai-ni-pashi ku fania, *I must not do it.*

PLURAL.

hai-tu-pashi ku fania, *we must not do it.*
hai-m-pashi ku fania, *you must not do it.*
hai-wa-pashi ku fania, *they must not do it.*
yame-m-pasha (*perfect*).
yali-m-pasha (*past perfect*).
yata-m-pasha (*future*).
ya-m-pasha (*potential*).
yaki-m-pasha (*subjunctive*).
ame-páshoa ni ku enenda, *he was obliged to go* = yame-m-pasha ku enenda.

CHAPTER XI.

ON THE NUMERALS.

The student of Suahili must be first told, that two forms of numerals are made use of by the natives; one is purely Suahili, the other is taken from the Arabic.

(*a*.) Cardinal Numbers.	Suahili.	Arabic.
one	moja (mosi *in Kiung*.)	wâhed
two	mbíli (*or* pili)	ethnēn
three	tatu	thalátha.
four	'nne	arba.
five	táno	khámsa *or* hamsa.
six	sita	setta *or* sita.
seven	saba	saba *or* sábaa.
eight	náne	thamánie.
nine	kénda	tissa *or* tissía.
ten	kúmi	áshara *or* ásher.
eleven	kumi na moja	áhadáshar (áhad áshara).
twelve	kumi na mbili	ethnáshara.
thirteen	kumi na tátu	thalatáshara.
fourteen	kumi na 'nne	arbatáshara.
fifteen	kumi na tano	hamastáshara.
sixteen	kumi na sita	setáshara.
seventeen	kumi na saba	sabatáshara.
eighteen	kumi na nane	thamantáshara.
nineteen	kumi na kenda	tissatáshara.
twenty	makúmi mawíli	asharin, *or* asharíni.
twenty-one	makumi mawili na moja	asharini na moja.
twenty-two	(makumi mawili na mbili; *does not occur, or but very rarely*)	asharíni na mbili.
twenty-three	(makumi mawili na tatu, *does not occur*)	asharíni na tatu.
twenty-four		asharini na 'nne.
twenty-five		asharini na tano.
twenty-six		asharini na sita.
twenty-seven		asharini na saba.
twenty-eight		asharini na náne.
twenty-nine		asharini na kenda.
thirty	makúmi matátu	thalathíni.
thirty-one	(makumi matátu na moja)	thalathini na moja.
thirty-two	(makumi matatu na mbili)	thalathini na mbili.
forty	makumi manne	arbaíni.
fifty	makúmi matáno	hamsíni.
sixty	makumi sita	settini.
seventy	makumi saba	sabaíni, sabuíni.
seventy-one	makumi saba na moja	wahed wa sabain.
eighty	makumi manáne	thamaníni.
eighty-five	makumi manane na tano	thamanini na tano.
ninety	makúmi kenda	tissaíni.
ninety-six	makúmi kenda na sita	tissaini na sita.
hundred	(makumi kumi)	mía
hundred-and-nine	mia na kenda	
two hundred	mia mbili *or better* miatēni (*the Arabic dual*).	
three hundred	thalátha mía (mia tatu).	
four hundred	arba mia (mia nne).	
five hundred	hamsa mia (mia tano).	

Cardinal Numbers.	Suahili.
six hundred	setta mia (mia setta).
seven hundred	sabaa mia (mia sabaa).
eight hundred	tamanu mia (mia nane).
nine hundred	tissu mia (mia kenda).
thousand	elf *or* elfu; watu elf wegni ku penda ferasi, *one thousand horsemen.*
eighteen-hundred-and-fifty	elf na tamanu mía na hamsin.
two thousand	elfeen (elfu mbili).
three thousand	elfu tatu.
four thousand	elfu nne.
five thousand	elfu tano.
*ten thousand**	elfu kumi; kumi elf wegni ku enenda kua magu, *ten thousand footmen.*
one hundred thousand	mía elfu *or* lakki.
one million	lakki kumi (kumi mia za elf).
a billion or kăr	mia lakki.
a trillion or kurur	mia kar.
a quadrillion or baj	mia kurur.

(*b.*) Ordinals.

The first (*e.g., man*) (mtu) wa kwanza (*or* wa mosi); *the second,* wa pili; *the third,* wa tatu; *the fourth,* wa 'nne; *the fifth,* wa tano; *the sixth,* wa sita; *the seventh,* wa saba, *&c.*

(*c.*) Adverbial Numerals.

Firstly, muanzo *or* máhali pa kwanza. *Secondly,* mahali pa pili. *Thirdly,* máhali pa tatu.

(*d.*) Numerals of Iteration.—*How many times.*

Once, marra moja; *twice,* marra mbili; *the second time,* marra ya pili; *often,* marra ningi; *how often, or how many times?* marra ngápi?

(*e.*) Numbers of Multiplication.

Simple or onefold, ya jino mmója; *twofold,* ya meno mawili; *threefold,* ya meno matatu (*e.g., a threefold rope,* ugne wa meno matatu).

(*f.*) Distributive Numbers.

One by one, mmója mmója; *two by two,* mbíli mbíli.

(*g.*) Fractions.

Fungu, *a part, expresses fractions, e.g.,* fungu la arbaini, *the fortieth part.*

The parts of a dollar, which are the chief fractions in Suahili, see in the Suahili Dictionary.

CHAPTER XII.

ON THE ADJECTIVES.

1.—*An adjective connected with a substantive gives the precedence to the latter; e.g.,* mtu muóvu, *a bad man;* makasha maréfu, *long boxes.*

2.—*The adjective must agree with the number and euphonical form of the substantive; e.g.,* watu wadógo, *little man;* miti mirévu, *high trees;* ukúni ŭkū, *a large piece of wood;* kijána kibuka, *a tall lad;* mawe mazúri, *fine stones;* niumba nzima, *a good house, good houses;* jíwe kú *or* jiwe zuri, *a great stone or a fine stone;* kazi kuba, *a great business;* mzungu mkú, *a great European;* gnombe wakúba watáno, *five large cows;* gnombe mkuba mmoja, *one large cow;* simba wadógo wawili, *two little lions;* mbúzi mkuba, *a large goat;* mbúzi wakúba watátu, *three large goats;* niúni wazúri na wadógo, *pretty and little birds;* mayahudi wafúpi wawili, *two short Jews.*

3.—*Adjectives with suffixes must agree with the number and person of the subject; e.g., thou alone,* wewe peke yako; *I alone,* mimi pekeyangu. *The same is the case with adjective participles; e.g., he is a faithful man,* yee ni mtu alieaminiwa; *I am a faithful man,* mimi ni mtu nlioaminíwa; *we are sleeping men,* suisui watu tu-laláo; *coming evils,* mambo mabáya yatakáyo kuja; *a sleeping man,* mtu alalai; *a well constructed house,* niumba ilio-jengoa mema.

4.—*Adjectives are supplied by using the genitive of a substantive; e.g.,* roho ya utakatívu, *the spirit of holiness = the holy spirit.*

5.—*Adjectives are derived from verbs; e.g.,* takativu, *clean, from* ku takáta, *to be clean;* mjúvi, *a learned man, from* ku júa, *to know.*

6.—*By the application of* muegni; *e.g.,* mtu

* *It must however be remarked, that the common people know nothing of these numerals, which the trading Banians have introduced from India. Furthermore we need scarcely remind the student that the cardinal and ordinal numbers are subject to the euphonical rules.*

The Wasuahili who understand Arabic prefer the Arabic numbers, and no doubt these ought to be introduced into their schools, instead of their own inconvenient method of calculation.

muegni mali, *lit., a possessor of property;* mti wegni matunda, *a fruitful tree;* maneno yegni urongo, *lying words;* neno legni kuelli, *a true word;* kitu jegni uovu, *a bad thing.*

7.—*By the application of participles; e.g.,* mtu alalai, *a sleeping man;* ndía ilionióka, *a straight way;* mti usio na matúnda, *a fruitless tree;* mtu alie na kuelli, *a truthful man.*

8.—*By the conjunction* kama (*like as*), mfano wa, *by the verb* ku fanana na, *adjectives may be expressed; e.g.,* yuna usso kama muivi, *or* yuna usso wa muivi, *he has a thievish face;* mtu huyu yúwa fanána na kijana, *this is a childish man.*

9.—*Negative adjectives are frequently formed by connecting the negative particle* si *with a substantive; e.g.,* si kuelli, *not truth = not true = lie, falsehood, or false;* si mpági, *not a giver, not liberal, stingy, tenacious;* si mtu, *not a man, but rather a beast;* si kitu, *not a thing = nought.* Maneno yasio yegni kuelli *or* yasio na kuelli, *or* maneno yalio si kuelli, *words which are not true.*

10.—*Addition to remark* 2. *The Suahili say:* mtu muekundu, mueúpe, mueusi, muema, *pl.* watu waekundu, waeúpe, wema, *or* watu, weúpe, wekundu, weusi, *red, white, black, good men;* kasha joróro, jekundu, jipia, *a soft, red, new box;* makasha maeupe, maororo, *or* meupe *and* mororo, watu wangi (wa ngi), *Kiung.* wengi, *many people.*

CHAPTER XIII.

ON THE DEGREES OF COMPARISON.

The comparative degree is rendered in Suahili in various ways:—

1.—*By the use of* záidi (zayidi) *more than* زَادَ. *in Arabic means,* auctus fuit, inde excessit numerum, increvit; زَائِد, redundans; *e.g.,* kitu hiki ni kikuba záidi ya kilé, *this thing is greater than that;* vitu hivi vikuba záidi ya vilé, *these things are greater than those.*

2.—*By the use of* kúliko, *where there is. Vide Suahili Dictionary, page* 177; *e.g.,* niumba hi ngéma (*or* njéma) kúliko ile, *this house is good where that is, i.e., this house is better than that.* Kitu hiki ni kikúba kúliko kilé, *or* zaidi kuliko kile. Mtu huyu ame-ni-penda sana zaidi ya yule, *or* kua ungi zaidi ya yule, *this man loved me more than that.*

3.—*By the use of* kúpita, *to pass or surpass; e.g.,* mtu huyu yuwa-m-pita muenzíwe kua mali *or* utágiri, *this man surpasses or excels his friend in point of riches, i.e., he is richer than his friend =* yuna mali zaidi ya muenziwe.

4.—*The verb* ku zidi, *to increase* (*and* ku pungúa, *to diminish*) *may also be used; e.g.,* mtu huyu amezídi ku ni fania wema kúliko mtu yulé, *this man has done more good to me than that man;* kimepungúka kitu kidógo punde, *there was wanting a little more.*

5.—*The superlative is rendered by placing the adjective* kulla *or* wote *behind the particle* zaidi ya *or* kuliko; *e.g.,* sultáni huyu ni mkúba kúliko ya masultani wote, *or* ni mkuba zaidi ya masultani wote, *this is the greatest king;* malaika wa-m-pita, mtu kua ngúvu (wana ngúvu zaidi ya mtu), laken Mungu yuwapita vitu viote kua ngúvu (ni muegni ngúvu zaidi ya viumbe viákwe viote, *the angels are mightier than man, but God is the mightiest of all, mightier than all his creatures.*

CHAPTER XIV.

ON THE PRONOUNS.

1.—Personal Pronouns.

(1) *I,* mimi (mi); (2) *thou,* wéwe (*or* wē); (3) *he,* yée; (4) *we,* sisui *or* suisui; (5) *you,* nuinui; (6) *they,* wáo (wō).

2.—Possessive Pronouns.

Mine, wangu, yangu, jangu, langu, pangu; *pl.* viangu, zangu, muangu.

Thine, wako, yako, jako, lako, pako; *pl.* viako, zako muako.

His or her, wakwe, yakwe, jakwe, lakwe, pakwe; *pl.* viakwe, zakwe, muakwe.

Ours, wetu, yetu, jetu, letu, petu; *pl.* vietu, zetu, muetu.

Yours, wenu, yenu, jenu, lenu, penu; *pl.* vienu zenu, muenu.

Theirs, wao, yao, jáo, láo, pao; *pl.* viao, zao, muáo.

3.—Reflective Pronouns.

I myself, mimi nafsiyangu *or* moyowangu *or* mimi muegniéwe *or* muniewe.

Thou thyself, wewe nafsiyako *or* wewe moyowako *or* wewe muegniewe.

He himself, yee nafsiyakwe *or* moyowakwe *or* yee muegniewe.

We ourselves, suisui nafsizétu *or* mioyoyetu *or* nioyozetu *or* suisui wegniéwe.

You yourselves, nuinui *or* núignúi nafsizenu *or* nioyo zenu *or* nuinui wegniewe.

They themselves, wao nafsizáo *or* mioyo yao *or* wao wegniewe.

To love oneself, the Suahili can say: ku-ji-penda, *or* ku-ji-penda nafsiyakwe, *or* ku penda nafsi yakwe.

4.—Demonstrative Pronouns.

(*a.*) *for near persons and objects:* huyu, *this or that, e.g., this man,* mtu huyu; *pl.* hawa *e.g.*, watu hawa, *these men.*

(*b.*) *for remote persons and objects: that man,* mtu huyo *or* mtu yule; *pl., those men,* watu hao, watu walē *or* watu hawale.

(*c.*) *at a greater distance:* mtu yule, *that man yonder, or* mtu huyulē; *pl.* watu walē *or* hawalē.

5.—Relative Pronouns.

These will be best understood by a table containing examples of the euphonical concords. Theoretical rules are of little avail.

6.—Interrogative Pronouns.

(*a.*) Personal Interrogative Pronouns.

Who? nnani? *whose?* wa, ya, ja, la, ya, za, pa, nnáni?

Who am I? mimi nnáni?

Who art thou? wewe unáni?

Who is he? yée nnáni?

Who are we? suisui tu náni?

Who are you? nuinui m náni?

Who are they? wao nnáni?

Which of both of these has done this? nnáni wawili hawa walio fania haya?

To whom has he given the money? nnáni ame-m-pai fetha?

Both of us cannot know, suisui wawili hatuwézi ku júa.

Whom has Abdalla beaten? Abdalla ali-m piga nnáni?

Whose are these things? vitu hivi ni via nnáni?

Whose is this box? kasha hili la nnáni?

Whose are these boxes? makasha haya enda nnáni?

Whose is this tree? mti hu ni wa nnáni?

Whose are these trees? miti hii ni ya nnáni?

Whose is this business? kazi hi enda nnáni?

Whose works are these? kazi hizi za nnáni?

Whose is this goat? mbuzi huyu ómboa nnani? *or* mbuzi huyu wa nnani? *or* nnani muegni mbuzi huyu?

Whose are these goats? mbuzi hizi za nnani? *or* mbuzi hawa ómboa nnani?

(*b.*) Impersonal Interrogative.

What? which? nine? ni? je?

What does he say? anena nini? *or* anená-je?

What did he do? amefania nini? *or* amefaniá-ni *or* amefaniá-je?

What has he lost? nini kilicho-m-potéa?

What shall he get? atapatá-je? *or* atapata-ni? *or* atapata nini?

(*c.*) Universal Interrogative.

What man has done this? ni mtu gani aliefania haya?

What sort of men have done this? ni watu gani waliofania haya?

Which thing? kitu gani?

Which things? vitu gani?

What state? mambo gani?

What is there? kunáni?

What is the matter? kina nini?

What have they? wanáni?

Who is at the door? nani aliópo mlangóni? *or* nani yupo mlangoni?

What o'clock is it (how many hours)? saa ngápi?

Where are you going? wenda wapi?

How shall I get? takapatá-je? *(how or what?)*

How old is he? (lit., his age, how gets he it?) umriwakwe atapata-je?

How long is it? urefuwakwe yatapata-je?

How deep is it? ku enda tini kuakwe chapata-je? (kisĕma, *a well*).

How many people? watu wangápi?

How many goats? mbuzi wangapi, *or* ngapi?

How many places? mahali pangápi?

How many chairs? viti vingápi?

How many boxes or chests? makásha mangápi?

How many houses? niumba ngápi?

How many planks? mbau ngápi?

How many trees? miti mingápi?

How long ago? tangu lini? *(lit., since when?)*

How often? marra ngapi? *(how many times?)*

How much? kadri gani? kiasi gani? *what quantity?*

7.—Distributive Pronouns.

Each of his friends, kulla mmoja wa rafikizakwe.

Every man, kulla mtu moja.

Neither of them, hapana moja muáo,

8.—Indefinite Pronouns.

There is not any or one that does good, no, not one, hapána muegni ku fania wema, hatta mtu mmoja. *All men,* watu wote; *all matters,* kazi zote; *all places,* mahali pote (muote); *everything,* kitu jote; *whoever will do it, shall be paid,* kulla mtu afanini, *or* kulla muegni ku fania, *or* kulla mtu ambai kuamba afania, atapawa fetha; *you are all gone astray,* nuinui niote mualipotéa; *we all saw it,* suisui zote tumeóna; *they all went away,* wote wao wametoka; *such people,* watu kamo hawa *or* mfano wa hawa.

At Zanzibar the people say: kiti chake Sultani, *the Sultan's own chair, or this is the Sultan's chair, to mark the person whose the thing is, the chair in which no one but the Sultan sits. At Mombas I have never heard this expression.*

Niumbani mle, *in that house;* niumbani pale, *by that house;* niumbani kule, *to that house.*

Mimi ndími, *it is I;* wewe ndiwe, *it is thou;* ndíe, *it is he;* suisui ndisui, *it is we;* nuinui ndínui, *it is you;* ndio, *it is they. You may also translate* mimi ndími, *it is I, the very same.* Ndie (*or* ndíye), *it is he;* síye, *it is not he.*

Whosoever may come, yee ote atakaye kuja; *th man I went to,* mtu nalio-mu-endéa; *the man whom I went with,* mtu nalio-kuenda naye; *where I came from,* nilípótoka; *where I am going to,* nina-po-kuenda.

CHAPTER XV.

ON THE ADVERBS.

I. Adverbs of Time.—(*a.*) *Present time: now,* sasa *or* wakáti hu; *to-day,* leo; *now-a-days,* katika zámani hizi. (*b.*) *Of time past: some time ago,* wakati ucháche ulipopita; *long since,* wakati ungi ulipopita; *lately,* kua káribu. (*c.*) *Of time to come; ere long,* karibu, punde; *henceforth,* tangu sasa; *to-morrow,* kesho; *after to-morrow,* kesho kŭtŏa. (*d.*) *Of time indefinite: often,* marra nengi; *sometimes,* marra mmoja mmoja; *seldom,* si mno kabisa; *again,* marra ya pili; *instantly,* sasa hivi *or* upézi, *or* kua muongo hu.

II. Of Place.—*Above,* ju; *abroad,* n'de; *before,* mbelle; *behind,* niuma; *far,* mballi *or* kule.

III. Of Quantity.—*Little,* chache, haba; *abundantly,* kua ungi; kadri gani? *how much?*

IV. Of Doubt.—*Possibly,* yemkini; *perhaps,* láboda *or* kua násibu.

V. Of Negation.—*No,* sívio; *by no means,* kábisa.

VI. Of Affirmation.—Kua kuelli, *truly;* kua yakini, *verily; yes,* ĕwa *or* ái, *or* márhaba. *"Yes" and "no" are usually rendered by the repetition of the verb used by the person asking; e.g.,* wewe umefánia haya? *resp.,* (mimi) nimefania *or* sikufania, *yes, I have done it, or I have not done it; undoubtedly,* hakuna teshwíshi.

VII. Of Interrogation.—*Wherefore?* kua sebabu gani? *when?* líni? *how?* genzi gani, *or* gissi gani, *or* kuani? *The verb connected with* kuani *stands usually in the infinitive; e.g.,* kuani ku fania haya? *why to do this? = why hast thou done, or dost thou do this?*

VIII. Of Manner *are frequently formed by placing the preposition* kua *before a substantive; e.g.,* kua fáraba, *with joy = cheerfully;* kua uóvu, *with badness = badly. In like manner adverbs are formed by placing* kua *before the infinitive mood; e.g.,* kua ku shinda, *by conquering = victoriously;* kua ku jua, *by knowing = knowingly;* kua ku ámini, *faithfully.*

IX. *Many English adverbs may be expressed by the adverb* sana; *e.g.,* shika sana! *hold very or much! = hold tight;* vuta sana! *pull hard!* enda sana! *go fast!* sema sana, *speak out or loud.*

CHAPTER XVI.

ON THE PREPOSITIONS.

Above—ju ya; *e.g.,* ju ya mbingu, *above the heavens.*

About—katika; *e.g.,* katika muanzo wa muaka, *about the beginning of the year.*

After—niuma ya, *or* kiniuma ja, *or* báda ya, *or* muisho wa, mfano wa, kama; *e.g.,* mfano ya ada, *after the fashion.*

Against—ju ya, *or* kua ku teta na (*by opposing*), *or* kiniuma cha; *e.g.,* amekuenda kiniuma cha amriyangu *or* kua ku teta na amri yangu, *he went against my order.*

Along—kandokando; *e.g.,* kandokando ya poani, *along the coast.*

Amidst or amid, or among—katikati; *e.g.,* katikati ya niumba.

Around—kua upande wa (*on the side of*) *or* kua ku zungúka, upande wa Mvita, *or* nti izimgakáyo Mvita *or* Mombása.

At—katika: *e.g.,* katika Mvita, *at Mombasa; by sea,* katika bahari; mua *or* miongonimua, *at him, at his hands;* miongonimuakwe kua; *e.g.,* kua kíma kidogo, *at a small price;* kua ku daka kuao, *at their request* (wao walipodáka).

Before—mbelle ya *or* za; *e.g.,* mbelle za mfalme, *before the king.*

Below—tini ya; *e.g.,* tini ya maji, *below or under the water.*

Beside—kua upande; *beside the house,* kua upande wa niumba; ju ya; *e.g.,* ju ya haya, *beside this.*

Between, betwixt—beina ya *or* katikati ya; katimuetu, *between ourselves.*

Beyond—kua huko; Unguja kua huko, *beyond Unguja;* saidi ya *or* ju ya kipimo, *beyond measure;* ameketi upandewako, *he sat by you;* amepigoa ni msomeshi, *he was beaten by the teacher.*

Concerning, on account of—kua sébabu ya.

Down—katika tini, kuend'éa tini, tini ya.

During—pindi; *during his residence in London* pindi alipoketi Londini.

Ere—mbelle ya, kabla ya; mbelle ya muaka mungine, *or* kabla ya muaka mungine, *or* muaka mungine usisassa ku pita; asisassa *or* asija keti Mvita, *before he dwelt at Mombas.*

Except—pásipo; ameleta vitu viote, makasha mawili bassi yame salia *or* hakuletta, ameata *or* amesása, *he brought everything except two boxes.*

For—kua sebabu ya; nime-m-penda kua sebabu ya akilizakwe, *I loved him for his understanding;* nime-ku-pelekéa waraka, *I have sent a letter for you; I have done it for you,* nime-ku-faniza haya *or* kuako wewe, *in your behalf;* kitu hiki chako wewe, *this thing is for you, or belongs to you;* amefania vema, nai ndie Muarabu huyu, *he did well for an Arab;* amekuenda Patta kua kazi hi, *he went to Patta for this affair;* siku nengi, tangu miaka mingi, *for a long time, or many years;* ni maóvu kuako, huwezi ku nena, *it is too bad for you to say it; he clothed him well to prevent his catching cold,* ame-m-vika wema kutóa ku shíkoa ni beredi *or* asishikui ni beredi; *oh, for a sword!* kuamba nli náo mimi upanga; nimesikia kuako, *I heard it from you; in his infancy,* wakati alipokua mtóto (*when he was a child*); *the cup is over against me,* kikombe kina ni-lekéa *or* kina-ni kábili (*is opposite to me*).

Out of—ametoka niumbani, *he went out of the house, or* ametóka katika niumba; *out of love to me,* kua ku penda mimi; *it is out of fashion,* kitu hiki kimetoka katika ada, hakina ada tena sasa.

Save (*vide except*)—asipo isipokua, isipo.

Since—tangu; *since my return,* tangu nlipo rúdi.

Through—kua, *e.g., through much toil,* kua masháka mangi; *the ball went through his belly,* popo miengia imepita matumboyakwe.

Throughout the land—kua nti iote.

Till—hatta, *e.g.,* tanga subukhi hatta usiku, *from morning till night.*

To—*From here to Barawa,* hapa na Baráwa; ametoka Mvita amekuenda Unguja, *he went from Mombas to Zanzibar; he is born to this,* ame vialiwa ku fania mambo haya; *I read the book to this man,* nime-m-soméa mtu huyu juo hiki (*or* nime soma juo mbelle *or* kua mtu huya); *the debt amounts to* 100 *dollars,* deni ni reali mia *or* deni yapata reali mia; *to my knowledge he is very busy,* najua yee yuna kazi nengi; *this is nothing to what he did yesterday,* kitu hiki hakina amefania jana zaidi ya hiki; *as to me, I go to Malindi,* laken mimi nanenda Malindi.

Towards—*Towards sunrise or east,* upande *or* ueekéo wa máo ya juo; uelekéo wa Bukini, *towards Madagascar.*

Within—*Within six hours' walk,* kua ndía ya setta saa; *he remains within call,* yuwaketi mahali awezápo ku ítoa kua kulla kipindi.

Without—*He did it without self-love,* amefania haya asipoji penda nafsiyakwe; *he spoke without any regard to the greatness of the king,* amesema maneno haya asipo hesabu ukū wa Sultani; *a house without men,* niumba isio na watu, *or* isiokúa na watu.

CHAPTER XVII.

ON THE CONJUNCTIONS.

(*a.*) Copulative Conjunctions.

And, na; *also,* tena; *as well as,* na-na; *not only, but also,* si bassi, laken tena.

While or whilst—wakati nioáza kua maneno haya, wali ali-ni-ngilía *or* ali-ni-fikilía, *whilst I was thinking about these things, the governor came in to me.*

After—pindi tulipo-m-piga *or* misho wa ku-m-pigai, tualifúngua, *after we had beaten him, we were imprisoned.*

As soon as he arrived, he died, wakati aliofika, alikuffa *or* alipofika alikuffa.

No sooner than—*He no sooner heard the voice than he left the house,* aliposikia keléle, alitoka niumbani.

Till—hatta; *wait till he comes,* ngoja hatta yuwaja *or* hatta atakapo kuja; akija nambiami, *tell me when he comes.*

When—Aliugúa nlipo-mu-ona, *he was sick when I saw him.*

Ere, before—*Before he had time to escape, he was seized,* asija pata wakati wa ku kimbia, alikamátoa *or* asitassa kúa na wakati wa ku kimbilia, aliguíwa; *before he went,* asija ku

enda, *or* asitassa ku enda, *or* kabla hatassa ku enda.

Not till—It was not till he went on shore that he got better, haku póa uellewakwe hatta aliposhúshoa poáni.

(*b.*) Conditional Conjunctions.

Kuamba wewe hukuenda Kiloa, hungali ngúa, *if thou hadst not gone to Kiloa, thou wouldst not have fallen sick.*

Provided that—Kuamba yu yuwarudi tu (bassi), na-m-samehéa maovuyakwe, *provided that he returns, I will pardon him for his wickedness.*

Else—This man is alive, else he could not walk, kuamba mtu huyu hakúa mzima hangewéza ku tembéa.

The more—the more—kua zaidi mtu akizidi kúa meskini rohonimuakwe, yuwazidi kua ku-m-jongea Mungu, ata-m-jongéa Mungu kua zaidi, *the poorer a man is in spirit the more he is like God, and the more God will draw nigh to him.*

How much more—Kua kadiri gani zaidi, *or* mambo gani kua ungi.

(*c.*) Causative Conjunctions.

He is a powerful king, for he is loved by his people, Sultani huyu muegui nguvu kua sebabu ya ku pendoa ni watu wakwe *or* kuani ya amependoa ni rayazákwe.

As I lived in Egypt, I know many people there, kua sebabu mimi nimeketi katika Misiri, najua watu vangi hapo, *or* kua sebabu nlioketi miserini, *&c.*; *or* mimi najua watu wangi miserini kuani, nimeketi hapo.

Then—Then you will not do it any more, na hivi hutafania mara ya pili.

I was not born nor bred a blacksmith, mimi sikuviulíwa wala siku lewa kúa muhúnzi (mhunzi).

I shall go to the place, how remote soever it may be, takuenda mahali hapo, ijapokúa mballi sana, kuamba ni mballi sana.

No other but yourself can do it, hapana mtu mungine isipokua nafsiyako wewe awezai ku fánia haya.

What he says is nothing but lies, urongo tu (utúpu) manenoyakwe iote.

He gave him more money than was due to him, ame m-pa fetha zaidi ilio-m-pasha ku-m-pa.

As he likes rice, so I like bread, ni kama yu apenda mtelle, ni kama hivi mimi napenda mukate.

This man may lose all his money, yet he will not become a poor man, mtu huyu awéza ku potewa ni kulla fethayakwe, asipokua mtu meskini, *or* laken hatakua mtu meskini.

Man cannot be happy, unless he fear God, mtu hapáti bakhti ngema kua yakini, kuamba ha, m-chi Mungu (isipokua kua nguvu za Mungu).

This news may be considered as an indication of approaching war; hábari hizi zikatiríwe kama aláma (kúa alama) ya vita vitakávio kuja (*or* vilívio karibu).

The conjunction "in-order-that" is generally expressed by putting the verb into the subjunctive mood; let him go in order to see, a énde akaóne.

CHAPTER XVIII.

ON THE INTERJECTIONS.

Of grief—ah! oh! woi! ole! ole wangu! *woe is me!* ole wenu, *woe unto you.*

Of silence—niamóa, *pl.* niamazáni! *be quiet!*

Of impatience—chut!

Of contempt—kéfule.

Of regret—laiti, *oh that, would that* (*things had been otherwise*).

Of compliment or of thanksgiving, ah sant (*you have done well in Arab.*), *I thank you;* mărhăbā! *thank you, it is well* (*acknowledging a gift received*).

Of haste—hima, *or* hima, hima! harraka! upézi! *quickly! be quick! make haste!*

Calling attention to what has been said or is to be said—ati! *look you! I say!* angalía! *look!* sikia! *hear!* tazama! *behold!*

Of completion—bassi! *that will do! no more! stop! enough!*

Heya *or* haya! *an exhortation, hastening people about their work;* heya! heya! *come along! go on! set about your work!*

Ho! hodi! hodi hodi! hodini! *crying before a house, waiting and begging for entrance. The inmates answer:* kárib, *come in!* karib *means in Arab. come near! It is an invitation for sitting down and joining the conversation of the party. The invited person answers:* nimekáa kitáko, *I am set down, I am in a sitting position.*

Of compliance—yes, well! vema! *very well;* ni mema, ndío, ndívio! *the contrary is* sivio! sidáki, *I will not, I refuse.*

Of address—oh! éwe, *pl.* egnui; ewe bana, *a master!* ewe Mungu! *O God! At Zanzibar this address to a superior seems to be objectionable.*

Of astonishment—ni ájabu! *oh wonder!*

Of abhorrence—far be it from me, kitu hiki kiepukáne námi, *or* jepuéne *or* jondoéne (ku ondóa, *to remove*).

Of assent—to be sure! kuelli, ni kuelli! yakini! hapana maneno.

Of expulsion—begone! tóka, mu-ondoéni! muepuéni! ondóka! a epukáne nami! ndazáko!

Of taking leave—kua heri! *farewell! good-by! pl.* kua herini, *or* kua heri ya yu onona! *may we soon meet again!*

Of surprise—kumbe! *what then! another exclamation of surprise is* looo!

Miye! *me! I am the one!* weye, *are you the one! it's you?*

Saa! *you! I say!* ndō saa! *come on, do!*

Salaam! *peace! hail!*—salaam Bibi, *with the mistress's compliments.*

O ye fools! nuinui wajinga! mna wazimu!

What a great man! ni mtu mzíma gani!

Stárehe! *When one enters a company of men, and they rise to honour him, he endeavours to prevent them by saying:* starehe, *do not disturb yourself! don't get up!*

Similla! *out of the way!* simille! similleni! *make way! probably for Bismillah, in the name of God! It is* = ji-tenge! *get out of the way!*

Tutu! *do not touch! leave it alone! said to children.*

Tendeni! *go on! work on! go on with your work or employment.*

EXPLANATION OF THE ABBREVIATIONS.

Kid. = *Kidúruma, the dialect of the Dúruma tribe* (*Waníka*).

Kimv. or *Kim.* = *Kimvíta, the dialect of the island of Mombas or Mvita.*

Kig. = *Kigúnia, the dialect of the island of Patta.*

Kimr. = *Kimríma, the dialect of the people of the highland and of the mainland* (*of Africa*), *especially of the people who live on the coast south of Unguja or Zanzibar.*

Kir. = *Kirabbai* or *Kiravai, the dialect of the Rabbai tribe.*

Kin. or *Kinik.* = *Kiníka, the dialect of the Wanika tribes, which consist of two divisions, the Wadigo in the south, and the Lupango in the north and west* (*of Mombas*).

Kinias. = *Kiniassa, the dialect of tribes near the lake Niassa.*

Kikuav. = *Kikuavi, belonging to the Wakuavi tribes.*

Kik. = *Kikamba, referring to the Wakamba tribes.*

Kiung. = *Kiúnguja, the dialect of Zanzibar, and all that belongs or refers to Zanzibar.*

Kiám. = *Kiámu, the dialect of the island of Lamu.*

Kijan. = *Kijangámoe, a place near Mombas.*

Kilind. = *Kilindini, a quarter of Mombas.*

Kijom. = *Kijómvu, a Muhammedan village to the west of Mombas.*

Arab. = *Arabic* ("*Lexicon Arabico-Latinum,*" *auctore G. W. Freytag, is the one which was consulted for the Dictionary*)

N. Gent. = *Nomen gentilicium, the name of a nation.*

N. Prop. = *Nomen proprium, proper noun.*

R. or *Reb.* = *Mr. Rebmann, missionary at Rabbai and at Kisulutini at a later period, from* 1846–1875, *in East Africa. The student will observe that Mr. Rebmann seldom explains the words he has given. Hence so many signs of interrogation. He evidently intended to explain matters more fully at a later time, but this was prevented by other engagements. I did not think it right, however, to omit words which I had found in his manuscript.*

E. or *Erh.* = *Mr. Erhardt, missionary of the Church Missionary Society, in East Africa. He arrived on the* 15*th of June,* 1849, *at Rabbai Mission.*

St. = *Dr. Steere, Bishop at Zanzibar, the editor of a valuable handbook of the Suahili language, as spoken at Zanzibar.*

Sp. = *Mr. Sparshott, missionary of the Church Missionary Society, East Africa.*

Gram. = *Grammar* (*Suahili*).

Deriv. = *Derivative, or derivation.*

Suff. = *Suffix.*

V. a. = *Active verb.*

V. pass. = *Passive verb.*

Redupl. v. = *Reduplicative verb.*

Intens. verb. = *Intensive verb.*

Reit. verb. = *Reiterative verb.*

Reci. v. = *Reciprocal verb.*

Magn. n. = *Magnifying noun* (*e.g.,* mto, *river* juto, *a large river*).

Diminut. n. = *Diminutive noun* (*e.g.,* kijúto, *small river, a brook*).

Fig. = *Figurative.*

V. obj. = *Objective verb.*

V. dat. = *Dative verb.*

V. c. = *Causative verb.*

Q. v. = quod vide, *which see.*

Observe, that the author has generally, with the Initials, indicated the source whence he drew any word, for he detests anything like plagiarism.

A

SUAHILI-ENGLISH

DICTIONARY

A

A, *the terminal vowel of all purely African verbs; in the negative form it is changed into* "i," *and in the optative into* "e"—*e.g.*, apenda, *he loves*; hapendi, *he does not love*; apende, *may he love.*

Kŭ-A, *v. n., to be or to become. The word does not signify existence in an absolute but merely in a relative sense, and can therefore not be used when the ideas of* "*I am,*" *or* "*God is,*" *or* "*exists*" *are to be expressed; in this case mere pronouns, combined with adverbs, are employed*—*e.g.*, "Nipo," *I (am) there*; "Mungu yúko," *God he (is) there.*

In fact, kúa (*pass.* "ku-wa") *indicates existence only in the past and future tenses, in which, like all monosyllabic verbs, it retains the infinitive particle,* "ku," *as an auxiliary to strengthen the sound; e.g.*, manéno yaliokúa thábidi, *the words which have become firm or established (with us).* Mvúa inakúa yája, *lit., the rain has been it comes = the rain is coming*; wavúvi wanakúa wája, *the fishermen are about to come = they are coming*; kungáwa mballi, takuenda, *though it be far off, yet I shall go.*

The optative mood is formed from the passive voice, with the "a" *changed into* "e"—*e.g.*, "wasiwe na makossa," *they not may be with faults, i.e., without fault, the optative being often used adverbially, or like a preposition. The positive form of the optative is* "awe," *may he be, vide Krapf's* "*Outline of Grammar,*" *page* 72.

In reference to the letter "a" *see page* 242 *in Dr. Steere's* "*Handbook of the Suahili Language,*" *second edition.*

Of the passive form (wa) *some use exists in the present tense, indicative mood, but it is confined to the third pers. sing. and to monosyllabic verbs, the sound of which it is meant to strengthen; e.g.*, yuwála, *he eats*; yuwája, *he comes.*

Aáli, *adj., choice, good; from the Arabic* أعالي (aáli), *cfr.* علا (alā), altus, excelsus fuit, *hence* "aali," *superior, supremus.*

Aási, *adj., rebellious, refractory, disobedient; vid.* asi *or* assi; Arab. عصى, rebellis, inobediens fuit.

A'bădan (*or* Ábădi), *always, constantly*; Arab. أبد, perennavit, أبداً (abadan), semper; kaziyakwe ni ku iba abadi, *his business is to steal constantly*; ábădāni *is an expression of assurance.*

Abe watoto, *vid.* babe watoto *or* babe wana.

A'biri, *v. n., to pass over, to go across (a river, lake, or sea), to be ferried over* = ku vuka, *to go together as a passenger by sea in a vessel, or with a caravan* (járo) *in travelling by land.* Nimeábiri chombo cha Muárabu hatta U'ngŭja, *I went together, or I went as a passenger on an Arab-vessel as far as to Zanzibar. I did not hire the whole dhow, but I paid the usual fare, which with the natives amounts to a* ¼ *or* ½ *dollar from Mombas to Zanzibar.* Tumeábiri járo cha Mzungu hatta Ukambani, *we joined the caravan of the European as far as to Ukambáni.*

The verb ábiri *is to be derived from the Arabic* عبر (ábara), transivit, trajecit flumen.

Abiría, *v. obj., to pass or cross over to a certain place; e.g.*, nime nauili chombo cha Baniani ku abiría *or* ku vukía Unguja, *I have hired the vessel of a Banian to pass or cross over to Zanzibar* = nimevúka katika chombo cha Baniani, *I crossed over on the vessel of a Banian.* Nime-mu-abiría kua *or* katika chombo cha fulani, *I made him go over in the vessel of N. N.*

ABIRÍA *signifies "passengers" according to Dr. Steere's Handbook, page 243, but in this case it should be* "waabiria," *they who pass over; in the sing.* "muabiria," *one who passes over. However, the inexact dialect of Zanzibar allows many forms which are not admitted in other dialects.*

ABÍRISHA, *v. c., to cause to cross, to put across;* Baniani muegni chombo ame-mu-abirisha Mzungu = ame-m-vusha Mzungu, *the Banian, the owner of the vessel, put the European across.* "Ku-m-vúsha" *is more correct.*

ABÚA, *v. a., to scrape off (e.g.,* múa, *sugar-cane); see* ambúa; abúa *occurs very seldom.*

A'BŬDI (*or* ÁBODI), *s., see* budi.

ABUDÍA, *v. obj.;* ABUDISHA, *v. c., vid.*

A'BUDU, *v. a. (from the Arabic* عَبَدَ, ábada, adoravit, fecit aliquem servum), *to serve, to adore, to worship;* ku-mu-ábudu Mungu, *to serve or worship God;* ku ábudu sannam, *to adore or worship idols;* mtu huyu anaabudu salla, *this man prays always, lit., serves prayer, i.e., serves God in prayer, especially after the prescribed Muhammedan form.*

ABUDÍA, *v. obj., to give worship to, e.g.,* ndía *or* manéno, *the way or the words, to give worship to God, the manner of worshipping God* (ndía ya ku-mu-abudía Mungu).

ABUDÍSHA, *v. c., to cause to serve or to worship, to make one adopt one's religion* (ku-mu-abudisha Mungu).

ACHA, *v. a., to leave, to quit, to abandon; see* ata, atana, atia, atilia *in the Mombas dialect, but* acha, achána, achía, achilía, achilíka *in the dialect of Zanzibar.*

A'CHAM, *vid.* A'jam *or* A'gam, *Persia.*

ACHÁRI (*or* AJÁRI), *s., a thick acid juice or chyle, prepared by the natives of slices of lemon mixed up with salt and red pepper* (pilpili hoho). *It serves the natives for pickles, hence preserves (e.g.,* achári ya maémbe, *i.e., juice of mangos).*

A'DA, *v. a., to slit the bast or bark of trees and make strings of it* (R.)?

A'DA, *s., pl.* maáda (ya, *pl.* za), *custom, manner, a gift or present according to (ancient) custom;* ni-pa maadayangu *or* adazangu, *give me my customary gifts or presents;* nikipóa, ta-kú-pa adayáko, *when I get well (says the patient to his physician), I will give you your gift (fee); cfr. Arab.* عَادَةٌ, consuetudo, mos, donum.

A'DĂBU, *s.* (ya), *civility, good behaviour, good manners* (ádabu *is to be distinguished from* athabu, *vid.*); *Arab.* أَدَبٌ, humanitas, elegantia morum et doctrinae; omnium rerum scientia, qua a vitiis omnis generis cavere possumus (*Freytag's Lexicon*); ádabu ngéma *or* mbáya, *good or bad behaviour;* ku-m-tía kijána ádabu (*or* ádabu ngema), *to teach the boy manners, lit., to put good manners into the boy.* Mtu huyu hana ádabu *or* ni mtófu wa ádabu, *this man has no politeness, or no polite manners;* aingíwe ni adabu, *he should learn to behave well or politely;* mtu huyu ni mjauiri, ni muegni măkú mangi, ni mtakábari *or* yuna keburi, *he is proud, arrogant, insolent, &c.;* ku-m-tía ádabu *may also signify, to chasten one by confining him, &c.;* adabu = muendo (*vid.*), *hence the proverb,* "Muendo hauna adabu."

ADABIKA, *v. n.* (R.)? = ku ngiwa ni adabu, *or* ku tiwa adabu. *The student must not confound* adibisha *and* adibu *with* athibu *and* athibisha *and* athibia, *which latter verbs signify, "to castigate, to torment," whilst* adibu *and* adibisha *seem never or but rarely to be used. See* athabu, athibu, athibisha, *to cause to be in pain, to punish, but* adibisha, *to cause to behave well.*

A'DAMU, *s.,* ADAM (muana *or* bin adamu, *son of man), a human being, a man* (ewe muana wa *or* bin adamu, *O thou son of man*).

ADÁNA, *s.,* mpiga adana = muádini aitái watu wasalli, *the man who calls people to prayer, the muezzin; Arab.* أَذَنَ, aures praebuit, (2) significavit, indixit Muhamedanis publicae precis horam; أَذَانٌ, praeco, promulgatio precum.

ADÁWA, *s., enmity (see* adui, *an enemy); the word is seldom heard.*

A'DI, *v. a., to accompany or to wait on a person to the door; in general, to accompany one for a short distance by sea or by land. The verbs* "adi" *and* "ága" *must be distinguished well.* "Muegni ku adi" *is the person who accompanies another to the door, or for a short distance beyond it, and remains afterwards at home; whereas the* "muegni ku aga" *is he who bids farewell to and parts from the* muegni ku adi *for ever, or for some time; cfr. Arab.* عَدَا, praeteriit missum fecit, reliquit, effecit ut transiret, pervaderet.

ADÍA, *s.* (ya), *or rather* ATHÍA (*see*), *a gift, donation, present; Arab.* عَطِيَّة, donum, *from* عَطَا, largitus fuit, dedit, donavit. *Many Suahili pronounce* "hadía," *but this is erroneous. In general, those Suahili who do not know Arabic, pronounce Arabic words very badly, and should not be imitated by Europeans, who should always endeavour to acquire pure Suahili words, and never use Arabic expressions, when there is an adequate and indigenous word found in*

Kisuahili. Modern philology makes great efforts toward ejecting as much as possible foreign words from a language, in order to make room for those expressions which belonged originally to it. Ku-m-pa mtu adía *or* athia = ku-m-pa mtu kitu cha burre, *to give a man a present, or a gratuity;* ana-ni-pa adía, *he gave me a present.*

A'DIBU, *v. a., to teach (good) manners, to educate* (*vid.* adabu).

A'DILI, *s. and adj.* (ya), *right conduct, right; Arab.* عدل (adlon), justitia, aequitas; hapana hókuma ādili, *there is no right judgment.*

A'DILI, *v. n., to behave or act rightly; Arab.* عدل (ádala), quod justum et aequum esset, statuit praestititque.

ADÍLISHA, *v. c., to make or teach one to act rightly.*

ADÍLIFU, *s.* (?)

ADIMÍKA, *v. n., not to be obtainable; e.g.,* sermalla wakiadimíka = wakitóa patikána, *or* wakíwa shidda, *if the carpenters be not found, if they hardly exist; Arab.* عدم (ádima), destitutus, privatus fuit.

ADIMISA, *v. c.* (?) = ku tukuza, *to praise, to glorify. This verb requires further and closer examination; perhaps it may be derived from the Arab.* عظم (athama), magnus fuit, magni fecit, honoravit. *Hence the writing* "athimisa" *would be more correct.*

ADINASSI, *s., pl.* wadinassi, *a free man of unmingled blood, whose parents have not been slaves;* mtu huyu ni adinassi, *this is a free man* = muunguana asie kitangánio, *this is a free man without mixture of blood. The word is no doubt a corruption of the Arabic expression,* wald-el-nās, *a free-born person,* وَلَدْ أَلنَّاس.

ADÚA, *v. a.;* ku adúa hasáda *or* sungúa jito (R.). *This expression refers to the ceremonies which a native doctor performs before he begins to treat a sick person. First six yards of American cotton-cloth must be brought, a number of pieces of bread are to be baked, the water of three cocoa-nuts must be put into a kettle, &c., whereupon the doctor will read some sections from the Coran, &c.;* mu-adúe hasáda, ndipo afaníke daua *or* dawa, *perform the* hasada, *then let the medicine be administered to him.*

A'DŬI, *s., an enemy* (ya), *pl.* maádŭi, *this plural form, however, occurs but rarely, as is the case with many Arabic words. The Suahili say,* mtu huyu ni adui, *pl.* watu hawa ni adui, *instead of* maadui. Adui, *an enemy, also* = mtu mbáya, *a bad man; Arab.* عِدى, homines peregrini, inimici; عَدْوى, hostilitas; *hence* adawa (ya), *enmity in Kisuahili.*

AÉE (*or* EÉE) (St.), *yes; Arab.* أَىْ (ai), nimirum, id est, ita, bene.

AÉMBOE (*or* ÉMBOE), *s.* (la), *glue; see* sumugh, *gum-arabic; cfr. also* ulimbo *and* mlimbolimbo; *all these matters are used as glue or birdlime, also for sealing letters.*

AÉNZI, *s., see* énzi *or* ézi, *s., power, authority;* kiti cha aénzi, *a chair of power, an excellent chair, a chair of fashion; Arab.* عِزّ, potentia, dignitas, honor.

A'FA, *s.* (la), *pl.* maáfa (ya), *something fearful, hostile, dangerous, injurious, enemy* (*cfr.* muafa *and* mkháfa); *Arab.* خَافْ, metuit, مَخَافَة, timor, metus; Mgalla ni afa la Mnika, *the Galla is an enemy (an object of fear) to the Mnika;* Wagalla ni maáfa ya Wanika; nti inangia maáfa ya Wagalla, *fear or danger from the Galla has entered, i.e., seized the country;* ndía ilio na maáfa *or* miáfa, *a road on which there are dangers or enemies;* Mkuafi ni afa langu, *the Mkuafi is my enemy, my object of fear;* afa ni jambo la hasára, la ku (dŭrŭ) thuru; Mungu a-mu-afúe katika āfa ote pia ya duniani, *may God save him from all dangers of the world!*

AFATHALI, *vid.* afthăli.

A'FIA (*or* AFÚA), *s.* (ya), *health;* عَفَا, sanitati restituit; *hence* عَافِيَة, incolumitas, salus, *good health.*

A'FIA, *v. a., to bring out, to issue, to spend or expend, to give away* = ku tóa (*Kin.* ku láfia); ku-mu-áfia rukhsa *or* amri, *to give one permission or order* (= ku-mu-amuría); ku-mu-áfia, *or* ku-m-tóa úshuru, *to exact duty from one;* mtumke huyu ameáfia mimba, *this woman miscarried, had an abortion;* ku afia mali, ku wapata watu, *to spend property for getting men.*

AFIA, *v. a., to make to swear; see under* apa, *v. n.*

AFIKÁNA, *v. rec.* (= ku agána), *to agree one with another, to make an agreement; cfr. Arab.* وَفَقَ (wáfika), consensit, assensus fuit.

AFIKÁNISHA, *v. caus.* (*or* WAFIKANISHA), *to conciliate, to make to agree, pacify.*

A'FIKI, *v. n.; e.g.,* hali ku áfiki shéria? (R.), *he has not interdicted thee from the law;* أَفَكَ, interdixit, alicui, aliquid.

AFIÚNI, *s.* (ya), *opium; Arab.* أَفْيُون.

A'FTHĂLI, AFÁTHALI, AFÚTHALI, *adv., better, rather,*

especially preferable (of the two), in preference of, best; Arab. فضل (fâthála), exuberavit, praecelluit; أفضل (afthalu), praestantior, optimus; tháhabu ni afthali kana fetha, *gold is better than silver;* kuetu suisui afthali, *especially with us or in our house.*

Afu, *s., wild jasmine* (St.).

A'fu (*or* afua), *v. a., to deliver from, to save, preserve, pardon, to render safe, cure* (= okoza, pónia); Muegnizimgu ana-mu-afu, *the Lord has saved or preserved him; Arab.* عفا, incolumem, innoxium servavit Deus. Mungu a-mu-afúe, *may God preserve him;* mtu huyu ametésua (amepawa ugonjŏa) ni Mungu, laken sasa Mungu ame-mu-afu = ame-m-jalia afia, amemjália sirkizakwe *or* riskizakwe. *In general,* ku afu *means to deliver one from sickness, famine, or other kind of distress.*

Afua, *s., see* afia, *health. (This expression is more usual.)*

Afua, afura, *v. a., to tear (said of thorns)* (R.)?

Ãgã, *v. n. and v. a. (Kimr.), to perish, to be lost and to lose, destroy* (=potea, potesa); unaagã ushangawakwe, *thou hast lost his beads (Kin.* ku angamíka); watu wangi wame-ku-ãgã, *many people perished, have been destroyed;* kulla mtu aendai Chagga, harúdi tena, huagã, Chagga ndicho kiagácho watu, *he who goes to Chagga, shall no more return, he will perish, for Chagga is the country which destroys people.*

Ãgã, *v. n., to take leave of a person;* nime kuenda ku-wa-ãga watu, *I went to take leave of the people;* júa likiãgã miti, *lit., when the sun takes leave of the trees, i.e., near sunset (a very poetical expression).*

Agána, *v. rec.,* (1) *to take leave of each other,* (2) *to agree one with another,* (3) *to promise each other* (kua manéno); mnaagána nini? *what have you agreed to?* ana-ku-ága nini? *what has he promised thee?* agániza áhadi, *to make a covenant.*

Agía, *v. obj.,* (1) *to convey the valedictory word to another in the name of him who bids farewell;* wéwe rafíki u-mu-agíe babayangu, *thou friend, convey my farewell to my father;* (2) *to give one a promise;* siku ile huku-ni-aga ku-ni-pa kofía, mbóna huku-ni-pa, hupendi ku-ni-pa, uka-ni-agía bassi, *why then didst thou promise me?*

Agilía, *v. obj.* (?)

Agilisha, *v. c., ? to charge one, e.g., to demand a debt from somebody. Deriv.* agizo, *pl.* mágizo, *charge, commission.*

A'giza, *v. a., to order, to charge, to commission or enjoin any one, to direct, to appoint to.*

Agizia, *v. obj., to give in charge;* nime-mu-agizía kashaláko, *I gave thy box in charge to him.*

Agáma, *v. n., to be entangled (said of trees); see* angáma, *which is more usual.*

A'giri (*or* ájiri) *v. a., to hire, e.g., a servant, a house, &c.;* أجر, mercedem dedit, conduxit, mercede locavit; agiríwa, *v. p., to be hired or employed for wages;* alie agiriwa, *one who is employed for wages.*

Agírisha, *v. c., to let for hire, to cause to hire, to let on hire. Deriv.* ijára, *wages.*

Agúa, *v. a.,* (1) *to treat one medically, to make medicine for one, to attend to a sick person, to treat one after the African fashion (cfr.* adúa). *Kin.* ku lagúla (ku-m-fania dawa); (2) *to predict, e.g.,* ku agúa ndóto = ku báshiri ndoto, *to predict, to foretell by a dream;* ku-ji-agúa nafsi yakwe, *to cure or heal, help one's self.*

Agulía, *v. obj.;* ku-mu-agulía mtu ndóto, *to foretell or explain a dream to anybody.* Muagúzi, *s., may be rendered, a medical man, or a fore-teller, a prophet;* uagúzi, *s., prophecy. Both terms,* muagúzi *and* uagúzi, *require further examination. Pass.* aguliwa.

Aha! (*or* ahaa!), *in reply to the question,* je? *what? vid.* je; aha sómo! *yes, oh man! yes, my friend;* ndivio hálisi, *yes, exactly!*

A'hadi, *s.* (ya); *Arab.* أحد, unum esse dixit; احد, unitas; *covenant, agreement, promise;* ana-ni-pa áhadi ya kú ja kuangu, *he gave me the promise, i.e., he promised, to come to me* = ana agana nami kuamba áje kuangu. Wáhadi *is low language.*

Ahadiana, *v. rec., to agree with each other, to promise mutually, to come to an agreement* (R.). *In reference to the Jews, said* Kadi Ali, *the judge of* Mombas, "*The Jews are* wana áhadi sana, *because they do not mix up with other nations," lit., they are very much sons of the covenant.*

A'hidi, *v., to promise* (St.)?

A'hãli, *s.* (ya, *pl.* za); *Arab.* أهل (ahlon), populus, homines, qui ad aliquem pertinent, familia; *family, connections, relations;* áhãli za wali, *the relatives of the governor;* ahalizakwe wote, *all his family;* na jirani wote, *and all his neighbours.*

A'hera, *s.,* (1) *the future world;* viema via ahéra, *the happiness of the world to come; Arab.* الآخرة, altera sempiterna vita; (2) *the cold bosom of the earth or grave;* ku enda ahéra *or* aheráni = ku síkūa katíka n'ti ku zīmu, *to be buried in the cold earth;*

hatta sultani atakuenda ahéra, ku-m-sheta páhali pa shúbiri, *even a king shall go to the cold grave where a place of a span's breadth will shut him up.*

A'HERI (*or rather* ÁKHERI) = muisho, *the end, the last;* saidina ya awāli ndíye ya áheri, *the first Lord is he who is the last.*

AHSÁNT (*or* AHSANTA), *v. a., lit., thou hast done well; from the Arabic* أَحْسَنْتَ, bonum fecisti, probe egisti, pulchrum reddidisti, حَسُنَ, bonus, pulcher fuit. *This term is used to render thanks to him who has done you well. Thanks! or Thank you!*

A'IA, *v. a. We are not sure whether this verb is to be derived from the Arabic verb* أَجَّ, arsit, flagravit?

A'IKA (*or* YÁIKA), *v. n., to dissolve, to melt.*

A'ISHA (*or* YÁISHA), *v. c., to cause to melt; e.g.,* ku yáisha rusási, *to smelt lead. The dialect of Zanzibar seems to form:* yeyúka *and* yeyusha, *to melt and to cause to melt* (St.). Ku ayika (St.), *to dissolve, to melt.*

AIBÍKA, *v. n., to be put to shame, to be disgraced; Arab.* عَابَ, vitiosum fuit, *hence* عَابٌ *or* عَيْبٌ, vitium; nemsiyakwe imeaibíka, *his good name has been disgraced.*

AIBISHA, *v. c., to disgrace, to put to shame, to blemish.*

AIBU, *s., a disgrace, a reproach; also* pudenda.

A'ILI, *v. a.* (*cfr. Arabic* عَالَ, inclinavit se super aliquem; أَعَالَ, sustentavit, aluit familiam); (1) *to take upon one's self, e.g.,* ku áili deni, *to take a debt upon one's self, i.e., to pay it for another man*=deniyakwe daraka yangu mimi, *his debt is upon me, I shall pay it;* (2) *to be the cause, to be guilty;* huyu si áili, áili ni yē, *this man is not guilty, guilty is he* (R.).

AILISÍA, *v. obj., to make one take a thing upon him.*

AINA, *s.* (ya) (=gisi), *kind, class, species, caste;* kulla aina, *all kinds; Arab.* عَيْنٌ; (1) fons, rei substantia, essentia; (2) eye.

AINISHA, *v. c., to point out, to show by a sign* (*cfr. Arab.* عَانَ, manavit, عَيَّنَ, rem conspicuam fecit); *e.g.,* ku ainisha kúo ya mpáka.

A'INI, *v. a., to specify, to appoint.*

AINÍA, *v. obj., to specify to or for one.*

AINÍWA, *v. p., to be specified.*

AINZI (*or* AENZI, *or* AÉZI), *vid.* enzi *and* ézi; *Arab.* عِزٌّ, potentia, dignitas, عَزَّ, potens, honoratus factus est.

A'ISHI (*or* ISHI), *v. n., to live, to last, endure;* عَاشَ vitam duxit, *pass.* عِيشَ in vita conservatus fuit, vixit.

AITIWÁLO, *what one is wanted or called for* (*from* ku ita, *to call; p.* itiwa *or rather* itōa, *to be called*). *Low people pronounce it* "etiwálo;" aitoálo *or* aituálo *would be more correct.*

A'JĀBU, *s.* (ya); *Arab.* عَجْبٌ, status admirationis, admiratio, *from* عَجِبَ, miratus fuit; *admiration, wonder;* ajib! *or* ajab! *wonderful! wonderfully.*

A'JABU, *v. n., to admire (seldom used).*

AJABISHA, *v. c., to make to astonish.*

TAÁJĀBU, *v. n., to wonder at, to admire.*

TAAJABISHA (*or* AJABISHA), *v. c., to make to admire, to astonish;* neno hili lina-n-taajabisha, *this word or matter astonishes me.*

A'JĀLI, *s.* (ya), *death, fate* (*cfr. Arab.* أَجَلَ, terminum posuit; أَجَلٌ, spatium temporis), *the appointed time, life-time, destiny* (*cfr.* muhúla); ajaliyakwe ili-m-jalía (kú fā) poáni, *his fate destined him to die on shore, and consequently he was buried in the sand of the sea-shore close to the water's edge, as people who die or who are found at sea are, according to custom, not consigned to the common burial-ground, but as close as possible to the sea-water;* ku salimíka ájali *means lit. to be given up to its fate, hence "to be finished entirely;" e.g.,* samli inasalimíka ájāli léo, *or* samli inakatíka hiyáti léo, *the* ghee *is quite finished to-day* (= inamalisíka, inakwisha).

AJÀM (*or* AGAM) (wa) (*n. gent.*), *Persia;* mtu wa Agam *or* Ajam, *a Persian Arab.* عَجَمٌ (ajamon), barbari, quicunque non sunt Arabes, etsi distincte loquuntur, tum Persae.

AJARA, *s., merit* (St.); *if this word is really in use with the Suahili people, it is no doubt to be derived from the Arabic* أَجْرٌ, *or* أَجَارٌ, merces, praemium.

AJARI, *s., vid.* ayari, kamba mlingotini.

AJÁRI, *s.* (ya), *see* achári, *s.*

AJARI, *s.* (R.), *simulation, hypocrisy; e.g.,* akiugúa ni ajari tu (?), *if he is sick, it is only simulation.*

AJĚMI, *s., vid.* Ajami *or* Agami, *a Persian.*

AJIB! (*or* AJAB!) *wonderful! See* ajabu.

A'JILI *and* ÁGILI, *s.* (ya) (*from* أَجْلٌ, causa, gratia), *cause, reason, sake;* kua ájili *or* ágili=yangu (mimi), *for my sake, on my account, because of me;* kua agili ya watu, *because of men;* kua ájili *or* ágili aki-m-penda mkéwe mapenzi bora, *because he loved his wife with great love. The reason why the natives spell* ájili *and* agili (aghili) *is, as every student of the Egyptian and Syrian dialects knows, because the Syrian Arabs spell* áchili, *whereas the Egyptians pronounce* ághili; *the letter*

ج *is pronounced by the Syrians like* ch *or* j, *whereas the Egyptians pronounce it like* gh. *The words* ajili *or* agili, huja, sébabu *convey nearly the same meaning, "cause, account, reason,"* &c.

A'JIRI (*or* AGIRI), *v. a., to hire;* أجر, mercedem dedit, mercede conduxit, *hence the Suahili word* úgira, *wages* (*Arab.* أجور).

AJÍRISHA, *v. c., to cause to hire, to let on hire; noun,* ijára, *wages.*

A'JIZA, *s., and* ÁJIZI (*cfr.* عجز, debilitas, impotentia, postica pars rei), si fanie ájiza, fania harraka, usikáwe, *do not tarry, but make haste.*

AKA, *the form of the narrative past tense* (3rd *person sing.*), *see Steere's Handbook, page* 134; aka penda, *and he or she loved.*

AKA! *exclamation of astonishment.*

AKA, *v. a.;* (1) ku aka *or* akka, *to build in stone;* ku aka niúmba, *to build a house, viz., a stone-house, in distinction of* ku jenga niumba, *to build a house of wood* (*of poles*) (*see* ku waka *or* wakka); (2) *to burn* (akaka), *to burn* (*said of pain*).

AKÍA, *v. obj., to build for or with.*

AKĂLI, (1) *s. and adj., some few, some;* Arab. قلّ (kalla), paucus fuit; ákali ya watu, *some few men;* ákali ya kitu, *something*=kitu kidógo; akali ya vitu, *some things;* (2) *he is, def. v.* li, akali mzima *or* hai, akaliko, *he was alive.*

AKANIA, *v. a., to curb?*

AKÁRI (*or* ABAKARI?), *intoxicating liquor* (R.); عُقار, vinum, *and* عَقار, planta aromatica, planta medica; *or* عكر, turbidus, faeculentus fuit liquor.

A'KE, *see* ákwe, *his, her, its* (ake *in the Zanzibar and Kikamba dialects*).

AKÉNDA, *v. n., for* akaenda, *and he went* (*see* ku enda, *to go*).

AKHÉRA, *s., see* ahéra. *No doubt the Galla word* ékĕra, *s., is to be derived from this adopted Arab word* ahera; ekera *signifies in Galla the place to which wicked men are banished after death, in the opinion of the Galla. Other Galla take* ékera *for ghost or spectre.*

A'KHIRI (*or* ÁKIRI), *v. a.;* أخر, distulit, postposuit, tardavit, cunctatus fuit; *to delay, to be dilatory, to remain behind.*

AKHÍRISHA, *v. c., to cause to delay, to put off, postpone, to adjourn, to make to stay behind;* ákhiri muzimu, *another monsoon or after the monsoon* (*in April, when the vessels return from India*); آخر, alter, alius, *another;* ku akhírisha chombo, *to postpone the departure of a vessel.*

AKHIYÁRI, *adj. and adv.* (*Arab.* اخير, melior, praestantior, optimus, *from the verb* خار, factus fuit possessor boni, selegit, praetulit), *choice, good, better, more preferable; e.g.,* Sengibári, béndari akhiyári, kulla shei teyári *or* tayari, *Zanzibar is a better port, everything is ready there, i.e., is found there on the market;* muhabbi *or* muhebbi akhiyara, *a good or excellent friend.*

AKI, *conj., if, in case, when; see Grammar. It is subject to conjugation, and is used also in forming the participle. The letter* "i" *is frequently omitted, e.g.,* akenda *and* wakenda *for* aki *and* waki enda, *if he goes, or if they go;* akipenda, *if he likes or loves. The conditional prefix is changed according to the subject referred to.*

AKI, *s.* (R.), *step-mother;* aki na mama hawáko, *the step-mother and the real mother are not here, says a child when speaking of his mother;* aki na buana, *or* aki na muegni anafika, *the step-mother and the master arrived.*

AKÍA (AAKIA?), *v. a.,* (1) *to snap up, to gorge, to devour, to swallow up;* (2) *v. obj., to intercept, to get up, e.g.,* ku-mu-akía mpira, *to pick up a ball for one.*

AKÍBA, *s.* (ya, za), *something put by for saving, store, reserve; Ethiopice,* ákaba custodivit, conservavit; *Arabic,* عقبا, secutus fuit, عقيبا, pone alium veniens; ku weka akíba, *to put by, to provide for.*

AKÍDA, *s.* (ya *or* wa), *pl.* maakída, *captain, chief, leader, commander;* akida ya askari, *the leader or commander of soldiers, the second in command; cfr. Arab.* قائد, gubernator, praefectus, قاد, duxit, rexit, gubernavit.

A'KĬDI, *v. n.* (*no doubt to be derived from the Arab.* عكد, possibilis fuit res, copiam sui praebuit alicui), *to suffice* (=ghushi, *vid.*), *to be sufficient; e.g.,* chakúla hiki chaákidi watu walíopo hatta ku rudi, *this food is sufficient for the people who are here till they return.*

A'KĬFU, *v. a.* (*cfr.* عكف, se dedit rei, substitit), (1) *to yield, to profit;* shambalangu linan-ákifu reali mia, *my plantation yielded me a* 100 *dollars;* (2) *to put* (=ku weka), *to put by;* nna-mu-akifu viema, *I have got him a good place.*

AKIFÍA, *v. obj., to entrus with;* nime-mu-akifia maliyangu mbelle za watu, *I entrusted my property to him publicly.*

AKIFISHA, *v. c.*

AKIFIWA, *v. p., to be put by, e.g.,* Muhammed akifiwa *instead of* anakufa.

AKISHA (*or contr.* akisha), *e.g.,* kazi hi, *he having finished this business; then, thereupon; from* ku ísha, *to finish.*

AKIKA, s. (St.), *a funeral feast for a child; cfr. the Arabic word* عقيقة , ovis, quae mactari solet quum primum infans raditur.

AKÍKI, s. (E.); ku fania akíki, *the meat of an animal which was killed for a* sádaka (*sacrifice*) *after a child's death, after which there is no* matanga (*mourning*).

AKÍKI, s. (ya, *pl.* za), *a kind of red gem; cfr. Arabic* عقائق , species gemmae quae vulgo carneola dicitur; *cfr.* kito cha péte, *or* kito cha akiki cha pete.

A'KILI, s. (ya, *pl.* za) (*Arab.* عقل , ingenium, prudentia), *intellect, understanding, reason, prudence, wits; it has generally the plural sign* za *after it, though now and then also the plural form* maákili *may be heard;* muegni ákili, *a possessor of prudence = a prudent man;* muegni akili nzíma *or* nréfu, *a very discreet man;* ákili chache, *little intellect.*

AKINA, *you; addressed to young or inferior persons;* akina buana, *young sirs;* akina bibi, *my young ladies* (St.).

AKIRI, *v. n., to remain behind; vid.* akhiri.

AKIRISHA, *v. c., vid.* akhirisha, *to put off, to adjourn.*

AKO, *suff., thy, your;* ako wewe, *your own.*

A'KRĀBA, s. (ya, *pl.* za), *from the Arabic verb* قرب , propinquus fuit, *hence* الاقربا (elákriba), proximi cognatione et affinitate, *sing.* قريبا , propinquus, *relations, relatives, consanguinity; sing.* káribu, káriba and kárabo (ya) ?

A'KRĀBA (ya, *pl.* za) kuuméni, *male or paternal relative.*

A'KRĀBA (ya, *pl.* za), kukéni, *female or maternal relation.*

AKÚA, *v. a.* (*cfr.* kuakua *and* niakúa), *to tear* (R.); *a doubtful verb requiring closer examination.*

ĀKWE (*Kiung.* āke), *his, her, its, of him;* niumba yakwe, *his house* (*Kiung.* niumba yake).

AL (*or* ĔL), *the Arabic article the; e.g.,* alfágiri, *dawn, daybreak;* فجر , diluculum, prima lux aurorae. *See the remarks of Dr. Steere, page* 244.

A'LĀ, s. (ya, *pl.* za) (*also in pl.* maála *or* niála), *a scabbard, sheath, case, in the Kipemba dialect;* ālā ya upánga, *the sheath of a sword;* ala za vissu, *the sheath of knives.* Ala *is called* úo *in the Mombas dialect.*

A'LAFU, *thousands;* alf *or* álfu *or* elfu, *s., a thousand;* الف (alfon), *pl.* aláfu; آلاف (aláfon), *thousands.*

ALÁMA, *s., Arabic* عَلَمَ , signavit; عَلَم , *pl.* أعلام , signum; *in Kisuahili it signifies "mark"* (ya, *pl.* za), *sign, token;* ku-tía alāma, *to give or make a sign;* ku-m-wekéa aláma, *to signalize.*

ALÁMU, s. (ya, *pl.* za), *ensign, banner;* alámu ya wita, *military ensign. The Wasuahili do not use much this Arabic expression, they generally say* "berāmu," *which is very likely to be derived from the Arabic* برم , contorsit, firmum reddidit funem, *hence* بَرَام , pars materiae quae torquetur in funem?? *They use* beramu *often for flag. The Wanika call it merely* "pingu."

ALÁSIRI, s. (*cfr. Arab.* عصر , tempus matutinum et vespertinum), *one of the Muhammedan hours of prayer after 3 o'clock p.m.* (*afternoon*).

ALAYE (R.) = hala hala ? ni amri kathe wa kathe ?

ALBUNSEYIDI (St.), *more correctly* bānū *or* elbānū sayidi, *the children of the lord* (sayidina, *our prince*), *the prince's children.*

ALFÁFA, *s., a piece of cotton with which the wound is dressed after circumcision to prevent pain from micturition. It is probable that the word bears a relation to the Arabic* أفواف , albicantia puncta in extremis unguibus inprimis puerorum; فاف , signum fecit. *The circumcisor operates with the nails of his fingers.*

ALFÁGIRI, *s., from* فجر , fluere sivit, primum apparuit aurora, *hence* فجر , prima lux aurorae, diluculum, *the break of day, the dawn; the earliest Muhammedan hour of prayer, after 4 o'clock a.m.;* jimbi la pili (*the second crowing of the cock*) ni alfágiri; *dawn, daybreak.*

ALHÁMISI (*or* ELHÁMISI), *s., Thursday; Arab.* خميس pars quinta; يوم الخميس dies feriae quintae, sc. dies Jovis.

ALI, *v. a.* (R.); ku-mu-ali, *to appoint him governor; hence* tawala, *he became governor, and he is now the* wali (*governor*); *cfr.* ولى , valde propinquus fuit alcui, praefuit rei, rexit rem; تولّ , praefectus fuit; وال , praefectus.

ALI, *the sign of that past tense which denotes an action completed in past time, vid. Grammar; e.g.,* alipenda, *he had loved;* ali katika ku sóma, *he was in reading, or he was reading.*

ALIA, *v. a.*, (1) *to lay on, to apply the stick;* (2) *to leave marks after beating, to weal;* ufito unamu-alía muana, *the stick makes marks on the child.*

ALIE, *he who is, or has. It is subject to conjugation, see the Grammar.*

A'LIFU, s. (ya), *the alphabet, the first Arabic letter;* ألف , littera Elif.

Alíka, *v. n., to split, to crack, to snap, to click, to give a crack* (*cfr.* walika); búnduki inalíka sana, *the musket gave a strong crack or report;* ku alíka vianda *or* vidóle, *cfr.* popotóa, *and* fiusa, *to crack the fingers.*

Alísha, *v. c., to cause to give a crack; also* ku alisha mtambo wa bunduki, *to click the lock of a musket, to cock a gun;* ku alisha vianda.

Alika, *v. a.* = zaidia, *to assist; v. rec.,* alikana, alisha, *to nurse* (E.).

Alika, *v. a., to call, to invite* (*for aid*) (= ku taja watu); watu wamealikũa ngomani, *the people were invited,* ku teza ngoma, kú la wali, *to eat rice;* wamealikua kazini, harrusíni, matangáni, ujima, &c.; alika *is also said of roasting or frying* mahindi (*Indian corn*).

Alikána = lemeána, *hence* maalikano, *ledge, layer, stratum.*

Aliki, *v.;* ku aliki, *to hang* (St.) ? alikiwa ni Mungu ?

Aliko, *where he is or was.*

Alikúa, *v. n., he had been;* alikúa anakufa, *he had died or had been dead;* wewe ulikúa ukijúa, *thou hadst known or hadst been knowing;* bassi wakiwa wakali wakisema, *Luke* xxiv. 36; bassi wakiwa hawatassa ku ámini, *Luke* xxiv. 41; alikua anashikoa ni homa, *Luke* iv. 38; alikuako mtu, *there was a man, Luke* vi. 6.

Alikwa, *v. n.* (St.), *to go through a certain course of medicine, consisting chiefly of various fumigations and a very strict regimem* (*cfr.* adúa hasáda).

Alíli (*old*) = sana, *very; e.g.,* ali muelle alili, *he was very sick.*

Alimisha (*or* elimisha), *v. c., to cause to learn, to teach, instruct* = ku erefusha; عَلَمَ, scivit, instruxit, docuit; *hence* عِلْم, scientia (élma *or* élima).

Aliomo, *wherein he is or was* (*vid. Grammar*).

Alisa, *s.* (St.), *a dancing place, a house of amusement.*

Alisha, *v. c., vid.* alika.

Alishía, *v. c., to cause one to pay or hand over* (= ku takabadisha); *e.g.,* nina-mu-alishia maliyakwe mbelle za wali, *I caused him to receive his property before the governor.*

Allah, *s., God;* أَلَهَ, adoravit, coluit, اله *and* الاهة, numen, Deus; أَللَّهُ, Deus verus, unicus, allah taãla, تَعَالَى, Deus qui exaltetur (*from* عَلَا) (post nomen Dei), *God the most high* (alie jũ, *He who is above*).

Allah-allah, *quickly! without delay, I adjure you.*

Allah bilkheir (*Arab.* خير, خيرة, bonum, res exquisita in quovis genere), *may God grant happiness. A common answer to the salutations presented in the morning or in the afternoon.*

Almaria, *s., embroidery* (St.) (?).

Almazi, *s.* (ya), *Arab.* أَلْمَاس, adamas, *a diamond.*

Ama-ama, *conj., either, or; Arab.* أَمَّا, quidem; autem, quod attinet; ama mtu huyu ama yũle, *either this man or that.* Ama *is used sometimes like "however;"* waáma ni dogo, *however it is small.*

Ama, *v. n.* (E.), *to lie on the breast* (*or belly*) (*cfr.* fuáma, fuamía).

Amía, *v. obj.; e.g.,* ku amía kitánda, *to lay the breast or belly on a bedstead* (*in great pain*).

A'mãli, *s.* (ya, *pl.* za), (1) *conduct, lit., an act, action, a thing done; Arab.* عَمَل, opus, actio, agendi ratio; amaliyakwe ni ngema, *his conduct is good;* amaliyangu ni mana maji, *my business is that of a sailor;* hapana muhunsi wa amali, ku tenda ámali ngéma, *to behave well;* (2) *kind of amulet made up of nails, needles, &c.* (*vid.* kilinge), *to kill by this secret medicine a person who is disliked. The adversary endeavours to put the medicine into the leg of his enemy, but the sorcerer draws it out, and saves the man, as he pretends.* Amali *is a* hirizi ku pata kitu kilicho potéa.

Amána, *s.* (*ya*) (*Arab.* أَمَانَة, fides, sinceritas), *trust, security, a thing entrusted to any one, deposit;* ameweka amána kuangu, *or* ame-ni-pa amana, *or* ame-ni-wekéa amána, *he put me in trust with, he deposited it with me, he committed it to my keeping.*

Amáni, *s.* (ya), *peace, security, safety;* hakuna amani katika nti hi, *there is no peace, or safety, in this country.*

Amanía, *v. obj., to confide in* (= ku-m-tumanía); muamanía Mungu si mtófu, *he who confides in God is not blind.*

Amánisha, *v. c., vid.* aminisha, *to cause to believe.*

Amára, *s., urgent business ?* (*cfr. Arab.* أُمُور, negotium, res quam aliquis tractat).

Amári, *s.* (ya);—ya nanga, *the cable of an anchor.*

Amba, *v. a., to speak* (*in a bad sense*) = sengénia mabáya, nafsiyakwe hasikíi, *to speak against, to slander a person in his absence* (*when he cannot hear it*); *in Kinika this verb is used both in a good and a bad sense.*

Ambía, *v. obj., to speak, to tell, to inform one;* ku-mu-ambía maneno mema *or* mabaya, *to tell one good or bad words, matters.*

Ambilía, *v. obj. int., to speak much to him or against him;* ambilika (*p.*), *easy to be spoken to.*

Ambiliza, *v. c.; e.g.*, mashikío ya-ni-ambiliza, *my ears tingle, lit., they cause to speak, i.e., they give sound, they ring, they tingle.*

Ambililiwa (*p.*), *to be much spoken to.*

Ambíwa (*p.*); ku ambíwa, *to be told.*

Ji-ambilia, *v. refl., to invent, devise.*

Amba, *for* na kuamba *or* najamba, *if; e.g.*, unge — kufa, amba si Mungu, *or* najamba si Mungu, *thou wouldst have died, if God had not* (scil. *saved thee*).

Amba, *v. a.* (*cfr.* wamba), *to cord a native bedstead with* ŭkămbā *and* mashupatu. *The thin ropes made of the fibres of the cocoa-shell form the warp, whereas the* mashupatu (*vid.* shupatu) *constitute the woof of the net-work in a native bedstead* (*vid.* kitanda).

Ãmbā (*or* ambaa), *v. a., to pass one without greeting or saluting him, to go near without touching or hurting him;* maófu *or* máwi na-ya-ku-ambáe, *may the evil not touch thee;* ya-ku-pite kua kando, *or* kandokando, yasi-ku-pate, *may it pass by thee, may it not reach thee;* nna-ku-ambā, *I am far from thee.*

Ambáza, *v. c.*, (1) *to cause one to pass by without hurting* = ku-mu-aúsha, *to avert, lit., go aside, to save one;* ku-mu-ambaza mtu na maofu, *to save one from evil* = ku-mu-okoza na maófu; (2) ku ambáza poani poani dau = ku pita poani na dau, *to steer the boat close to shore.*

A'mbari, *s.* (*ya*); *Arab.* عَنبَر, ambarum, species odoramenti; nomen piscis marini magni; *ambergris, an odoriferous substance which is said to be eaten as a clammy matter by the whale at the bottom of the sea and then cast off in the excrements. Ambergris found at Mombas must be given to the Government under penalty to the offender. This is owing to the great value attaching to the ambari. The natives tell a story about an island in the Indian ocean, whither the whales resort, and where the matter is found at the bottom of the sea. Fishermen are sometimes attracted and guided by the multitude of birds pouncing upon the ambari as it floats on the surface of the sea.*

Ambáta, *v. n., to stick to, to fit closely, or to attach, to cleave to; e.g.*, mihógo yaambáta chungúni, *the cassada-roots (when being boiled) cleave to the pan;* ambáta *means properly, to sit close, to fit well or tight, to be close to* (=patika, patikika), *to join;* jua limeambáta nti, ngojáni, jua lipunge, tupáte ku enenda.

Ambai (*or* ambaye) kuamba, *lit., saying to say; it signifies the relative who, he who;* mtu ambai kuamba yuwapenda=mtu apendai, *the man who loves; pl.*, ambao kuamba, *they who;* kuamba, *lit., to say; conj., if, when* (*vid. Grammar*).

Ambatána, *v. rec., to cohere, to be close to, to cleave to one another, to be mutually attached* (*Eph.* v. 31, ata-ambatana na mkéwe).

Ambatánisha, *v. c., to cause to join, to make to fit, to join, to be close to, to adhere to.*

Ambatiza, *v. c., to cause or make to stick* (=ku guya sana).

Ambika, *v. a.;* ku ambika kamba (R.)?

Ambisa, *v. c.* (=gandamisa), *to cause to turn or join;* omo la dau liyámbise poani, *let the (head) fore-part of the boat be turned (let it join) close to shore;* ku ámbisa ufiagio na nti, *to sweep the ground thoroughly* (*vid.* tambáza), *lit., to let the broom join the earth, to sweep clean.*

Ambisána, *v. rec., to stick together, to be cemented together, to meet or join for battle.*

Ambisha (St.), *v. c., to make to hold together* (=ku ambatisha?).

A'mbo, *s.* (la), *gum* (= sámaha); ambo la mkúyu wa ku fungía wáraka, *letter-sealing gum obtained from the* mkúyu *tree.*

Ambúa, *v. a.*, (1) *to pare, to peel, to husk;* ku ambúa maganda ya muhogo, *or* maganda ya nazi, *to take the husk off cassava or off the cocoa-nut; fig., to kill, to destroy;* niama aambŭai, *a beast which kills = a wild beast;* mtu aambuai, *a man who destroys = a wild or ferocious man, a barbarian;* (2) *to take a morsel in eating* (St.)?

Ambúka, *v.n., to be peeled, to cast off the skin or slough;* ngóvi inaambúka, moto wa-ni-teketéza, *the skin falls off, as fire has burnt me;* muiliwangu unaambuka ngóvi; ku ambúka magóvi ya mapéra; tōkā ina ambúka, *lime breaks off, or bursts, cracks.*

Ambukiza, *v. a.* (St.), *to give a disease to, to infect* (?).

Ămdĕlhān, *s.* (ya), *a kind of fine silky dress, silky stuff;* gódŏro ya amdelhān, *a mattress of silky stuff* (*also bridal-bed or bridal-dress*).

Amerikano, *s., American sheeting; the cotton cloth which was manufactured and first imported from America, and is used in trading all over Central Africa. At Mombas the natives sold* (*in* 1852) *generally* 12 *yards, or* 24 mikono *or cubits* (*vid.* mukono), *for one dollar, being equal to a German crown. At many places in*

Ukambani two yards are equal to the value of an ordinary sheep, and 24 sheep are equal to one Farasala (35 *lbs.*) *of ivory, consequently equal to 6 German crowns at Mombas. One* Farasala *of ivory was then sold at Zanzibar for 37–40 German crowns. At Mombas the* Farasala *of ivory sells for 35–36 dollars.**

A'MFIA, *v. a.* (E.), *to be liberal, to give one a thing gratis;* ameámfia watu witu, haku = wa-pa kua úgira, laken kua burre, *he gave the people things gratuitously, he did not give them for wages, but gratis. Very likely* amfia *stands for* afia, *v. a., which see.* Muamfi.

A'MILI, *v. a.;* ku ámili (*Arab.* عَمِلَ, alacer, agilis fuit, operatus fuit), *to manage, to work.*

A'MINA, *adv., amen; Arab.* آمين.

A'MINI, *v. n.;* أَمِنَ, fidit, nixus fuit, credidit (in Deum); *hence* imáni, *faith, religion* (*Arab.* إيمان, fides, *religion*). *Mr. Erhardt takes the verb* amini *also for a noun, so that* amini *would mean, faith, religion, trust; but in this sense the word* imáni *will be better, and* amini *ought to be retained as a verb which signifies, to believe, e.g., to believe in God,* ku amini kua Mungu; usi-mu-ámini, *do not believe or trust him.*

A'MINI, *adj., faithful, trustworthy;* mtu huyu ni ámini, *this man is faithful, trustworthy;* watu hawa ni waámini, *these men are trustworthy. The adjective might also be expressed by using* muamini *or* muamínifu (*pl.* wa——); *however, this is more modern language, introduced by the Author in his translations.* "Anapígua amini" *means (according to Mr. Rebman) "an oath by which a debtor engages himself not to withdraw from his place until he has paid his debt. Great distress will be consequent on oath-breaking. The* ámini ina-m-sumbúa.

AMINISHA, *v. c.,* (1) *to cause one to believe,* (2) *to trust one with, to hand over, consign;* nime-mu-aminisha mtu muanawangu, ku enda nai Mvita, *I entrusted the man with my son, to go with him to Mombas;* ku ámini mtu na kitu *means, according to Dr. Steere ("Handbook," page 245), "to trust a man with something, to entrust something to some one." We hesitate to support this meaning.*

AMINIWA, *v. p., to be believed, to be entrusted with.*

AMIRI, *s.* (wa), *pl.* maamíri; أَمِير, imperator, princeps, dux; *an emir, an officer, commander (especially of ships). The first commander of vessels is commonly called* surukhúngi wa márkabu (*admiral*).

AMKA, *v. n.;* ku ——, *to awake (from sleep).*

AMKÍA, *v. a., to pay one's respects, to greet or salute in the morning. Any one who omits to run and salute his relations and friends in the morning, is considered to be a disrespectful and unmannerly person, and children are frequently beaten for neglecting a duty which in reality only creates idleness. Mr. Erhardt has (besides* amkía) *the word* amkúa, *which he takes in the sense* (1) *to visit, to greet;* (2) *to call, e.g.,* enda uka-mu-amkúe fuláni; amkuana, *v. rec., to accost one another in passing (cfr.* ankurana *in Kiniassa).*

AMSHA, *v. c., to cause to awake, to awaken, to arouse.*

A'MSHA (*or* AMSA KÁNOA, *or* KU FUNGÚA KANOA), *to awake, or open the mouth; hence* chámsa kanoa, *breakfast* = chakúla cha súbukhi, *the food of the morning.*

A'MRI (*or* ÁMŬRI), *s.* (ya, *pl.* za); أَمْر, mandatum, edictum; *pl.* أُمُور, negotium, res quam aliquis tractat; *order, command, also affairs, matters, business;* kua amri ya Muungu, *by the order of God;* nina amri, *I have orders, I am commanded;* hana ámri nami, *he has no authority over me, or* hana amriyangu; muegni amri, *a commander, pl.* wegni amri.

AMURÍA (*or* AMRÍA), *v. obj., to give one an order or permission, to put a thing at one's disposal;* ame-ni-amuría kitu hiki = ame-ni-pa rukhsa ku toa kitu hiki, *he permitted me to take this thing.*

AMURISHA, *v. c., to cause to order, to be ordered.*

AMURÍWA (*p.*), *to be ordered.*

A'MŬRU (*or* ÁMRU), *v. a.* (أَمَرَ, mandavit, jussit), *to command, to order one.*

A'MU, *n. p., the island of Lamoo on the coast of East Africa, situated about* $2\frac{1}{2}$ *degrees south from the Equator. See Baron von der Decken's "Travels in East Africa," vol.* ii. *page* 370, *on the Witu islands (Lamu, Pata, &c.).*

AMU, *s., father's brother* (St.).

A'MUA, *v. p.* (*from* ku ama, *to put to, to put a child to the breast*), *pass. to be put to the breast, to suck* (*cfr.* ku ama).

AMÚISHA, *v. c., to give suck, to suckle.*

AMÚA, *v. a., properly* ku aamúa (*Kin.* ku alamúla), *to judge, to give judgment;* ni-amúa na mtu huyo, *or* na mdauawangu, *avenge me of that man,*

* The Author is not acquainted with the prices of the present time (1880): he only refers to the years of 1845–53.

or of my adversary; mu-amueni gnombe (*Kir.* amúla ?).

Amulía, *v. obj.*

Amulíwa, *v. p., to be judged. Deriv.* muámzi, *judge;* maámzi, *judgment* (Uamúzi ?).

Amūd, *s.* (ya), *pl.* maamūd, *from* عمد, proposuit sibi, columna stabilivit; عَمُودٌ, columna, fulcimentum; (1) *column;* (2) *the upright stick or piece of wood, to which the scales of a balance are tied* = mti wa mizáni, *or* mti wa ku pimía tárāju.

Amuka, *v. n., vid.* ámka, *v. a.*

Ana (*or* yuna), *he or she has; e.g.*, ana ila, *he has shame* = *is ashamed* (kúa na ila).

Anakotoka (St.), *whence he is coming, where he comes from* (*Kiung.*).

Anapokuenda, *whither he is going* (St.).

Anapolála, *while he is sleeping* (St.).

Anána, *adj., soft, thin, not thick, clear (said of wind, water, cloth, &c.)*; upepo muanána, *a soft or fine breeze* (*vid.* upepo); ngúo nianána, *a soft thin cloth* (=nioróro); kitu hiki chianána; vitu hivi vianána; maji maanána, *clear and quiet water;* hayana fumbi, yanenda polepole, ndío cha mbánde, *the water is still and clear, and can be fished, but it is full and muddy at flood-time.*

Anasa, *s.* (St.), *pleasure* (?).

Ăndā (*or* wandā, *or* andaa), *v. a., to prepare a dish of various ingredients and in various forms. Hence to be expert in cooking, to make pastry. The word* "ku andā *or* wandā" *must be carefully distinguished from the verb* "ku pika," *which means simply, "to boil, to cook," e.g.*, ku pika mihógo, wali, *&c., whereas in reference to the words*, mukate, witúpa, támbi, káki, matoposha, mukate wa chuma, mukate wa ku mimina, tendéti, mai ya gnamba, *and other kinds of pastry, the word* "andā" *must be used.*

Andalía, *v. obj., to prepare pastry for somebody* (ku-m-tengeséa viema); ku-wa-andalía viakúla.

Andaliwa, *v. p., to be prepared.*

Andána, *v. rec.*, ku — chakula.

Andázi, *s.*, mke wa fulani kana andazi asilojua; kadiri udakalo, ata-ku-andalía, ajua ku andā.

Andía, *v., to attend at table* (E.)? *Deriv.* maandázi, *to prepare* maandázi.

Andisha, *v. c., to make to attend at table;* muandishi wa chakúla, *preparer of food* (mu-andiki, *waiter*).

Ji-andalía vita, *to prepare for battle.*

Andáma, *v. n., to go along with one, to accompany one, to stay with one* (ku keti na——); watu waandáma kua Mzungu, *the people stay with the European;* wafania mashauiri mamoja nai, *they have one counsel with him, they follow him, they are in his employ, they have familiar relation with him;* muézi unaandáma = onekána, umekuja m'pia; *properly* muezi umeandama muenzíwe (uliopita), ume shiriki, ume = u-fuata niumayakwe, *hence* muézi muandámo, *the new moon (the moon which follows the old or past one).*

Andamána, *v. rec., to accompany each other, to go together;* tuandamane zote ndia mmoja, *let us go all together one and the same way;* ku andamána chanda na péte (kama pete na chanda) (=ku shikamana *or* kazána, *or* shiri kána), *to keep together like finger and ring.*

Andamía, *v. obj., to go or run after one, to overtake, to accompany him* = ku fuata niuma yakwe, *to follow one at a distance.*

Andámiza (sha), *v. c., to cause to go or to follow after;* mvúa hi itaandamiza muézi, *it will rain till new moon, lit., this rain will cause to follow the new moon;* muezi uliandamiza-kámili.

Andamiz(sh)ana, *v. rec.*

Andíka, *v. a., to put or lay on, to apply anything to, e.g., clay to a wall, hence to besmear, to plaster*, ku andika udongo; *to put the pen to paper* = *to write*, ku andika waraka, *to write a letter; to put a vessel to the water* = *to steer*, ku andika chombo; *to put up food, i.e., to serve up food, to make table ready*, ku andíka chakúla; ku andíka *or* bandíka dawa kiondáni, *to apply medicine to a wound.*

Andikánia, *v. a., to overlay, to pile, to put things one upon another;* ku andikánia viombo jū ya viombo vingine, *to put vessels upon other vessels.*

Andikia, *v. obj., to write or apply to or for, in behalf of, &c.;* waraka wa ku andikía watu wa Unguja, *a letter for or in behalf of the people of Zanzibar;* mu-andikieni hatti, *write a note to him;* neno Mungu alilo=ku andikia, huwezi ku-li-ondóa *or* huwezi ku-li epúka, *that which God has written (destined) for you, you cannot escape or avoid.*

Andikiána, *v. rec., to write to each other, to correspond one with another; vid. above*, andisha; *deriv.* andíko, *s.* (la), *a writ;* andíko hili, *Luke* ii. 2; muandíka *or* muandíshi, *the writer;* maandíko *or* kibandíko, *the applying of a plaster.*

Andikiwa, *v. p., to be written, applied to, laid out for.*

Andíkva, *to be written.*

Anga, *s.* (la), *sky, atmosphere, air, light, firmament, climate;* anga kuba *or* mgnáo, *a great light, hence* muanga, *a light (sorcerer in the Interior)*; muezi waánza letta anga ukipassúa uwingu, *the moon begins to shine, when she splits or breaks*

through the sky; ndége za anga, *birds of the air;* anga la muezi *or* la júa, *the bright light of the moon or sun;* muezi waletta anga, *the moon puts forth her light; deriv.* muanga, *light;* ku tia muanga, *to give light, to enlighten one;* aangaye usiku, *one who sees at night.*

A'NGA, *v. n.;* ku anga ndúgu=ku anza matitti, *to get teats or paps, lit., the bursting forth of teats, whereupon the maiden becomes marriageable;* manamke amekúa mtu mzíma.

ANGA, *v. a., or* KU WANGA (= hesábu), *to count, to reckon.*

ANGĀ, *v. n.* (*Kimr.*) (=sangā *in Kimv.*), *to be perplexed, to be puzzled, to fix one's eyes upon one object.*

ANGÁZA (*or* SANGÁZA), *v. c.,* (1) *to look intently upon one;* (2) *to puzzle one;* neno hili lina-ni-angáza *or* sangáza, *this matter puzzles me.*

ANGALÍA, *v. a.* (*vid.* angā), *to behold, to look intently, to consider, to observe, to take notice, to direct one's eyes to, to visit, to search for, to beware of;* angalía, *behold!* nimeangalía kitu, laken siku-ki-ona, *I have searched for the thing, but have not found it* (= nimetafuta, *I have searched*); ku angalía muelle, *to visit a sick person.*

ANGALILÍA, *v. int., to search much* = ku tezáma sana.

ANGALILÍKA (E.), *to be lookable* (*if this were a genuine English word*), *be capable of being looked at.*

ANGALILIWA, *v. p., to be looked at* (*to be inspected*) *intently.*

ANGALIWA, *v. p., to be seen or searched, observed, regarded.*

A'NGĀLI (*or* ÀNGE), *vid. Grammar, he would, &c.;* mtu huyu angeuáwa *or* angaliuawa, laken Mu-ungu ame-m-linda, *this man would have been killed, but God preserved or protected him.*

ANGÁMA (*or* AGÁMA), *v. n., to be caught in falling* (*as by the boughs of a tree*); ameangáma mnazini, *he fell from a cocoa-nut tree, but he did not fall to the ground, having been caught or entangled by the branches in his fall* (kitansu kime-mu-angáma).

ANGAMÍA, *v. n., to fall, to perish, to be ruined* (=potéa), *to be lost;* watu wameangamía wangi vitáni, *people perished in great numbers in war;* mimi nimeangamia m'itúni (*or* muitúni), *I was lost in the jungle;* unaangamía mfiwangu, *thou hast made my arrow to hang, by shooting it into a tree, whereby it is lost.*

ANGAMÍKA, *v. n., to be lost or destroyed;* maliyangu yote (iote) imeangamíka, *all my property perished, or is lost, destroyed;* nguoyangu ina-ni-angamíka, *my cloth was lost to me;* ku angamíkua, *to become poor, to be lost.*

ANGÁMISA (*or* ANGAMISHA), *v. c., to cause to perish, to destroy, to ruin;* ameangamisa nguoyangu, *he destroyed my cloth, my dress.*

ANGÁZA, *v. a.* (*vid.* angā, *v. n.*), *to keep the eyes open, to turn or fix the eyes upon one object, to watch a matter, to sit without sleep* = ku keti mato, *to sit watching;* nimeangáza usiku kucha, sikulála, *I was awake all night, I did not sleep at all;* unaangáza mno, sijajibu, *you wish to know too much at once, I shall not answer;* angáza maliyako Mkamba asiibe, *watch your property that the Mkamba does not steal it;* ku angáza máto, *to open the eyes wide in order to see well or accurately;* muánga waangáza niumba iote, *light illuminates the whole house;* ku angáza kitu mno; mato ya ku angáza = mato mapéfu = mueréfu = muangafu wa mato, *one who is much enlightened.*

ANGAZÍA, *v. obj.;* ku-mu-angazía mato, *to fix the eyes upon* = ku-m-tunsa sana. *Deriv.* muangáza, *light;* ku-m-tia —, *to give light to;* kuáni ku-ni-angazia mato vifio, hu-ni-jui ?

ANGÉMA, *v. n.;* rókho ya ku angéma, *to be pusillanimous, mean-spirited, wanting in courage, timid.*

ANGÍKA, *v. a., to hang up, to hang against a wall; to be distinguished from* pachíka *and* tungíka, *which means "to hang up openly, not against a wall," &c.*

ANGIKÍA, *v. obj.; e.g.,* chango cha ku angikía vitu, *a hook for hanging up things* (*e.g.,* ngúo).

ANGO, *s.* (la); ango la dau (ku ongoa dau kama muana ?) (R.).

ANGU, *suff., of me, my;* angu mimi, *my own; vid. Grammar.*

ANGÚA, *v. a.,* (1) *to take or bring down;* ku angúa madáfu *or* maémbe, *to cut and throw down cocoa-nuts or mangos* (*from the trees*) (*e.g.,* sipati ku angúa); (2) *to hatch eggs;* kuku ame angúa mái pia, *i.e.,* mai pia ulio-m-wekéa yamekúa watoto (ameangúa wana), *the hen has hatched all her eggs, i.e., all the eggs which you put under her have become chickens;* (3) *to cut, e.g.,* ku angúa = ku káta kucha (*vid.* ukucha) cha mukóno, *to cut the nails of the hand.*

ANGÚKA, *v. n., to fall, to drop.*

ANGUKIA, *v. obj., to fall down to or for one.*

ANGULIA, *v. obj.;* ANGULÍWA, *v. p.* (*to be hatched*).

ANGUSHA, *v. c., to make fall, to overturn.*

ANGUSHÍA, *v. obj.;* Muegnizimgu *or* Muegni-ezi Mungu ana-ni-angushía-rokho mbáya.

ANGÚRA (*or* ANGÚA), *v. a., to scrape, to grate, to*

hatch; ku angura ukóko wa chungu, *to scrape a pan or kettle or pot* (?).

Anía (*or* wania), *v. a., to purpose, think of doing, to desire;* aanía kule mjini (R.).

Aniwa, *v. p.* (*cfr. Arab.* عَنَى, voluit, intendit); ku anía ni kulla mtu ku daka.

Aníka, *v. a., to expose to the sun or air to dry.*

Anikía, *to spread out to dry for another person, in his behalf, &c.;* ku-mu-anikía nguo chuáni, *to sun the cloth for him.*

Anisha (E.), *v. c.? Rebman brings the word* anika, *v. a., in connection with* "ana," *which signifies in Kinika "to roof, to form a roof"?*

Ankra, *s.* (St.), *a bill of sale* (*Hindostani, a cipher*).

Anoáni, *s.* (ya), *an address, direction of a letter;* ku andíka anoáni ya wáraka, *to write the direction of a letter; Arab.* عُنْوَان, titulus libri, tum omnis res, qua altera indicatur.

Anúa, *v. a., to remove or to take out of the sun or rain* (*cfr.* anika); nimeanúa mtelle, usipáte mvúa, *I removed the rice lest it should get wet.*

Anúka; ku —, *to leave off raining.*

A'nza, *v. a., to begin; e.g.,* ku anza kōndo, *to begin a quarrel;* alikwanza *for* alianza, *he had begun.*

Anzía, *v. obj.*

Anzíliza, *v. int., to make a beginning in good earnest.*

Anzíma, *s., vid.* azíma.

Anzíni (*or* Azíni), *s.* (ya), *rarity? perhaps to be derived from the Arab.* عَزِيز, rarus, carus, eximius; *vid.* azizi.

Anzuáni, *s., the Johanna island* (*vid. Baron von der Decken's "Travels in East Africa"*).

Ao, *their, theirs; vid. Grammar.*

Ao-ao, *either, or; better* au-au (*vid.*).

Aoni (*or* awoni), *v. a.; vid.* áwuni *or* awini; *Arab.* عَانَ, عَوَانٌ, opem tulit, auxiliatus fuit; عَوْن, adjutor, auxilium.

A'pa, *v. n., to swear, to take an oath;* kúla *or* fania kiápo, *or* ku shika kiápo; atakuenda ápa kesho, *he will swear to-morrow.*

A'pia, *v. a.;* ku mu-áfia kiápo, *to make one swear by undergoing the ceremony of the ordeal; or* ku mu-afia yamíni, *to make one swear* (*in the mosque before witnesses*) *with the right hand* (yamíni) *on the Coran, which is the case with the Muhammedans, whereas the Pagans swear by undergoing dangerous ordeals, e.g., the person swearing is compelled to touch a hatchet heated in a strong fire, or take up a stone from the bottom of a kettle filled with boiling water, or to eat a piece of bread or a little rice impregnated with some poisonous matter; to eat an oath,* kúla kiápo. *If the accused person be not guilty he will remain unhurt by the ordeal, which, in the opinion of the natives, will infallibly reveal innocence or guilt. The person thus proved innocent is entitled to claim a sum of money from his accuser. Of course the result depends a great deal on the doctor who prepares the poisonous mixture, whether he is kindly disposed toward the accuser or toward the accused person, with whom he may have a secret understanding; in which case the poison will be vomited and prove harmless. A person who has taken an oath upon the Coran is generally not allowed to go to sea for fear of his occasioning shipwreck in case of perjury. The Coranic oath is now usually applied by the natives of Mombas in consequence of an order of the Government, which perceived the sad consequences of the application of ordeals as described above.*

Apía, *v. obj., to swear to or for one or about.*

Apiána, *v. rec., to swear mutually.*

A'pisha, *v. c., to cause to take an oath, to adjure* = ku-m-péleka kiapóni, *or* ku-m-pígisha *or* k u m-tilía kiápo.

A'piza, *v. a., to imprecate one,* (E.) *to imprecate against.*

Apizána, *v. rec., to imprecate one another.*

A'pizo, *s., pl.* maápizo, *an imprecation.*

Api? (*or* wapi?), *where? vid. Grammar.*

Arabúni, *n. prop. in Arabia, better* Uarabúni; Muárabu (*pl.* Waarabu), *an Arab;* Uárabu, *Arabia;* Kiárabu, *Arabic.*

Arabúni, *s.* (ya), *earnest-money;* عُرْبُونٌ, arrha.

Arak zelān, *s., arrack, a spirituous liquor distilled in the East Indies* (*Ceylon*). *The word* arak *reminds us of the Arabic* عَرْق, sudor, *spirituous liquor being obtained by distillation or by the process of sudation.*

Arathi, *s., pardon* (St.); *doubtless to be derived from the Arabic* عَرَضَ, accidit, obviam venit, largus fuit, dedit.

A'rba (*or* arba'a), *four;* arbaini, *forty;* arbatáshara (*instead of* kumi na nne), *fourteen. The Arabic numerals are frequently preferred to the native Suahili expression.*

A'rda, *v. a., to lay eggs;* kuku yuwaárda mái (Sp.); sijūi aardápo kuku (*Kimr.*).

Ari, *s., a thing to make one blush, a disgraceful thing* (St.); *cfr.* (1) عَرِيَ, nudus fuit; (2) عَارٍ, nudus; عُرْي, nuditas.

Aría, *s., party, faction;* Wadahálo ni aría za Wagalla.

A'RIFU, *v. a., to inform; Arab.* عرف, novit, notum fecit, docuit; *hence* aárifa, *pl.* maarifa, *knowledge.*

ARITHI, *v. a.* (رضى, elegit, gratum habuit, *to like;* iki-ku-rithi, *if you please.*

ARITHI, *v. a.*, (1)=ku endelelésa (Er.); (2) arithi, *to trouble* (R.); *cfr.* عرض, adversatus fuit.

A'SA (*or* WASA), *v. a., see* áza, *to think, to reflect, meditate; hence* maázo, *meditation; cfr.* وزع.

ASA, *v. a.* (St.), *to forbid* (?), *probably* ku asha, ashía (*from* ku ata), *to cause to leave or abandon, vid.* ata, *v. a.;* ashisa, *v. a., to separate a wife from her husband, or a child from the breast; pass.* ashisua, *to be separated.*

A'SĂLI, *s.* (ya), *honey* (*Arab.* عسل, mel). *The various kinds of* ásăli *are:* (1) ásali ya niúki, *bee-honey;* (2) ásali ya múa (*pl.* miwa), *treacle, the boiled juice of the sugar-cane;* (3) ásali ya tembo, *fresh palm-wine boiled into a syrup, which is properly called* ásali ya ngízi (*q.v.*). *The calabash into which the liquor is received from the tree is always carefully cleaned, in order to remove all acidity* (*cfr.* tembo). *Fresh sweet* tembo *which has just been brought down from the tree is best for making* asali ya ngízi.

ASER, *s., the time between 3 and 5 o'clock p.m., the prayer-time of the Muhammedans; cfr. Arabic* العصاران, dies et nox, et tempus matutinum et vespertinum.

ASHA, *v. c.*

A'SHĂRA (*or* ÁSHĔRA), *num. ten* (kúmi *in genuine Suahili*) (*Arabic* عشر, decem).

ASHARÍNI (*or* ASHIRÍNI), *twenty* (makumi mawíli) (*Arab.* عشرون, viginti).

ASHERÁTI, *s., dissipation, a dissipated person;* أشر, valde lactus fuit; *cfr.* hasharáti *or* hasháraki.

ASHIRÍA, ku, *v. obj., to make a sign to* (St.); أشار.

ASHISHA, *v. c., vid.* ata.

A'SHKĂLI, *adj.* (ASHIKALI) (*Arab.* شكل, congruit, convenit, similis fuit, formatus fuit, أشكال), *improving in health, better in health* (*during sickness*); mimi áshkăli léo, *I am better to-day;* ku fanía áshkăli, *to make better;* kúa áshkăli, *to be better, to improve.*

A'SHKI (*or* ASHÍKI), *adj., love-making* (*Arab.* عشق, amore flagravit, adhaesit alicui; عاشق, amans), *loving very much.*

ASHUR, *s.* (*or* USHURU, *s.*), *customs, duties;* عشر, *or pl.* عشور, pars decima rei; una pars ex decem partibus.

A'SI (*or* ASSI), *v. a.* (*Arab.* عصى, rebellis, inobediens fuit), *to rebel, to be disobedient, to omit or neglect one's duty to somebody;* ana-mu-asi Muungu na mtu, anakimbia amri ya Muungu *or* ya mtu; ku mu-ási múme; mume ame-mu-ási mkéwe, *the husband neglected his duty to his wife, e.g., by not supplying her with food and raiment. This is, however, not yet a formal divorcement, though it may often lead to it* (*cfr.* mikáha); ku-mu-asi sultani, *to throw off allegiance to the king, to rebel against him;* weweunakúa assi wa Muungu, husalli tena, *thou hast become an apostate, a rebel against God, because thou hast ceased to offer prayers;* mtu huyu ni assi *or* muassi wa nti, yuwafania uassi, *this man is a rebel of the land.*

ASI, *v.*= ku nenda kuao, *to run off and go home, like a woman who escapes* (E.); asia, *vid.* wasia.

ASI, *pl.* maási (*cfr.* aasi), *s., rebel.*

ASISHA, *v. c., better to derive from* ata, *instead of* asi, *to cause to leave or cease.*

ASÍWA, *v. p., to be abandoned or forsaken;* mtumke anaasíwa ni muméwe, *the wife was forsaken by her husband.*

ASIKARI, *s., a soldier; vid.* áskari.

ASILA, *adv., by no means* (Sp.)?

A'SILI, *s.* (ya, *pl.* za) (أصل, imum cujusque rei, radix, origo), *root, origin, source;* asiliyangu ni Mmalindi, *I am a native of Malindi as regards my origin;* watu wa ásili, *aborigines;* bar el-ásili, *the main-land;* ásili ya mali, *the property given in the beginning, the original stock or capital.*

ASIMA, *s.; vid.* azima, *s.*

ASIMA, *v. a., to borrow; vid.* azima.

ASISHA, *v. c.; vid.* ata *and* asha.

ASITASA, *conj., not yet* (*vid. Gram.*), *ere, before.*

ASKARI (*or* ASIKARI), *s.* (ya, *pl.* za *or* wa), *soldier;* askarizakwe, *or* waaskariwakwe, *his soldiers;* عسكر, castra posuit; عسكر, copia magna, exercitus; ku tia askari, *to enlist.*

ASSÚBUKHI (*or* ESSUBUKHI), *s.* (ya), *the morning, early in the morning;* أصبح, fuit mane; صبح, initium diei; صباح, tempus matutinum.

ASTAFU NUKA (R.)?

ASTÁHILI, *adj.* (*vid.* stahili), *worthy, deserving;* astahili ku pigoa, *he is worthy, or he deserves to be, or must be beaten.*

ASUAHI (*or* ASUAKHI, *or* SAKHIKHI), *clean, pure, sincere;* صحاح, sanus, integer, perfectus.

A'TA, *v. a.* (*Unguj.* acha), *to leave, to leave alone, to let alone, to permit, to divorce, acquit;* áta kitu hiki, *leave this matter;* ku ata hurru, *to liberate, release* (*especially a slave*); kítoa kina-mu-ata, *his head left him, he was confused.*

ASHA, *v. c.* (*from* ku ata), *to cause to leave or abandon anything, to forbid one a thing;* ame-mu-asha tembo (scil. kú nõa tembo), *he caused him to abandon the habit of drinking, he forbade him* tembo-*drinking;* mama ame-mu-asha muana matiti, *the mother caused the child to leave the breasts = weaned him.*

A'SHISHA, *v. c., to make one to cause or bring about a separation or divorce;* muegni mtuma ame-mu-ashisha mke muméwe, *the possessor of the slave caused the wife to leave her husband;* ku áshisha mke, asikúe mke tena, *to cause a wife to leave a man so that she be no more his wife = to divorce her,* kua ku áshisha mikáha, *by annulling the matrimonial contract which was concluded before the* kathi (*kadi*) *in the mosque.*

ATANA (ACHANA), *v. rec., to leave one another, to separate* (mume na mkewe wame atána).

ATÀNISHA, *v. c., to cause to leave, to cause to become disunited, to cause a separation;* nani alieatánisha mume na mkewe, *who has caused the separation of the husband from his wife?*

ATÍA, *v. obj., to leave to or for;* uzínzi umekúa sébabu ya ku-mu-atía, *fornication was the cause of his divorcing her.*

ATÍKA, *v. n., remissible;* haatiki, *irremissible.*

ATILÍA (*pass.* atilíwa), *v. int., to indulge, to pass over, to forgive, to neglect;* nime-mu-atilía maofuyakwe, kuani, sikudaka ku teta nai, *I forgave him his wickedness, for I had no desire to quarrel with him.*

ATIWA, *v. p.*

ATAMÍA, *v. a., to brood, to sit on eggs, to hatch eggs;* kuku aatamía mái, haondóki tena hatta ataangúa wana, *the hen is sitting on the eggs and will not get off again until she has hatched the chickens.*

ATÁMISA, *v. c.*, (1) *to cause to brood, to put eggs under a sitting hen* (= ku-m-wekeá mai); u-mu-atámishe *or* atámise kuku mái kúmi, *make the hen sit or brood over ten eggs—this is the usual number of eggs during the hot season;* (2) atámisha mtumke, *to forsake, to divorce one's wife, but this meaning is doubtful and has very likely been confounded with the verb* "támisha," *to cause to emigrate, to banish.*

ATFAL, *s., pl. of* matefal, *a brick.*

ATHABATISHA, *v. c., to control* (St.)? *probably from* ضبط, firmiter tenuit, firmatus fuit, *hence to cause one to hold firmly, to stick close to, to control.*

ATHÁBU, *s., punishment* (*cfr.* athibu, *v. a.*), *vid. also* ádabu.

ATHÁMA (*or* ATHIMA), *s., highness;* عَظَامَةٌ, magnus fuit, magnitudo; muegni athâma, *the Most High.*

ATHIMÍKA, *v. p., to be exalted.*

ATHÁRI, *s.* (R.), (1) *damage* (?); (2) athār (R.), *sole of the foot* (?); (3) = hathari.

ATHÍA, *s.* (ya) (*see* adía), *a gift, present, donation.*

A'THIBU, *v. a.*, (1) *to punish, to chastise;* (2) *to trouble one* (*cfr. Arab.* عَذَبَ, impedivit, punivit, castigavit; عَذَابٌ, poena, supplicium, *hence punishment in Kisuahili. But a distinction must be made between* ádabu, *s.* (*vid.*), *and* athábu, *s., and likewise between the verbs* adibu, adibisha, *and* athibu, athibisha. *The former is derived from the Arabic* أَدَبٌ, humanitas, *and* athábu *from* عَذَابٌ, poena.

ATHIBÍA, *v. obj.;* (1) wa-mu-athibia-ni huyu muana? *why dost thou trouble this child?* (2) usi-ni-athibu, *do not trouble me* (*said to a petulant beggar*).

ATHIBISHA, *v. c., to cause to punish, to castigate, to torment; e.g.,* majíboa haya ya-ni-athibisha sana, *these dogs torment or trouble me very much.*

ATHIMIKA, *v. n.* (*vid.* athâma), *to be exalted.*

ATHINI, *v. a.* (*cfr.* adana), *to call the Muhammedans to public prayer.*

ATHIRI, *v. a.* = ku úmiza (R.).

ATI, *a particle expletive, or accessory word in a speech or sentence, to express, I suppose, I think, I say or look on!* Felani yuwápi? *where is a certain N. N.? resp.* ati, amekuenda Mvita (*I do not know*), *I suppose he went to Mombas.* Ati *refers to a matter which one does not know or which one has not witnessed, but only supposes* (neno asilo-li-ona kua mato). *The Amharic language has a similar expression, cfr. Isenberg's "Amharic Dictionary," page* 126, *and his Grammar, page* 173; anten, *or* enten, *lit., the what's his name; cfr. also the verb* belo, bela, bie, *&c.; Amh. Dict., page* 110, "*saying, supposing, thinking.*"

ATIKALI, *v. a., estimate; cfr.* kiassi *and* katiri (R.).

ATÚA, *v. a.* (= pasua), *to cleave or to split;* ku atúa ukuni, *to cleave firewood* (passua *is more usual*).

ATÚKA, *v. n., to crack; e.g.,* nti inaatúka kua

júa, *the earth cracks from the heat of the sun (the earth dries up, or is parched).*

AU-AU, *conj., either, or;* au mimi *or* yee, *either I or he; Arab.* أَوْ, aut, vel, sive, non, nisi, quin, imo.

AÚA, *v. a.*, (1) *to trace, to see whether seeds are springing up;* (2) *to survey, to go over and look at;* ku aúa shamba, *to view the plantation, to see whether it is in a good or bad condition;* ku-mu-aúa mali; ku mu-aúa-mana kua viombo, *to endow* (R.) ? ku-ji-aúa, *to exhibit one's-self in fine clothes, &c.;* ku aúa niáyo za, *to trace the footsteps of. Deriv.* ndaulía.

AÚKA, *v. n., to make progress in growth, to be grown (vid.* kúa), *to grow large enough to bear fruit;* mnázi umeauka, *the cocoa-tree has grown large and now bears fruit;* maji yanaauka, *the water grows large (at the flood-time);* maji yanakúa yaaúka tena.

AUKÁNA, *v. rec. ?*

AUKÍA, *v. obj.*

AÚSHA, *v. c., to show one, &c.;* ku-m-tembeza, ku-mu-aúsha *or* onia nti, *to lead one about, to show him the land;* AUSA, *v. c., to make to trace, to make one to look after the plantation.*

AULIA, (1) *to trace out for somebody; v. int.* (*pass.* aulíwa), (2) *to purify a woman forty days after child-bed;* m'ke ameauliwa ujusi (*cfr.* aua, *v. a.*), *the woman has been purified from the defilement of her child-bed. This is done by a* manajuóni (*priest*), *who sprinkles water upon her, prays for her, and reads prayers after her forty days' stay in the house.*

AULÍWA, *v. p., to be washed (from the* maji ya tohārā) *after birth (cfr.* طهر).

AUNI, *vid.* awuni, *to help, assist.*

AUPE, *adj., white;* mtu muaupe *or* mueupe, *a white man.*

AÚSA, *v., from* ku uka, *to make room, to go out of the way.*

AUSI, *adj., black;* mtu muausi *or* mueusi, *a black man.*

A'ŬSHI, *s. and adj.* (*cfr. Arab.* عَيْش, *from* عَاشَ, vitam duxit, vita), *lasting, imperishable; e.g.*, chombo cha áŭshi, *a vessel which lasts long, which does not break, and which is handed down from father to son;* kitu cha aushi; yuna áushi = amekaa sana, yuna máisha. Tangu aushiwangu = maishayangu; aushi, *adv., never.*

AVYA, *v. a.*, ku ávya, *see* áfia, *to spend, to produce* (*cfr.* awía).

A'WA, *v. n.* (*Kimr.*), *to go out or away* (*in Kimv.* ku tóka); ameáwa niumbáni (Kin-utzilā niumbani), *he went out of the house;* ku áwa nde.

AWÍA (*or* AVYA *or* ÁFIA), *v. obj., to go out to or for* (= ku-m-tokéa), *to show one's-self to, to appear to one with something, to give news.*

AWILÍA, *v. int.;* ku-mu-avya *or* awilía, *to reveal to* (*pass.* awilíwa); ame-ni-awía na khábari, *he appeared to me with the news = he brought me news, he gave me intelligence* = ame-ni-tokea na khábari, *or* ame-ni-toléa *or* lettéa khábari, *he acquainted me with;* ku mu-avya khabari.

AWA, *vid. Gram., he was;* kulla mtu ambai kuamba yuáwa, *or* mtu awai ote, *whoever it may be;* neno liwálo lote, *whatever word it may be.*

AWALA, *s., a promissory note, or, as Mr. Weakly says, a draft or order in Turkey upon a provincial treasury given in payment by the central Government (Arab.* حَوَالَة, *a draft on a bank or local treasury).*

AWALI, *adj. and s., first, beginning;* awal ya elásiri, *before* (aser) *three o'clock p.m.; Arab.* أَوَّل, prior, anterior, primus, principium.

AWÁZA, *v. a.* (*Arab.* عزى, solatium percepit, consolatus fuit), *to pity one, to have thoughts and feelings of compassion for one;* Muungu ata-mu-awáza, *God will pity him* (= ata-mu-wafu); Muungu ni muawázi, *God is compassionate;* yuwaáza watu; awáza *means (according to Steere's Handbook), to dispose, to allot to each his share? probably from the Arabic* وزع, *to distribute.*

AWESIA, *s.* (St.), *a kind of dhow like a Bedeni, without any prow or head, with merely a perpendicular cut-water.*

AWINI, *v. a., vid.* awuni, *v. a., to help.*

AWITHI, *v. a.* (St.), *to barter* (عَاضَ, fecit deditque, quod pro re alia esset; substituit aliquid pro aliquo).

AWUNI (*or* AWINI), *v. a., to help, to supply, to assist (Arab.* عَانَ, opem tulit, juvit, auxiliatus fuit; *hence* عَوْن, adjutor, auxilium).

A'WŬNI (*or* ÁUNI), *s., help, assistance* = msáada.

AYA, *v. a., to cleave, split* (= ku pasúa ukúni, *to split wood*), *but* ku aya ukuni *is obsolete language.*

AYÁRI, *s.* (St.), *a cheat (cfr. Arab.* عَيَّار, obiens huc illuc vaferque vir; latro, percussor; عَارَ, venit abiitque per terram).

AYARI, *s.* (ya); ayári ya nánga, *the cable of an anchor.*

AYIKA, *v. n., to melt; vid.* aia, aika.

AYITHI, *v. n.* (St.), *to preach?* وَعَظَ, monuit exhortatus fuit.

A'ZA (*or* WÁZA), *v. n.*, (1) *to think, meditate,*

ponder; ورع in animum immisit, suggessit; (2) *to be sorry* (*cfr.* عسى, tristis, sollicitous fuit).

Azama, *s.* (St.), *a nose-ring; cfr.* عصم, loro عصام dicto instruxit utrem; أعصام, collare, numella, qua canis collum includitur.

Azíma, *s.* (*Arab.* عزيمة, quidquid adstrinxit, hinc amuletum, et incantamentum contra serpentes, morbos aliave mala), *a charm used against serpents, to bring back runaway slaves, and to banish evil spirits* (*Kis.* túa, *suspended above doors*).

Azimía, *v. obj.* (*Arab.* obstrinxit aliquem jurejurando, adjuravit aliquem), *to make a charm against somebody.*

Azíma, *v. a.*, (1) *to lend on condition of returning the loan without interest;* u-ni-azíme kisuchako, *lend me thy knife;* (2) *v. n.*, *to borrow; e.g.*, nimeazíma kisuchakwe, *I borrowed his knife. Dr. Steere has* "ku azimwa" *for* "*to borrow.*"

Azimia, *v.*, *to borrow for one.*

Azimana, *v. rec.*, *to lend to or borrow from each other.*

A'zima (*or* ázimu), *v. n.* (*Arab.* عزم certo animi proposito voluit facere, intendit aliquid), *to resolve, to think upon anything, to have at heart, to propose;* ku aza moyoni, ku kusudia *or* ukilia.

Azimía, *v. obj.*, *to intend to do anything for or against any one;* ni ku tia nía ya ku fania neno ya kethe wa kethe; hakuazimia kújă hapo, *he did not intend to come here;* n'likéti, sikúa na azíma ya sáfari (=sikuazimía safari), lakeni nlipo ona watu wangi wasafiri kuenda Ukambani, mimi nami nli (*or* nika) ona heri nikawa-andamía.

A'ziri, *v. a.* (*Arab.* عزر, reprehendit, impedivit), *to despise* (=ku tukana, ku názii), *calumniate.*

Azirika = ku-m-tia mtu aibu.

Aziriwa = ku guiwa kua sebabu ya deni (E.).

Azizi, *s.* (*Arab.* عز, rara, cara, eximia fuit res; عزيز, rarus, carus, potens eximius), *a rare, costly thing, a curiosity, rarity;* kitu hiki ni azízi mjíni, hamna, *this thing is a rarity in town, there is none (like it)*; azizi ni kitu kísicho enéa watu, *i.e.*, azizi *is a thing which does not come abroad among the people.*

Azma, *s.* (St.), *scent?*

Azur, *s.* (St.), *perjury; cfr.* زار, visitavit; (2) fucavit mendacium; زور, falsum, mendacium.

B

B *has the same sound as in English.* N *changes into* m *before* b; *e.g.*, mbáya *for* n-baya, *bad;* m'bwa (mbua) *for* n-bwa, *a dog or dogs.* Nw *also becomes* mb; mbingu *for* n-wingu, *the heavens. This grammatical remark of Dr. St. is very appropriate.*

Bă, *v.*, *to be high;* mnazi hu anabă sana, *this cocoa-tree is very high* (?).

Bă, *a natural sound;* tuna-m-fuma sauasaua, huyu bă, nami bă (*Kiniassa*, chă).

Báa, *s.* (ya) (*cfr.* بغا, crimen commisit, perfidia usus est), *evil, trouble, disaster;* baa = kitu kilicho adui, *something that is hostile, hurtful, or dangerous;* tumengilíwa ni báa.

Băa, *s.*, *pl.* mabaa (*cfr. Arab.* بى, homo vilis et abjectus), *a worthless person, an utter reprobate.*

Báada (*or* báda), *adv.* (*from* بعد, longius abfuit, بعد, post, postea, *or* بعدا, postea); baada ya, *after (of time)*; báda ya mambo haya, *after these things;* báda ya haya na mangíne yatakúja, *after these there will come other things;* baadaye *or* baadayakwe, *after it, afterwards, then;* baada ya salla *or* salláti, *after prayer.*

Báadĕn, *adv.*, *afterwards.*

Baăthi, *s.* (ya) (*from* بعض, pars, quidam), *a portion, a certain number selected, some;* baathi ya watu, *some persons;* baathi ya siku, *some days;* baathi ya fetha, *vid. Act.* v. 2.

Baazi, *s.*, *a sort of pea growing on a small tree somewhat resembling laburnum* (St.).

Bába, *s.*, ya (wa), (*pl.* za); babayangu, *my father;* baba wa mtu (*sc.* feláni *or* fuláni), *the father of a certain man;* baba m'tu, *a human father or parent;* babe mtu = baba alie-m-viă mtu *or* = baba wa kambu, *step-father;* baba mdógo, *mother's brother;* babaetu, *our father; pl.* baba zetu, *our fathers;* babazetu ni wamója, *our fathers are brothers or near relations;* babazao ni wawíli; killa mtu na babáe (*not* ana babáe).

Babáe *or* babáye watoto (*or* babe wána, babe watóto), *pl.* babáze watóto (*Kin.* dsugni; *Kik.* ndenge wa wéu), *a bird, very likely an eagle or an owl, which frightens children. The superstitious idea of the natives is, that this bird approaches new-born children, that it imitates their cry, and causes sickness to them. The cry of this bird frightens children so that they will immediately go to bed, or to their mother's breast, and be quiet. Hence the bird is also*

called mvúma titi (*pl.* mavúma titi). *We see here a specimen of native artifice in nursing their children, regarding which they say,* "h daua ya ku kenga watoto wakilía," *lit., this is the medicine* (*or means*) *by which children are deceived when crying.* Muanangu anashikua ni babuye (*for* babaye watoto), *my child has been seized by the owl* (?) *which causes sickness to him.*

Babáika, *v. a., to stutter, to hesitate in speaking. Rebman takes this word in the sense: to continue dreaming, to sleep dreamingly.*

Babăle, *adv., just then;* babăle ulipo ondóka = majira yale ulipo ondóka basi nami n'lipátua ni úthŭru wa ku-ku-daka (R.) (*cfr.* păpălĕ, pălĕ); ku patua ni uthuru, *to be seized by an emergency.*

Babása, *v. n.,* (1) *to grope in the dark* (*vid.* papása) (R.); (2) babaza, *v. a., to rub softly.*

Babáta, *v. a., to beat insufficiently; e.g.,* ku piga chuma vibáya kisishikimáne, *to beat the iron insufficiently, so that it soon breaks off* (*in making a* jembe, *native hoe*); *to beat thin, so that it gets thin.*

Babatíka, *v. n.;* ku babatika mbáwa, *to flap the wings* (*cfr.* papatika), *to flicker, flutter.*

Babatúa, *v. a.* (*cfr.* papatúa, *v. a.*); *e.g.,* kunde, mbázi, *e.g., to make dry beans, as it were, to come forth.*

Babatúka, *v. n.;* fulani anababatúka leo, *said of one who appears at once nicely dressed, whereas he wore bad clothes for a time* (R.).

Babe, *s.* (*Kin.* abe); babe sultani, babe ngóme, babe ndófu *or* babe wa ndófu (*vid.* ndofu) (*vid.* kusa, *where* babe *is explained*).

Babaríka? (R.); paparíka?

Babía *and* babisa, *v. a.; e.g.,* ku-m-babisa mtóto, *to cram a child with* (*food*); *vid.* papía; ku babia, *v. n.* = kula harraka mno (E.), *to eat voraciously.*

Babíka, *v. n., to fetch an arrow;* ku babika mifi mbáwa (= ku fumbira másoa *in Kiniassa*) (R.), *to feather an arrow.*

Babayúka, *v. n., vid.* papayuka, *to talk incoherently, to be delirious in the heat of fever.*

Babu, *s.,* (1) *grandfather and grandmother, ancestors* (*Kinika,* dsáwe *and* bibi); (2) *convulsions* (Sp.)? Babu *is also the name given to a kind of sickness which seizes children; i.q.* niúni; muana augúa niúni, ana babu, *in Kiniassa i.q.* máuka.

Babúa, *v. a., to strip off, to rend off* (= ku tana rarúa, tabúa, ku kuaniúa); *e.g.,* ku babúa Amerikano, *to tear off a piece of American cotton-cloth from the whole piece* (*in a shop, &c.*).

Babuka, *v. n., to get torn out, for instance by going through bushes.*

Babulía, *v. obj., to tear off* (*a piece*) *for somebody.*

Babuliwa, *v. p.;* nguo imebabuliwa, *also to get scratched and wounded* (*e.g., by a tree*); mkamba ababuliwe maganda, *the lobster's shell shall be taken off* (R.), *the lobster has cast his shell* (?).

Babúra (papúra), *v. a., to claw* (R.); fulani anakuja ni babúra leo, *he came with a* maneno ya ku fioleána *or* ya ku-m-fioléa *or* ya ku fióa (*vid.*).

Baburána, *v. rec.*

Baburika, *to be torn or lacerated.*

Báda, *vid.* baada, *prep., after;* bada *or* kisha ya athóhori, *after noon-time.*

Bádala (*or* bádali), *s.* (ya); *Arab.* بَدَّلَ, mutavit, permutavit, substituit; بَدَل, permutation, quod pro re alia datur vel sumitur; *hence a thing given in exchange for something else, an equivalent.*

Badili, *s.* (ya), *exchange* (Er. *takes it in a bad sense = deceit*).

Bádili, *v. a., to change, to exchange; e.g.,* ku bádili fetha, reali.

Badilika, *v. n., to be exchanged, to be changed, to be changeable.*

Badiliana, *v. rec., to exchange mutually.*

Badilisa, *v. a.;* ame-m-badilisa nguoyakwe, *he exchanged his cloth for him* (= gauza *or* geuza).

Badilisana, *v. rec., to interchange, to exchange words, to dispute. Deriv.* mbadilifu.

From the verbs given above, the student must carefully distinguish the verbs bátili, *to pervert, and* patiliza, *to reprove, condemn* (ku kúfurisha); *vid. each in its place.*

Bádali, *s.* (ya), *likeness, kind* = mfano wa; bádali ya mtu huyu, *like this man* (Sp.). *The meaning "likeness, kind," is very doubtful* (?).

Badan (*or* badani), *s., body, carcase; Arab.* بَدَن, corpus (*cfr.* batani); بَطَن, intimus fuit.

Badáta, *s.* (ya, *pl.* za), *Kimr.* = kiazi, *a sweet potato;* kiazi cha badáta, *sweet potatoes* (*of a red colour*); manni ya badáta, *leaves of sweet potatoes used as a vegetable.*

Badi (*or rather* bathi), *s., part, portion* (*Arab.* بَعْض); *there is also a kind of cloth which is called* badi *or* bathi.

Bádiri (*or* badhiri), *v. a.* (*from* بَذَّرَ, dispersit, sine modo et mensura erogavit opes), *to spend money in order to get a wife or a kingdom, power* (R.), *to squander one's money.*

Bádo, *adv.* (*vid.* bada), *as yet, not yet;* bado kidógo, *soon; used generally to express that the*

matter in question is as yet incomplete. Nadáka bado reali tano, *I want still five dollars;* bado hakuenenda = hatassa ku enenda, *he is not yet gone.*

Baduivi, *s.* (wa, *pl.* mabaduivi); *Arab.* بدو, deserti incolae; *uncivilized people;* Wanika ni baduivi yetu.

Bafe, *s.* (wa, *pl.* ma—), *a large and venomous kind of serpent, ringed with white, black, and grey, from* 2½ *to* 4 *feet in length. In the Kimrima dialect it is called* moma. *The natives say that it has a pointed tail with which it stings. This is, however, doubtful. The stroke causes quick swelling and death if the antidote be not promptly applied. This serpent is said to exist on the island of Mombas. The various kinds of snakes are:* (1) bafe, (2) kibáwa cha kanga, (3) kundamansi, (4) satu, (5) mtánga wa poáni, (6) pili, (7) wamannimawiti, (8) mkóko, (9) fira, (10) wa nduma kúili.

Bafta, *s.*, *vid.* báfuta, *s.*

Bafu (*rather* pafu) (la, *pl.* ma—), *lungs, lobe of lungs.*

Bafumía (R.)?

Bafuta (*or* bafta), *s.* (ya), *shirting, a sort of fine calico;* bafta dhondo idifukáyo unga (difuka, *v. n.*)?

Bága, *v. a.*, *vid.* păgá, *v. a.*, *to seize (said of an evil spirit), to carry for wages;* pagáza, *to make to carry;* pakawa, *v. p.*, *to be possessed of an evil spirit.*

Bagaba, *v. n.* = ku potéa (Sp.)?

Bagáda, *v. a.*, *vid.* pakáta, *to take upon one's knees; e.g.*, — mtóto.

Bágala, *s.* (ya), *a buggalo, a large kind of dhow square in the stern, with a high poop and a very long prow. Most of the Indian trading vessels or dhows are of this build; they have generally a small mizzen-mast* (St.). *Vid.* jaházi.

Bagawa, *v. n.* (= lanika), *to rut in the mouth, to be obscene with respect to language.*

Bagáza (buagaza), *v. n.*; ku ji-bagaza, *to keep one's legs far asunder or apart in sitting* (R.).

Bághala, *s.* (wa) (*Arab.* بغل, mulus), *a mule.*

Baghami, *s.* = hana ákili, mpumbafu; بغم, ambigue et obscure locutus fuit, *a fool.*

Bagúa, *v. a.* (*cfr.* pakúa), *to put asunder, to separate each kind from the other; e.g.*, ku bagúa mtáma na mahindi, ku weka mbalimballi; tubagúe gnombezétu, kulla mtu abagúe zakwe, *to arrange, to bring in order; let us arrange our cattle, every one his own.*

Bagúka, *v. n.*, *to be separated, to fall out with one another, to be in disorder.*

Bagukána, *v. rec.* = tetana *or* halifiana, *to be at variance, to differ, to disagree, quarrel for or about a matter, to strive.*

Báhami, *s. and adj.;* بهم (bahamma), ablactavit, peregrinus fuit, barbarus visus fuit; أبهم, proloqui nesciens, barbarus, cujus sermo non intelligitur; *hence* báhami, *silly.*

Báhari, *s.* (ya) (بحر); aqua multa, mare, flumen magnum; bahar elthulumāt, Oceanus atlanticus; bahari kū, *great sea;* bahari el-ali, *the Persian Gulf;* bahari ya sham, *the Red Sea.*

Baharía, *s.*, *a sailor, the crew, sailors* (*vid.* mána máji).

Báhasa, *adj.* (*Arab.* بخس, justo minor) = rakhísi, *cheap;* kitu hiki nina-ki-pata bahasa, *I got this cheaply.*

Bahasha, *s.*, *a square bag or pocket with a three-cornered flap to tie over the opening, frequently used to keep books in* (St.).

Bahati, *s.*, *vid.* bakhti, *s.*

Bahatisha, *v. a.*, *to guess* (St.), *perhaps from the Arabic* بحث, inquisivit, disquisivit.

Báhia, *v. a.*, *to search till a thing is found* (Sp.); *cfr.* بهى, intellexit, perforavit, *or* باه, cognovit, consideravit, dignovit.

Báhili (*or* bákhili), *s. and adj.* (*Arab.* بخل, parcus, tenax et avarus fuit; بخيل, avárus; بخل, avaritia); báhili *or* mbáhili, *s. concr.*, *a miser, covetous person;* báhili, *s. abstr.*, *avarice* = choyo. Prov. mali báhili kúla dúda, *i.e.*, *worms will eat the property of a miser.* Báhili *or* mbáhili *is a man who is only bent upon gathering property without using it* = mtu asiejilísha maliyakwe, *or* mtu aliekusánia mali asipokúla. *There was once a rich man at Mombas, named Famáu, who from avarice sold the meat which he had boiled, himself only using the broth. He feasted at the table of other people, while the eatables of his own were left to rot, and then thrown into the sea. He was a great* bahili, *hence the saying:* mtu huyu ni báhili kama Famáu.

Bai, *v. a.*, *to receive as an authority,* ku kúbali kama mfalme au mkubawao. Waka-m-bai Suleiman Ben Ali (Sp.). *If this word does really occur, it is probably to be derived from the Arabic* باع, inauguratus fuit in imperio, *or* imperator salutatus fuit.

Baina, *prep.* (*or* beina), *Arab.* بين, inter, in medio, *between, amidst;* baina ya Mvita na Rabai, *between Mombas and Rabai.*

Baini, *adj.* = mballi; *e.g.*, ku nenda nti baini = mballi (E.).

Baini (*or* beini *or* bayini), *v. a.*, *to know, to recognize, to distinguish, to make clear, to prove* (*Arab.* بَانَ, manifestum reddidit, declaravit explicavit), *to acknowledge as belonging to somebody; e.g.*, nna-ki-baini kisuchangu, *I have recognized my knife* (= ku ona). Tuna-m-baini mtu yūlē kuamba ni muivi; kitu hiki nime-ki-baini kua felani; ni saidi ku baini, *it is still more evident, or it is clearer.*

Bainía, *v. obj.*; ku bainía kua hurru.

Bainika, *v. n.*, *to become known, manifest, clear* (= kua wazi); *e.g.*, muivi amebainika, *the thief has become known;* kwanza manéno haya yalikúa sirri sirri, laken sasa yamebainika, *at first these words were a great mystery, but now they are clear.*

Bainikana, *v. rec.*, *to be evident mutually* (= ku onekana); ushúha ubainikanáo.

Bainisha, *v. c.*, *to cause to become clear, to prove, to show, to define; e.g.*, ku bainisha mpáka, *to define the frontier or boundary.*

Bainíwa, *v. p.*; *e.g.*, alie bainiwa kúa muema, *one who is proved to be good, one who is justified; e.g.*, umati Muhammadi yabainiwa pahali pawili, (1) *believers and unbelievers*, (2) *only* jami Muselmina.

Baja, *s.* (la, *pl.* ma—), *better* paja (*vid.*) (*also* paji), *the inner side of the thigh, lap.*

Bajúa, *v. a.* (= babúa *or* kuaniúa), *to strip off; e.g.*, ku bajúa makúti.

Bajúka, *v. n.*; utanzu umebajuka, *a branch broke off from the tree* (*better* papua, *vid.*).

Bajúni (*or* Pajuni) = Mgúnia, *a native of the country situated between the island of Patta and the river Jub.*

Bakai, *s.*, *a word of the Kigunia dialect, vid.* shudu *and* baki, *remainder.*

Bākăsā (R.), *there remains; frequently it is* = labuda; bakasa ku amba ni yē, ndiye angaye = wesa; bakasa songoro ajapo ndiye adakaye wesa (?).

Bakáta, *v. a.* (*rather* pakáta, *vid.*), *to carry something before you, to take upon one's arm.*

Bakhti, *s.* (bahati) (ya), بَخْت, vox Pers., fortuna, felicitas, *luck, fortune, chance;* ku pata bakhti ngema *or* mbaya, *to have good luck or misfortune* (bakhti mbófu); ku tumía bakhti, *to go; at random.*

Baki, *s.*, *what is left, the remainder of money, &c.; Arab.* بَقِيَ, reliquus et superstes fuit; بَقِيَّة, res residua, reliquiae, *subtraction (in arithmetic).*

Baki, *v. n.*, *to remain, to be left.*

Bakía, *v. a.*, *vid.* pakia, *v. a.*

Bákŏra, *s.* (ya, *pl.* za), *a walking-stick with a crooked handle, or, as Dr. Steere explains it, a walking-stick with the top bent at right angles to the stem. The best are made of a white straight-grained wood which will bend nearly double like a piece of lead without breaking or returning. The* fimbo (*another kind of stick*) *is straight and without a handle; the* ufito *is thin and long.*

Bakshíshi, *s.* (ya), *a gift, a gratuity* (bakhshíshi *or* bashíshi).

Bakúba (*or better* pakúba), *lit.*, *where great, a great piece;* mtu huyu analima bakuba *or* badogo, *this man has hoed a great or a small piece* (pa dogo *where little or small*).

Bákuli, *s.* (ya, *pl.* mabákuli), *a basin, a deep and large dish of clay;* kómbe *is a large plate,* sáhani *an ordinary plate.*

Balamuézi, *s.*, *moonlight, moonshine* (St.).

Balánga, *s.* (ya, *pl.* za) (*or* mbalanga, *s.*), *a cutaneous disease generally confined to the hands and feet of the person, by which the black skin peels off and leaves a white skin, which no more turns black. Tetter or Leprosy? The Wanika call this disease* "mabawassi." Balanga ya *or* za mikono. *The person who has this disease is not allowed to eat with other people, who would say,* Mbalanga sitayáika ukila wali wa muoto; mtu huyu ana mbalanga, *or* balanga za mukono au za māgū.

Bālās (*or* balasi *and* balashi) (ya, *pl.* ma—), *a large kind of water-jar. It is larger than the* kasíki.

Bále, *s.* (la) (*vid.* mbále) (za muhógo).

Bálegi, *s.* (ya) (*Arab.* بَالِغ, puber, aetate maturus; بَلَغَ, pervenit ad finem), *a person arrived at the state of puberty;* mtu huyu anakúa bálegi.

Bálehe, *v. n.*, *he is pubescent, marriageable;* anabálehe sasa, apéwe mke, asiháribu mali, *he is marriageable, let a wife be given to him, lest he destroy his property (by illicit intercourse with women).*

Bali, *but;* hakuenda bali, *perhaps he did not go; Kin.* kendere balu.

Balos (*or* balosi), *s.* (wa), *and* balios, *consul, political agent (in Turkish?). Thus the English Consul, Major Hammerton, was called at Zanzibar.*

Balungi, *pl.* mabalungi, *a citron.*

Bamba (la), *pl.* mabamba, *a flat thin piece, a plate, disk;* bamba la rusasi, la sifuri, la chúma, la fetha, *a thin plate of lead, brass, iron, silver;* bamba la fetha = koa la fetha, *vid.* koa *and* kikoa. Bamba *is to be distinguished from* pamba, *s.*, *cotton* (*vid.*). Bamba la chuma, *cramp-iron, brace;* bamba ni gumu.

Bambu, *s.*, *a curved instrument which is thrust into a bag to find out what it contains, rice or corn, &c.* Ametía bambu katika gúnia. Bambu ni kidúde cha ku toméa na ku tazamía gúnia, ku tambúa kiliómo. *Dr. St. calls it* bambo, *an instrument like a cheese-taster thrust into a bag to draw out some of its contents for examination.*

Bambúa, *v. a.*; ku-m-bambúa mtu ngúo?

Bambúka, *v. n.*, *to fall off like a label from a bottle or like a plaster*; ku bambúka mbawa, *said of* mtoa).

Bamfúa, *v. a.*, *to chip* (*from chipping come chips*); bamfúka, *cfr. Kiniassa* banduka *from* bandúa.

Bamvúa, *s.*, *spring-tides* (St.).

Banáder, *s.*, *pl. of* bándari *or* béndari, *a landing-place, harbour*; بندر, *orig. Pers.*, *pl.* بنادر, portus, navium statio; urbs aut locus, ubi mercatores sarcinas solvere solent et cum mercibus subsistentes vectigalia pendunt. *By Banáder the Suahili and Arabs mean especially the sea-towns of Barava, Marka, and Mukdisha, being the principal harbours of the Somali coast.*

Banagiri (*or* banajiri), *s.*, *a kind of bracelet ornamented with points or blunt spikes, much worn in Zanzibar* (St.).

Bánda, *s.* (la, *pl.* mabanda), *a large shed constructed for people to assemble in*; banda la ku bárizi watu; kibánda *is a little shed*; *cfr.* báraza *and* bárizi; banda la fárasi, *a stable.*

Bánda, *s.* (la, *pl.* ma—), (1) *the blossom-stalk of the cocoa-nut tree* (Er.); (2) *a shed.*

Bánda, *v. a.* (Kijumfu) = ku vunda, *to break open with a stone*; *e.g.*, ku banda madáfu.

Bandía, *v. obj.*, *to break open for one.*

Banda banda, *v. a.*, *to split or break into splinters or shivers.*

Bándari, *s.* (ya) (*or* béndari, béndeeri), *landing-place, harbour*; máhali pa poáni watu washukápo *or* wana maji waegeshápo dau (*cfr.* banader, *s.*).

Bándera, *s.* (ya), *a' flag*; *the Arab flag is made of red stuff.*

Bandi, *s.* (la, *pl.* ma—), *stitching, pinning*; ku shona bandi *or* ku piga bandi, *to baste, run, tuck* (*in sewing*); ku shona bandi, baaden ku fania jongo néne, *first to tuck, then to make the proper or real suture* (*seam*).

Bandía, *s.*, *puppet*; mtoto wa bandía, *a doll*; watu anasúka kua ukíndu, anatía mtelle ndáni, ana-m-tia kánzu.

Bandíka, *v. a.* (=patika, andíka), *to put on, to apply*; *e.g.*, ku bandika daua ya kionda.

Bandikisa, *v. c.* (*or* bandikisha), *to cause to put on, to put load upon load* = ku weka kitu ju.

Bandúa, *v. a.*, *to break off in fragments* (?) (*cfr.* gandúa), *to cleave wood in small pieces.*

Bandulía (*e.g.*, kuni), *for one.*

Bandu bandu, *to cut into little pieces, to crumble* (*into*) *in cleaving.*

Bandúka, *v. n.* (*cfr.* gandúka); hali-tu-bandúki neno hili = ha-tu-ati ku li daya; mtu huyu ha-tu-bandúki, *this man does not leave us, he is always with us*; hawa-m-bandúki Mzungu, *they do not leave the European.*

Bánduru, *s.* (ya) (= ngáma, *vid.*), *the place in native vessels from which water is baled out*; páhali patolewacho maji kua sila katika jaházi, *it is near the main-mast.*

Banga (muhógo hauja banga), *v. a.*, bangía, bangilía; ushanga wa ku bangía (bangilía = bagilía), *vid.* panga (*cfr.* tunga ushanga); ku bangia maneno (*to hire*); (2) *to lay in heaps.*

Bangi, *s.*, *the narcotic leaves of the wild* (*Indian*) *hemp* (*from the* mbangi), *chewed in the East. Many Suahili are accustomed to chew and smoke this leaf*; *cfr.* بنج, *ex Pers.*, بنكو, hyoscyamus (bilsenkraut).

Baníya, *s.* (ya), *a building, temple, especially that of Mecca. Arab.* بنا, struxit, aedificavit, *hence* بنية, structura, aedificium.

Banía, *v.*; ku-ji-banía nguo, *in travelling and in fighting*; *vid.* pania, *v. a.*

Banúka, *v. n.*, *to taper* (?).

Bániani, *n. p.*, *pl.* mabániani, *used at Zanzibar and on the coast as a general name for the heathen Indians who come as traders from Cutch. On the coast they are generally the custom-masters, being in the service of the chief custom-master at Zanzibar, who is generally a Baniani, farming the customs from the Sultan of Zanzibar at a certain sum of money.*

Banja, *v. a.*, *to crack nuts, to beat pulse or beans between two stones, to clear the fruit of the husks, to break off the shell or husk by beating*; *e.g.*, ku banja kórosho kua jiwe ku-i-pata suafi, ku weka kando magánda, *to beat to pieces, to dash.*

Banza, *v. a.* (ku fita kizáni ?).

Ku-ji-banza, *v. ref.*, *to squeeze one's-self against a wall or into a hedge to allow some one else to pass* (*cfr.* panza).

Banzi, *s.* (la), *pl.* mabanzi, *a splint, a splinter, a small thin piece of wood*; banzi la ukúni kibanzi, *a very small splint.*

Báo, *s.* (la) (*vid.* ubáo *and* mbáo, *board*); báo la kómõe (kómoe, *the fruit of the* mkómoe *tree*) *is*

a board with 32 *small holes, each about the size of a teacup, for playing a favourite game, also called* bao, *with* komoe, *or with pebbles, &c. The holes are sometimes merely scooped out in the ground, and any small things may be used to play with* (*cfr.* bao la estaránge); ku téza báo la kómoe *or* la estaránge (St.).

Bápa, *s.* (la, *pl.* ma—); bapa *is that which projects and recedes again, that which is not round* (mdaura) *nor quadrangular* (mrabba), *but which is uneven.* (1) Bapa la usso pa ku lalía, *the temple of the head, also a broad face;* bapa la usso, *large forehead.* (2) Ku piga bápa la upanga, *to strike with the flat of a sword, &c.;* ame-m-piga bapa la upanga kúsiko makáli, *i.e.,* ku-m-piga kua maóngo ya upánga, *to beat one with the back of the sword, which will not hurt him, but* ku tema upanga kua makáli *will hurt him* (ku-m-háziri), keke i bapa, yafuliwa bapa bapa. *The form of the mango-stone has* bapa bapa, *but* mfiringo (*roundness*) *has no* bapa bapa.

Bara, *s., a species of antelope* (Helgobagus arundinaceus) (St.).

Bara (*or* barra, *or* berría), *s.* (ya, *pl.* za) (*Arab.* بَرّ, terra, imprimis pars superior et pulvis; بَرِّيّ, agrestis, regio inculta; بَرِّيَّة, campus, desertum), (1) *land in general;* (2) *wild country, uncultivated and uninhabited country, especially of a sandy kind* (*cfr.* nika), *a desert, where there is but little or no wood and vegetation;* barra jeúpe, *a free open tract of country;* (3) *coast;* bar-es Suahil, *the Suahili coast;* bar-el-Fars, *the tract of the Persian coast belonging to Oman;* bar el agam, *the Somali coast;* bar el asili, *mainland;* barra ya kwanza, si kisiwa (*vid.* asili). *The Arabic name* Zanjibar *or* Zenzibar, Zingibar, *is derived from* Zanj *or* Zenj, *which was the name of a special tribe residing south of Zanzibar on the mainland, but which became at the same time the general term for a negro; consequently Zanzibar would signify, the land of the negro, the negro coast; cfr. Dr. Krapf's "Travels in East Africa," p.* 519.

Baraba, *adv., proper, just, exactly* (?); *perhaps for* barábara *or* barábra = saua saua, *equal.*

Barábara, *s.,* (1) = saua saua; (2) *a whorish woman, a prostitute;* mke huyu ni barábara, *this woman is a prostitute* (= mtalaleshi).

Barabara, *v. a., to scrape off the* malaika (*the short hair, lit., hairs, if this were an English plural*) *of an animal, which have been previously singed* (R.).

Baragumo (*or rather* barghumu), *s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn,* gunda *in Kin.*

Báraka (*or* mbáraka), *s.* (ya) (*Arab.* بَرَكَ, genua flectens in terram procubuit, benedixit; بَرَكَة, incrementum, abundantia, felicitas), *blessing; great yield of a plantation;* Muungu ametía baraka katika nti.

Báriki, *v. a., to bless;* barikia, *to give a blessing to;* barikiwa, *to be blessed, to become much. Dr. St. makes the remark: Young people are said in Zanzibar to* bariki *when they first have connection with the opposite sex; girls are thought old enough between nine and ten.*

Barakóa, *s.* (*or* barikóa) (la, *pl.* ma—), *the covering or mask of a Muhammedan woman, so that nothing but the eyes are seen* (*cfr.* utaji); *cfr. Arab.* بَرْقَعَ, rica operuit faciem alicujus; بُرْقُع, rica, operimentum faciei muliebre.

Barámu, *s.* = béndera, *a flag.*

Barara, *s.* (?) (R.).

Baráre, *s., a kind of locust, of grasshopper* (*Kir.* nioi ?).

Bărăs (*or* bărăsi, *s., a disease like leprosy;* mtu huyu yuna baras; *cfr. Arab.* بَرِصَ, lepra correptus fuit et laboravit.

Barawái, *s., a swallow* (?).

Barawe (*or* mabarawe ?) (R.).

Báraza, *s.* (*cfr. Arab.* بَرَزَ, exivit in campum amplum, prodiit in conspectum; بَرَاز, campus amplus et patens; *a stone seat or bench table, either outside of the house or in the hall, where the master sits in public and receives his friends; hence the public audience held by the Sultan, and the council then held; meeting of a council.*

Bárizi, *v., to sit in* baraza, *to hold a public reception;* (1) ku kétisha *or* ku kusania watu barazáni; (2) watu wamebárizi kua mtu ku sikiza maneno. Tuabárizi kua Mzungu ku sikiza juo, kulla muegni nenolakwe.

Bariziana, *v. rec.*

Bărí, *v. a.;* ku bări máshua na poáni, *to put aside the canoe* (= epúa) (R.).

Baria, *v., to lose at the dado-play;* ku bariwa, *v. p.*

Báridi (*or* béredi), *s.* (ya) (*Arab.* بَرَدَ, frigidus fuit, بَرْد, frigus), *coldness, dampness;* nti ina baridi kúa mvúa, *the ground is damp or moist from rain, and therefore cold;* usiondoke ondóke, hápo ulahápo patangía (pataingia) baridi, *do not keep leaving your place, else there where you sleep you will get cold.*

Baridisha (*or* burudísha), *v. c., to cool;* majĭ ya mtóni yabaridisha *or* yaburudisha rokho, *the river-water cools one's spirit.*

Báridi yábisi, *s.*, *rheumatism* (*lit.*, *dry cold; vid.* yábisi).

Bariki, *v. a.*, *vid.* báraka.

Barishai, *adj.*, *damp, cool, moist* (E.) (warishai, R.).

Bariyo, *what is left from the evening meal to be eaten in the morning* (St.).

Bárizi, *v.*, *vid.* baraza.

Barkinia, *s.*, *a barque* (R.) ?

Barobáro, *s.*, *vigorous, expeditious;* mtu huyu ni bárobáro, ni hodári ku tuma, si mvívu, yuna bídii.

Barra, *s.*, *vid.* bara.

Bárŭa (*or* bárŏa), *s.* (ya, *pl.* mabárua), *a note, bill, letter, especially a summons from the judge which he writes to a debtor to demand payment* (*generally on a small bit of paper*).

Bárubáru, *s.;* mtu huyu ni barubáru, aánza ku andíka ndéfu, *a man whose beard is beginning to grow.*

Barudi, *s.* (ya), *gunpowder.* In Turkish بروت.

Barzuli, *s.*, *a fool* (St.); *cfr.* برزل, crassus vir.

Basási, *s.*, *a prudent man* (muegni fíkira nengi) *but a cozener or a cheat. Hence* = mtu mkópi, muegni madéni mangi; *see* mkópi.

Basbas (*or* basbási), *s.* (ya), *mace, the inner husk of the nutmeg.*

Basha, *v.* (*from* ku pa *or* pata), *vid.* pa, pata (bashisha, bashŭa), *vid.* pasha.

Báshiri, *v. a.* (بشر , laeto nuntio exhilaravit), *to announce* = ku eleza; ta-ku-bashiri ndotoyangu, *I will relate to thee my* (*good*) *dream;* ku bashiri heri *or* khéri, *to announce good tidings;* ku báshiri = ku-wa-pa watu khábari = ku-wa-eléza *or* ku-wa-khubiri.

Bashiría, *v. obj.;* a-m-bashiríe kheri, *may he announce to him good luck!*

Bashíshi, *s.*, *vid.* bakshíshi.

Basía, *s.* (*or better* pasía) (ya, *pl.* za), (1) *a curtain* (*vid.* pasía *or* pazía); (2) *the midriff or diaphragm which separates the lungs and heart from the intestines* (Erh.).

Básiri, *v. a.*, *to foresee;* بصر, fuit videns, intelligens, eminus et ex alto prospexit.

Bassi (*or* bass), *conj. exclusive, but, only, enough, it will do. In the beginning of a sentence it means, well, and then, and so. But when it follows a word or phrase it means, just this and no more.*

Bástola, *s.*, *vid.* pistola, *a pistol.*

Basuu, *s.* (ya, za), *hemorrhoids* (Sp.).

Bata (*or* batta), *s.* (la), *pl.* mabata, *a duck;* bata la mzinga, *a turkey;* bata la bukíni, *a goose; Arab.* بط, anas (*duck*).

Bátani, *s.* (*or* bátini) (ya), (1) *belly: Arab.* بطن, interiorem partem et medium ingressus fuit locum; بطن, venter (*the* batani *is to be distinguished from* بدن, corpus, *body, in Kis. carcase*); (2) bătān, *s.* (ya), *a cloth with lining* (mardūf); kisibao cha batān; بطانة, interior pannus (vestis).

Batéla (*or* betéla), *s.* (ya, *pl.* ma—), *a large boat or dhow. Those smaller than the* batela *are the* máshŭa, dau, mtúmbui, huri (*which see*). *The* batéla *has a square stern and an ordinary boat-like head; it has sometimes no deck; it is smaller than a* bagala.

Báti, *s.* (la, *pl.* ma—), *tin, solder;* ku tia bati, *to tin.*

Bátili, *v. a.* (بطل , vanus, nihil fuit *or* evasit irritum fecit, abolevit), *to abolish, to annul, reverse, repeal, frustrate, transgress; e.g.*, ku batili hakki.

Batilíka, *v. med.*, *to have the quality of being abolished, changed.*

Batilisa, *v. c.*

Bátili, *s.* (*Arab.* باطل, vanus, irritus), *worthless, of no use;* mtu huyu ni bátili, *this man is worthless, perverse, transgressor;* ubatili ni mambo ya batili.

Batli, *s.*, *the log* (*nautical*) (St.).

Bátobáto, *s.* (la, *pl.* ma—), *spots of colour* (= marakaráka), *the various colours of an animal, e.g., of a leopard, bullock, &c. Perhaps to be derived from* بض, tenui cute praeditus et pinguis, mollis (?).

Batúa, *v. a.*, *to break off a piece, e.g., of* muhogo *and other food* (*which is boiled in a pot*), *to take a slight taste of the dish; cfr.* patúa, *v. a.*

Batúka, *v. n.*

Baura, *s.*, *a European anchor; see* paura, *s.*

Bausi, *s.* (la, *pl.* ma), *splint, splinter.*

Bavúni, *at the side, alongside* (St.) (*cfr.* pafúni).

Bawa, *s.* (la, *pl.* mabáwa) (*in Kin.*), *a large* m'bŭa mitu *or* kijíbua mitu *in Kis.* (niama hi ni mkáli).

Bawa, *s.* (la, *pl.* mabáwa), *the wing of a bird;* ubawa, *a feather of the wing; pl.* mbáwa, *the feathers of the wing; see* ubáwa.

Bawa, *s.*, *see* pawa za wifufu.

Bawába, *s.* (la, *pl.* mabawába), *a hinge; e.g.*, bawába la mlango.

Bawábu, *s.* (ya); bawábu ya kifúngo *or* chúmba, *the officer of a prison* (*cfr.* باب, porta, janua; بواب, janitor), *door-keeper.*

Bawásiri, *s.* (*vid.* basuu), *hemorrhoids* (*cfr. Arab.* بَوَاسِير *also* بَوَاثِير).

Báya, *adj., bad, evil;* mtu huyu ni mbáya, *this is a bad man;* niumba mbaya, *a bad house;* kasha hili ni baya, *this box is bad;* kidúde hiki ni kibaya, *this instrument is bad, unfit.*

Baya baya (*cfr.* paya), *v. n., to tattle, to prate* (*Kin.* vaya vaya), *to talk, especially in fever* (*cfr.* bayúka).

Bayini, *v. a., to know, to recognize; see* baini; bayinika, *to be known or notorious.*

Báyãni, *adj., see* mbeiyani *or* mbeiãna; kitu hiki kimekúa mbeiãna *or* wázi, *this matter has become clear or evident.*

Bazázi, *s.* (wa), *a trader and one who cheats in trade, a huckster* (*cfr.* بَزَّ, rapauit, spoliavit?).

Béa, beabéa, bebéa, bebesa, *v.* (*see* péa, pepeta, pepesa, *sweep, clean*); ku béa, *to become very old* = pevúka.

Beba, *v. a.;* ku beba muana, *to carry a child on the back in a cloth.*

Bebéa, *see* pepéa, *to fan.*

Béberu, *s.* (wa, *pl.* za), (1) *a he-goat, a buck, manly, strong. Dr. Steere has the form* "bébera." Mbuzi mume alie na ndéfu, kibebéru. (2) Beberu *or* beru (*pl.* ma), *an extemporized handsail of clothes worn around the shoulders or as a turban.*

Beberúka, *v. n., see* peperúka, *to flutter, to fly off, to soar, to swim, as it were, in the air. I feel ready to fly up from weakness of body,* nabeberuka.

Beberusha, *v. c., to cause to be carried off by the wind, to blow away.*

Beddeni (*or* bédeni), *s.* (ya, *pl.* ma—), *an Arab vessel with sharp stern, high rudder-head, and with an upright cut-water. It has one (or two) perpendicular masts. Sometimes it has a small projecting head. The* bedeni *comes from Arabia. It is a second-rate native boat.*

Beek, *see* lãbẽk *or* lebéka, labéka. *The mode of replying when a servant, &c., is called;* لَبِقَ, solers fuit in re agenda, aptus fuit alicui.

Befúa, befúka, *see* pefúa.

Béga, *s.* (la, *pl.* mabega), *the shoulder;* anatukúa msígo kua bega (=fuzi, *pl.* mafuzi, *Kimv.*).

Bẽgi, *s., a broad* kaniki.

Begúa, *v. a., to look for anything in the sand or in the soil* (=inúa, funúa); *vid.* pekúa, *v. a.*

Beha, *s.;* sasa una beha mjini muetu? (— ku takabari?

Behewa, *s., the inner court in a stone house. All large houses in Zanzibar are built round an inner court* (St.). *Perhaps derived from* بَهِيَ, vacua fuit domus, *or* بَهَا, perforavit domum.

Bei, *s., Arab.* بَاعَ, vendidit, emit, *trade; vid.* biáshẽra, بِيَاعَة, merx, res venalis.

Beja, *v. a.* (= kisáfihi), *to look aslant or askew; v. obj.,* bejea, *v. rec.* ku bejana, *v. n.,* bejeka, bejewa.

Beina, *see* baina.

Békebéke, *s.* (hizo)?

Bekira, *see* bikira.

Beka, *v. a.,* habéki kitu = hana shukuru?

Beko, *s.;* muegni beko, *one who is cautious, circumspect* (R.) (*perhaps from the Galla word* "ku beka, *to know*").

Bekúa, *v. a., to ward off a blow, to parry;* (2) *to take away from, e.g., from a* pishi (*a measure*).

Belaghámu (*or* belghámu), *s.* (ya) (*Arab.* بَلْغَم, pituita, humor quidam in corpore humano, quorum e quatuor sanguis constat; *vid.* بَلَغ, pervenit, magnopere afflixit morbus aliquem), *phlegm, spitting of phlegm in coughing;* belghamu ni kipánde cha kohózi; belakhe.

Belesesa, *v. n.* (*cfr.* pelelesa), *to attend well to a thing, to mind well.*

Bemba, *v. a., see* ku pemba (kua upembo); (2) *to adapt one's-self to, e.g.,* ku-m-bemba wali; ku-m-bemba akilizakwe (R.), *to eat one's wits, to outwit one.*

Bembéa, *v.,* (1) *to swing;* (2) *to rock backwards and forwards. It is also said of the sails flapping when there is no wind, or when the man at the helm does not steer properly.* Kiti cha bembéa, *a rocking chair.*

Bembeséa, *v. obj.;* kidude cha ku bembeséa watu.

Bembesha, *v. c., to cause to rock or swing.*

Bembe, *s., food and confectionery cooked by a woman for her lover, and sent to him during the Ramadan.*

Bembejéa, *v. a., to court, favour;* mnionge a-m-bembejéa tágiri.

Bembeléza (*or* bemberéza), *v. a.* (= ku omba áuni), *to solicit aid when in a state of poverty;* ame-ni-bemberéza ku fanizía kazi, *he begged me urgently for work;* (2) ku bemberéza mato = ku geusa mato, *to contort the face, for instance when a man is begging or dying.*

Bendekésa, *v. a., to indulge, connive = in Kiniassa,* dekeresa.

Béndera, *vid.* bandera, alámu, berámu. Bendera *or* bandera *is a piece of red cloth used as a flag on ships. The Mombassians have an old flag, which they display in war. This flag is covered*

with passages selected from the Coran. They have also an old war-drum (ngóma) *covered with a lion's skin. It is used only in war or on the death of a great chief. In war the display of a white flag indicates the continuation of fighting, whereas if an armistice is desired by the enemy he exhibits the red flag.*

Bena, *v. a.*; ku bena (R. ?).

Benúa, *v. a.*, (1) *to put forward, to stick out*; (2) *to leave or show in a state of nudity* (= ku wéka wazi); *e.g.*, ku benúa matáko, *to show the buttocks, not to cover them* (*vid.* shuri), *as the Wakamba do in the Interior*; ku benúa kidári, *to walk with the chest thrown forward* = funúa.

Benúka, *v. n.*; kiko kua kiko, *to warp and twist this way and that* (St.).

Benúka, *v. n.*; mtu alie benuka matáko, *one who leaves the buttocks in a nude state* = funúka.

Berámu, *s.* (ya) (*Arab.* بِرَامٌ), *cfr.* alámu, bandera, *flag, banner.*

Beresáti, *s.* (*or* bersáti), *a kind of cloth* (kitambi cha ——) *from India.*

Beréu, *s.* (ya) (*see* lammi), *tar, black stuff* (ya ku andíka aláma).

Berghámu, *s.*, *bringing up phlegm* (E.).

Beru, *s.*; ku fania beru katika kidau, ku tueka ngúo (Sp.).

Berusha, *v. a.*

Béshiri, *v. a.*, *vid.* bashiri, bashiriwa.

Betéla, *s.* (ya, *pl.* ma), *vid.* batéla, *a barge.*

Béti, *s.* (ya) (*Arab.* بَيْتٌ, domus), (1) *house*; (2) beti ya rusási, *or* beti ya ku tilía rusási *or* risási, *a small leather-bag or pouch for carrying balls or small-shot. Gunpowder the natives carry in horns.*

Betili (*or* batíl), *s.*, *a dhow with a very long prow, and a sharp stern with a high rudder-head. They generally belong to the Shemali, or Persian Gulf Arabs* (St.).

Bézimu (*or* bizimu), *s.*, *buckle.*

Bía, *s.* (la, *pl.* ma—), *a large dish* (bákuli kuba). *In Kiniassa* mbia = *cooking-pot.*

Biabía, *v. n.* (= hanga hika), *to seek for, to look for, to show one's-self diligent or active, busy.*

Biái háli (*or* biei hali), *lit.*, *in Arabic, in whatever state or condition; by all means, in every case*; kua kulla hali iwáyo yotwe; kua jambo lililo lote *or* kana ábudi, *upon all accounts.*

Biáshera, *s.* (*cfr.* bei). *It is a compound word, meaning in Arabic "he sold and bought," hence trade, commerce*; بَاعَ, vendidit, *he sold*; أَشْتَرَى emit, *he bought*; ku fania biáshera, *to trade*; mfánia biáshera, *a trader, merchant.*

Bibi, *s.* (ya, *pl.* ma—), (1) *grandmother*; (2) *a name of honour* = *my lady, my mistress* (*said by slaves*) (*Kin.* wáwe); muana, *a young lady.*

Bibo, *s.* (la, *pl.* ma—), *a cashew apple* (St.).

Bichi, *adj.* (= biti *in Kimv.*), *fresh, unripe, green, raw.*

Bidăa (*or* bithaa), *s.* (ya, *pl.* za) (بَضَعَ, mercaturam fecit; بِضَاعَةٌ, pars opum quae impenditur in mercaturam; بَضَائِعُ, mercimoniae), *goods for trading, merchandise.*

Bídii, *s.* (ya), *diligence, effort, ardour* = júhudi; ku fania bidii, *to give one's-self trouble*; *cfr.* بَدَعَ *and* بَدَأَ.

Ku ji-bídisha (*or* bidíisha), *to take pains* (ku bidisha nafsiyakwe, *or* ku tia rokhoni hatta —).

Bifu (*or* bivu), *adj.*, *ripe* (mbifu, mabifu, *&c.*); embe hili ni bifu hatta linabogoéka *or* shetéka, *this mango is so ripe that it will burst open; the opposite is,* "biti (bichi), *unripe, green, raw, fresh.*"

Bigánia (pigánia), *to mix old* tembo *with fresh* (*Kir.* bisania).

Bíkira, *s.*, *an unblemished virgin*; *Arab.* بِكْرٌ primum in qualibet re, virgo intacta; بَكَرَ, diluculo fuit *or* fecit, primitias accepit et edit.

Bikiri, *v. a.*; ku-m-bíkiri bíkira (kua ku-m-tomóa *or* tomoléa kisinda), *to deflower a virgin. Voluptuous Muhammedans are accustomed to marry very young girls, regardless of the suffering they cause.*

Bila, *except by* (*Arab.*).

Bilăshi (*or* bilăshei), *adv.* (*Arabic* بِلَاشَيْءٍ, sine *or* absque re, nihil) = burre, *for nothing, gratuitously.*

Bilau, *s.*, *a dish of rice and meat cooked together.*

Bilauli, *s.* (ya, *pl.* za), *glass, a glass*; kikómbe cha bilauli, *a drinking-glass, a tumbler*; bilauli *or* bilauri itokesayo maoni, *transparent or pellucid glass, Rev.* xxi. 12; بَلُّورٌ, beryllus.

Bildi, *s.* (ya, *pl.* za), *a plummet*; ku tía bildi = rusási ya ku pimiá maji; ku tafíti kua bildi, *to plumb.*

Bilisi, *s.* (ya) (= iblis, *devil*), *an evil spirit considered to be of a more hostile nature than the Shetani. The natives believe that the Shetani can be expelled by beating a drum* (ngóma), *as he* (*the Shetani*) *shuns the* ugánga *connected with a* ngoma *and other ceremonies. When a man has been seized* (bagáwa) *by the Bilisi he lies prostrate on the ground like a dead man; he does not extend his arms, nor open his mouth, nor keep his teeth asunder. In this state of torpor and spasm, which the natives ascribe to the Bilisi, they first scarify the neck, to see whether the man is still alive* (ku angalía yu hei). *Then they mix the dung of an ass with the*

chaff of rice, and set this mixture on a fire at the entrance of the room, which is filled with smoke. At last they attach an amulet (hírizi) *to the neck and arms, which will in their opinion expel the Bilisi at last.*

Biliwili, *s.* (ya, *pl.* za), *thistle.*

Bilkanúni, *s.* (ya), *equality, equalness* (Er.); *Arab.* قنّ, perquisivit; قانُون, canon, regula.

Bilula, *s., a tap* (St.).

Bima, *s., insurance* (*in Kihindi*); ku lipa bima, ku toa bima (Sp.).

Bimbirisa, *v. n., to be hot* (*said of fire*); muabimbirisa muoto, muoka-ni? (ni moto mingi) *you are hot from the fire, why will you be roasted?*

Bimbirishana, *v. rec., to quarrel.*

Binadamu, *s., a son of Adam, generally a human being* (*Arab.*); *vid.* adámu.

Binda, *v. a., to hem, to border; e.g.,* ku binda jamfi? (R.)

Bindi, *s.* (la, *pl.* ma—) (*vid.* pindi); ku bindía (jamfi, *&c.*), *to sew an* ubindo (R.).

Bindo, *s.* (la, *pl.* ma—), *knot in the cloth; the loin-cloth held up to receive or carry things, anything tied in a bundle. When the natives receive a quantity of* mtelle, mahindi, mtáma, *&c., they hold up their cloth, and carry it with them on their back or shoulders like a bag or bundle. This is called* bindo; ku kinga bindo, *to hold up or open the cloth, in order to receive some dry thing. When tied up in a cloth it would form a bundle or packet called* fúrŭshi.

Bindu bindu, *s.;* marădi ya —— *signifies great mortality like at the time of the cholera* (R.).

Binga, *v. a., vid.* pinga, *v. a.* (ku binga maji, ku binga dau), *to stop, detain, e.g., water, or a boat in its course, or in business* (R.); ku-m-binga mtu ndiani; ku bingana na gnombe, ku nenda naye kua tartibu; neno liki-wa-binga wa-mu-andikia kathi ku kata húkumu, *if they have any difficulty, they write to the judge, to decide;* sina neno tena li-ni-binga—*lo, I have nothing more to detain me.*

Binga binga, *s.;* sikujasa laken nnatia binga binga, *though I have not filled it, yet I have put much into it.*

Bingamansi, *s.* = udia, *trouble;* usi-m-wekee bingamansi (R.).

Bingiri bingiri, *s., a word imitative of sound.*

Bingiría, *v. obj., to roll; e.g.,* ku bingiria mlimani, *to roll down the mountain;* kitu ki-bingiriacho humo *or* humúle.

Bingirisha, *v. caus.* (*cfr.* fingirisha, fingirika, *to make to roll, to roll along*).

Bini, *v. a., to contrive* (*Arab.* بَانَ, distincta fuit res, intellexit, manifestum fecit).

Binía, *v. obj.* = ku zúa *or* zulía, *to invent, to tell something untrue about another* (*cfr.* بَنَا struxit, construxit).

Binti, *s.* (wa), *daughter, pl.* banáti; binti Abdalla, *Abdalla's daughter; women are generally mentioned by their father's name* (*Arab.* بِنْت filia; *pl.* بَنَاتٌ); binti amuyakwe, *daughter of his father's brother.*

Binzimu, *s., vid.* bézimu *or* bízimu (la, *pl.* ma—), *buckle* = mshípi wa ku walía ngúo.

Birika, *s.* (ya, *pl.* ma— *or* za) (*or* birk) (*Arab.* بِرْكَ, crater fontis, piscina aut simile aquae conceptaculum), (1) *a large vessel or pitcher of copper with a nose or snout* (bírika ya ku nawía watu maji); (2) *a water-trough of masonry* (*stone*) *made for bathing in the house. Every respectable family has such a* birika *built into some part of the house.*

Birínzi, *s.* (ya, *pl.* za), *a cooked mess* (*dish*) *of meat, rice, pepper, &c.*

Bisha, *v. a., to knock or strike the door and cry* "Hodi," *to attract the attention of the people within the house. It is considered disgraceful to enter a house or to go beyond the entrance-hall without having* bisha hodi, *i.e., without having announced one's-self or called out at the door by knocking* (kua ku gogóta) *and crying* "Hodi, hodi."

Bishána, *v. rec.,* (1) *to joke with each other* = ku fania msáha *or* kua na msáha; (2) *to squabble, to quarrel, as joking leads easily to strife* (ku tetána, shindána).

Bishánia, *v. a., to knock together, to mix together; e.g.,* ku bishánia tembo la súbukhi na la jióni la jána, *to mix the* tembo *collected in the morning with that of yesterday evening* (*cfr.* bigánia *or* pigánia).

Bishía, *v. obj.;* (1) ku-m-bishía mlango, *to knock at the door for one or in reference to one;* (2) *metaphysically, to resist, refuse, oppose one* = ku fania ubíshi *or* kúa mbishi; mtu huyu ame-ni-bishía hatta tunateta, *this man knocked at me, opposed or satirized me till we quarrelled.*

Bishiana, *v. rec.;* ku bishiana kua msáha.

Bishára ya sita, *sign of war* (*old*).

Bisi (*or* bissi), *s., parched* (*Indian*) *corn;* bissi za (*or* mbissi wa) mtáma, *parched millet;* mahindi haya yanakăngua bissi; ni-pa mtama ni-kange.

Bitana, *s.* (ya), *lined, double, used of clothes;* bitana ya ngúo, *a lined cloth* (kisibao cha ngúo).

Bíthaa, *s., vid.* bidáa, *goods, merchandise.*

Biti, *adj., unripe, fresh, raw;* biti biti; hindi ni biti; tembo biti; mbiti, kibiti, *&c.;* janni biti biti kulla kipindi, *evergreen; cfr.* bichi.

Bivu, *adj., ripe, well done;* mbivu; *e.g.,* niumba mbivu; *vid.* bifu.

Biwi, *s.* (la, *pl.* ma—), *heaps of rubbish, weed, wood, grass, leaves, and other kinds of refuse in a plantation* (*cfr.* muaka), *which are burnt when the* muaka *is approaching.*

Bízari, *s.* (*Arab.* بزر *or* بزر, condimentum ollae, aromata, *&c.*), *a small seed* (*cummin seed ?*) *used in making curry.* Bízari, pílpili, *and* mandáno *constitute the chief parts of the curry powder.*

Bize, *s., a wild hunting dog ?* (St.). *In Arabic* باز (bazi *or* bazin) (accipitris species falco), *a kind of vulture* (*or falcon for hunting*).

Bo, *vid.* po.

Bóa, *s., a large serpent; cfr.* nóndo (*Boa Anaconda*).

Boba, *v. a.* = ku funga hodári (Er.), *to bind tightly ?*

Bóbari, *s., weasel ? Reb. takes* bobari (ya, *pl.* za) *in the sense of "gouge"* = mangabu, *q.v.*

Bobó, *s.* (*better* poróo, *s.*), *the areca nut, chewed with betel-leaf, tobacco, and lime.*

Boesa, boeséa, *v. a.,* Reb.? buesa?

Bófia, *v. a., to touch, to take between the fingers and make an impression, to press softly in order to see whether the fruit is ripe;* ku gussa *means "to touch by applying the fingers gently to a thing"* (ku shika); ku papassa *signifies "to pass the hand over something in order to strip or shake it off," e.g.,* ngója, nipapasse tungu maguni-muangu, *wait till I shake off the ants from my feet.*

Bofíeka, *v. n., to admit of making an impression;* kitu kigúmu hakibofiéki, *a hard thing admits of no impression.*

Bofiéwa, *v. p.*

Bófu (*or better* óvu), *adj., bad, rotten, worn out; to be distinguished from* pófu, pofúa, pofúka; mti mbofu, *a corrupt tree, pl.* miti mibófu; kasha ni bófu, laken neno hili ni óvu; bofu *or* ovu *signifies the absolute state of the word, but when it refers to a noun the usual prefixes required by the several classes of nouns must precede it.*

Bóga, *s.* (la, *pl.* ma—), *a pumpkin in the dialect of Zanzibar; at Mombas it is called* tango, *pl.* matángo; mbóga *signifies "every herb, or leaf, or vegetable which is edible;"* manni yaliwáyo yote ni mbóga, *pl.* mibóga; kiunga cha mboga, *vid.* kiungo *and* mbúyu.

Bógi, *s.* (*or* boji, *s.*), *a kind of liquor which has various names and is prepared from various substances. The natives put a quantity of* mtama (*millet*) *into water, until it sprouts, when they pound it in a mortar. Having strained the liquor, they put it into a jar and let it remain for about ten days, when it becomes strong like* tembo. *The Wasegua tribes, who are very fond of this liquor, call it* pombe. *The Wasambara people call it by the same name, but they prepare it usually from pounded sugar-canes. The Wakamba call it* uki, *and prepare it likewise from sugar-canes. The people of Teita call it* jófi, *whereas the Wasuahili and the Wanika like the* tèmbo *or* úji *obtained from the cocoa-nut tree. In regard to the preparation of* pombe *the natives would talk in this way:* Watu ana-u-weka mtáma majini hatta ku méa, hatta ukísha méa, waka-u-ponda, wakisha-u-ponda wakatuja, wakisha tuja wakatia mitungini ikakéti kátiri ya síku kúmi hatta kúa káli.

Bogóa, *v. a., to strip a tree of its branches, to lop;* ku kata matánzu ya mti.

Bogoléa, *v. obj.*

Bogoléwa, *v. p.;* mti umebogoléwa ni watu, *the tree was lopped by the people.*

Bogoéka, *v. n., to be liable to burst;* ku iva hatta ku bogoéka *or* passúka passúka, *to burst open from being over-ripe;* muhogo umebogoéka, *the cassada burst from having been boiled too much* (*vid.* shetéka).

Bógŏdu (*and* bóghudu *or* bokhudu *and* bókhodu), *Arab.* بغض, odit, odio habuit (= ku hosumu *or* húsumu), *to slander secretly* (خصم, altercatus fuit, litigavit), *to contend or litigate with one,* ku-teta na-ku-m-zira.

Boghodiwa (*or* bokhothiwa), *Luke* xxi. 12.

Boghudiana, *v. rec.* = ku zirana, hawakupa-tána.

Bohári (*or* bokhári), *s.* (ya), niumba ya mali, *a store with a shop and warehouse;* niumba ya ku tia nafaka, *a granary.*

Boje-boji?

Boka, *v.,* bokea? *cfr.* pokéa, *v. a.*

Boko, *s., a hippopotamus, river-horse* (*vid.* ki-bóko).

Bókoa, *v. n.,* (1) *to obtain a plentiful harvest in Kinika* = ku fania neema; muaka hu kuna *or* kuzi bókoa *or* kuna neema; Mungu *or* Muungu ame-tu-pa viakúla vingi; (2) *to sink into;* bo-kóka, *to admit of sinking into* (?).

Bokoboko, *s., a kind of food made of wheat, meat, &c.*

Boksumāt, *s., hard-baked bread, ship's biscuit. The common Suahili do not know this Arab expression.*

Bokwa, *s., Jack-fruit* (Tumbatu) (St.).

Bóma, *s.* (la, *pl.* ma—), *a palisade or stockade serving as a kind of fortification to towns and villages. The* boma *may consist of stones or of poles, or of*

an impenetrable thicket of thorns. The boma *is to be distinguished from* ukúta (*wall*), *which is made of stones in building houses, &c.; and from* ugo (*hedge*), *which consists of* matanzu *branches.* Ku sungusha boma mjíni. *The* boma *is also to be distinguished from* handaki (خندق), *a trench, ditch.*

Bomba, *s.*, *a pump* (St.); ku futa maji kua bomba, *to pump.*

Bombo, *s.*, *a certain* mboga *rarely used.*

Bomoa, bomoka, bomosha, *vid.* pomóa, pomóka.

Bómu, *s.* (la, *pl.* ma—); bomu la gogo, *the sound of the long trunk-like drum formerly called* msondo (*which see*).

Bóna, *v. n.*, *vid.* póna.

Bónde, *s.*, *a low plain, a pan-like land, valley.*

Bongo, *s.* (la, *pl.* ma—), *the skull;* wongo *means the brain. In the Kijumfu language it is called* ongo *or* wongo (la). Bongo la kitoa *signifies the white fat which is in the brains of the head of animals, and which the Wanika eat, but the Muhammedans throw away.*

Bóni, *s.;* boni ya jito *or* ya mato.

Bónia, *v. a.; Luke* xxi. 19, kua ku stahámili kuenu boniáni rokhozenu (*vid.* pona, pónia).

Boniéa (bonyéa), *v. n.*, *to sink in, to give way, to stick, to put into, to entangle;* ku boniéa midómo kana méno, midómo inangía ndani, *to draw in the lips so that they fall into the mouth through want of teeth;* nti inakúnia mvúa n'nafióga hatta n'naboniéa, hatta măgū inangía ndani, *to stick (the feet) in the ground which is sodden with the rain* (*vid.* topéa). *Reb. takes* boniéa = *to grow lean.*

Boniesha, *v. c.*, *to cause to give way, to press so as to cause to sink in, to make an impression with the fingers. Reb., to make lean.*

Bonth (St.), *a bridge* (*Kiung.*), *evidently derived from the Latin* pons *or French* pont, *Ital.* ponte. *At Zanzibar there is such a conflux of nations and languages that we cannot get the true Suahili from that place* (*vid.* divai). Alijenga bonth katikati ya mto, *he built a bridge across the river.*

Boosa, *v. n.*, *to be lame* (R.); *said of any member of the body.*

Bópa, *v. n.*, *to feel soft or hard to the touch, to admit of soft or hard impressions; e.g.*, émbe hili labopa kua ugumu ugumu, *this mango feels very hard* (*cfr.* tŏsa); émbe labópa kua uoróro, kidóle kikingía ndani, *the mango feels soft when the finger touches it;* embe labopa kūlĕ, kūlĕ.

Bopéa, *v. obj.;* ku-kua măgū; ku bopéa kidogo.

Bopéka, *v. n.*, *lit., to be pressible.*

Bopésa, *v. c.;* nti inabopésa măgū.

Bópo, *s.* (la, *pl.* ma—), *a deep pit, a pond* (*Kin.* gópŭe), *a place where there is standing water;* máhali pakaápo maji, *a place where the water stands;* mna mabópo hápa, usíje ukaangúke, *there are pits here, do not come lest you fall in.*

Bóra, *adj.*, *great, noble, best, strong, important, serious;* mambo bora (*not* mambo mabora), *important or serious matters;* jawábu hili ni bora, *this matter is great. In the Kichagga and Kipare dialects* "mbóra" *means* "*a virgin, a young woman;*" *cfr. Arab.* بر, superior illo fuit; برى, bonus; (2) *a cockerel like the* msō (R.).

Bóri, *s.* (ya), *the bowl of a native pipe, a small tube of clay into which the natives put the tobacco when smoking their pipes. The* bóri *is fixed upon the* mdákāli, *a wooden tube which leads the smoke into the* kiko, *which is filled with water. The* kiko *consists of a cocoa-shell. It is the centre from which all parts of this native pipe rise, and in which they terminate; therefore it is called the* máma *or mother of the whole machinery. Into this shell the natives fix the* msallem, *which is a reed of about one yard in length, through which the smoke is drawn after it has passed through the water. The* msallem *is called* muanzi wa ku futía tómbăko. *In the* bori *is fixed a small pebble which prevents the ashes from falling into the water. This pebble is called* jákăsi; *hence they say,* tia jákasi ku sulía tómbăko, isiangúke kikóni. *Before the smoker presents his* huka *to a bystander who desires to take a whiff, he takes off the* bori *to let the remaining smoke escape. This is called* ku kupúa moshi. *The noise produced by the smoke passing through the* kiko *is called* malío ya kiko; maji ya kiko yalía, *i.e., the water of the bowl cries.*

Bóriti (ya, *pl.* za), *thick poles laid across from one wall to the other to support the stone roofs of a native stone-house. These poles are cut in the mangrove swamps and are of a kind of hard wood which the termites will not easily attack.* Bóriti ni mti uliotóngoa ku ikisia niumba. *The poles or rafters must be laid close to one another in order to give solidity to the thick stratum of stones, pebbles, sand, and lime, which make the roof impervious.*

Borohóa, *s.* (ya), *a favourite native dish of pulse. They boil* kunde (*a kind of bean*) *and* pocho (*a kind of vetch*) *and* mbázi (*a kind of pea*) *together, and then crush or mash them into a paste, to which they add water and lemon-juice.* Borohóa ni mtúzi wa kunde au pocho au mbázi.

Boromóa (*rather* poromóa), *v. a.*, *to get dislodged* (*cfr.* tangana, tangua) *of itself.*

Boromóka, *v. n.* (*cfr.* poromóka), *to precipitate, to fall or slip down a precipitous place;* magébali yanaboromóka; mtu unaboromóka.

Boromokéa, *v. obj., to fall to him.*

Boromóko, *s.* (la, *pl.* ma—), *precipice, declivity, steepness of a mountain;* maboromóko ya mto.

Boromoléa = boromokéa (*vid.*).

Boromósha, *v. c., to actually dislodge, to cause to precipitate;* maji ya mvúa yanaboromosha mtánga, mtu hawesi ku kuea.

Boróнga boróнga, *v. a., to bungle one's work.*

Boróngo boróngo, *s., bungling, huddling, a mess of one's work;* mtu huyu amefania kazi ya borongo borongo, *this man has bungled his work;* hakufania kazi ngema, kaziyakwe ni tháifu.

Boroshóa, *s., a long-shaped black insect found in dunghills.*

Bóruga, *v. a., to stir, to cut up weeds.*

Bosa, *v. a.,* (1) *to affiance one;* bósoa, *to be espoused to* (Er.) (bosho ?); (2)=boosa, *to relax, to grow lame.*

Bóvu (*or* ovu), *adj., bad, rotten.*

Bóza, *s.* (ya), *a strong narcotic which is made of* bangi, *which they roast on the fire and mix with the flour of* bissi za mtama *and honey, then the whole mixture is put into a jar. The man who uses it will constantly laugh or sleep for several days; cfr.* majúni.

Brahim, *s.;* mkunga brahim *and* shokóla (*q.v.*), *kinds of eel.*

Bū, *s., pl.* mābū, *maggot, mite, worm found in putrid meat;* niama inangía mabū.

Bū, *a natural sound;* ku angúsha bū (*or* fu) (R.); bu na bu, *upside-down* (telekeza).

Búa, *s., steel used in smithery; a steel for striking fire is called* mdáruba wa muoto.

Búa, *v. n., and* búlika (*opp. to* banúka), buáya, buáika; muana huyu tumbolakwe litabuáya *or* litabuáika, *the big belly of this child will be dissolved ?* (R.), *reduced ?*

Búa, *s.* (la, *pl.* ma—), *the stalk or stem of millet and Indian corn* (búa la mtama, na la mahindi), *but that of rice and of* mawelle *they call* ubúa (ubúa wa mpunga na mawelle), *their stalk being of a smaller size.*

Buabúa, *v. a.* = ku tonga kidogo, *to hew a little.*

Buága, *v. a.* (*also in Kin.*), (1) *to cause to fall, to throw down; e.g.,* ku buága madáfu *or* mzígo, *to throw down cocoa-nuts from the tree or to throw down a load;* (2) ku-m-buaga mansa *or* ku-m-kora mansa (*q.v.*), *to commit a horrible crime against somebody, especially against a great man, e.g., by violating his daughter, &c., which crime can only be atoned for by the death of the offender.*

Buagía, *v. obj.;* ku-m-buagia makini; ku-ji-buagía moyo.

Ku-ji-buagása, *v. refl., to throw one's-self on the ground outstretched, to lie with the legs stretched out.*

Buana (*or* bana), *s.* (wa, *pl.* mabuana, *s.*), *the master of slaves, of the house, sir, lord, or used of one's own father when speaking politely of him.*

Buáthi, *v. a.* (R.), *to raise* (*from the dead* = fufúa); *Arab.* بعث, misit, resuscitavit mortuum; *hence* بَعْث, resurrectio; siku ya ku buathiwa ya ku fufuliwa, *the day of resurrection.*

Buathia, *v. obj.*

Buayabuaya, *adj.;* ku vaa nguo buayabuáya, *to put on a loose cloth* (R.).

Buba, *s.,* (1) *measles ?* (*Kinika,* franji, *French pox*), *vid.* mbuba; (2) *undue haste, morbid anxiety to finish a business;* ku funga mzigo kua buba; (3) buba, *gluttony* (Er.); *cfr.* harára *and* ulafi (*cfr.* kigarafúa *in Kiniassa*); ku fania buba, *to be hasty or greedy.*

Buba, *s.* (rupia), *applied to various skin diseases* (St.).

Bubo, *s.* (msegeneko ?).

Bubu, *s.* (A.), *a teat* (St.).

Búbŭi, *s.* (*Dr. St. has* bubu, *pl.* mabubu, *dumb*) (wa, *pl.* ma—), *a deaf or dumb man, who can neither hear nor speak* (*cfr.* kisíwi).

Bubujika, *v. n., to burst forth, bubble out; e.g.,* wasaha; ku bubujíka matózi, *to burst into tears.*

Bubúta, *v. a.;* ana-m-bubuta hatta ana-mu-umiza, ku-m-piga makonde sana hatta uka-mu-umiza ndani (R.) (*Kiniassa,* ku-m-b).

Bŭda, *v. n., to have influence or authority with somebody; probably from* بدأ, incepit, بدو, principium, dominus (R.); habudi kua sultani, *he has no influence with the king.*

Bŭdi (*or* buddi), *s.; Arab.* بُدّ, separatio, fuga, لا بُدّ, necessarium est, haud est evitandum; kúa na budi, *to have an escape from;* sina budi *or* buddi, *I must, lit., I have no escape;* haina budi ku nambia sebabu ya khofuyako, *you must tell me the cause of your fear,* uchapokufa *or* uyapokufa, *though you die.*

Buéa, *v. n., to be protuberant, to protuberate; e.g.,* tumbo lisilo buea.

Buesa, *v. a.; e.g.,* usi-ni buese utumbo; ku bŭéwa, *v. p.* (*cfr.* búa) (R.).

Búeta, *s.* (la, *pl.* ma—), *a small box, canister;* bueta la ku andikía, *writing-desk. In general* bueta *signifies a box having its lock inside, not outside; a small box neatly worked, desk.*

Buga, *s., a hare* (?) (St.).

Búge, *s.;* búge kúba = uganga bora (*cfr.* kiini-mato).

Bugu, *s.* (la, *pl.* ma—), (1) *a kind of thick willow;* ubugu (*pl.* mbúgu), *a thin withe used for binding and for making baskets, &c.;* (2) bugu *signifies also the stalk to which many plants*

have their fruits attached; e.g., bugu la mtoma, la mtango. *Its shoots are called* kóno.

Bugusa, *v. a., vid.* konóa, *v. a.* (*cfr.* pukusa).

Bugudika, *v. n., said of tears;* matósi ya bugudíka; *vid.* pukutika.

Búgudu, *v. a., vid.* bógudu.

Búhuri, *s., incense,* بخور; *perhaps to be derived from the Arabic* بهار, herba odorata, buphthalmum.

Buía, *v. a., and* buakía, *v. a.* (R.), *i.q. in Kiniassa* buira *and* buirira, *to shut the lips in shaving.*

Buibui, *s., a spider;* niáma mdógo wa măgŭ sitta yuwaúma kua meno (*Kiniassa*, dandaŭlé).

Bujúa, *v. a.* (ku-m-bujúa niani), *to pass by, to push by* (*said of an animal which loses its hair by so doing*).

Bujúka, *v. n.* (kua mitu) (R.).

Búka, *s., sorrow; e.g.*, moyo ukangía buka kúba.

Buki (*or* Bukíni), *n. p., Madagascar. This word requires closer examination. What does it originally mean?*

Búku, *s.* (*vid.* púku) (la, *pl.* ma—), *a large mouse, rat; in Kiánguja* púruku.

Bukúa, *v. a., to betray, make known; vid.* ubuku (Sp.)?

Bukúka, *v. n., to become known, cried down* (= ku tóka n'de).

Buli, *s., pl.* mabuli, *teapot.*

Bulisa (bulisía), *vid.* pulisa.

Buma, *vid.* puma *and* bumúa, *vid.* pumúa, pumúzi, *breathing.*

Bumba, *s.* (la, *pl.* ma—), *cfr.* pumba, *clod, lump;* la tómbăko, *vid.* kibumba; bumba la udongo, la niuki (*swarm*); *a packet.*

Bumbasika, *v. n., vid.* pumbasika.

Bumbuazi, *s., perplexity, idiocy* (St.); ku pígua na bumbuázi, *to become confused so as to be unable to go on with one's business.*

Búmbŭi, *s.* (la, *pl.* ma—), la mpunga (*cfr.* kibóndŭe), *rice flour pounded up with scraped cocoa-nut.* Kibonde bonde *in Kiniassa.*

Bumbúna, *adj., lumpy, in a mass* (*said of iron*); chuma hiki kikali bumbúna.

Bumburúka, *v. n., to be frightened away* (ku ondóka kua nguvu).

Bumburusha (bumburusa), *v. c., to scare or drive away, to arouse.*

Bumda, *pl.* ma—.

Bumúnda (la, *pl.* mab—), *a kind of soft cake or dumpling* (St.).

Bunda (la, *pl.* ma—); (1) mikate ya mabunda; (2) *pack, vid.* rŏbŏda; *a bale of goods.*

Búnde, *s.* (la), *a cocoa-nut which is empty and dried up.*

Búndi, *s., a native bird, an owl* (?) (St.).

Búndo, *s.* (la, *pl.* ma—); ni makopa ya ku pika sima ya bundo (ku bunda *in Kin.;* ku ponda *in Kis.*); *cfr.* kópa.

Búndŭki, *s.* (ya, *pl.* za), *a musket, gun;* ku piga búnduki, *to fire off a musket; Arab.* بندق, vox peregr. glans missilis.

Bunga, *v. a., vid.* punga.

Bungala, *s., a kind of rice* (St.).

Bungo, *s.* (la, *pl.* ma—), *the eatable fruit of a tree called* mbúngo, *a kind of medlar?*

Bungo, *s.* (la, *pl.* ma—), *a dish smaller than the* bía (bákŭli dógo); kibungu *is still smaller;* bungu la ku pozea uji, *a saucer to cool gruel in.*

Bungŭ, *s.;* —la udóngo (*pl.* mabungŭ), *earthen vessel.*

Bungúa, *vid.* pungúa, *to call a person's pepo.*

Búni, *v. a., to begin, to be the first who does a thing, to invent, contrive, find out;* ku buni chúo, *to compose a book;* ku buni jambo lisilotamburikana, *to invent a thing which was before unknown.* Rashidi amebuni Takaungu = ameanza ku jenga niumba *at* Takaungu. *In a bad sense it means* = ku zúa, *to contrive, pretend, to imagine;* ku nena neno asilo tûmua, *he spoke words which he was not sent to speak, he spoke from his own mind;* maneno haya ni ya ku buniwa, *these are imaginary words* (*cfr. Arab.* بنا *or* بان).

Buniwa, *v. p., to be devised or excogitated in one's own mind.*

Buni, *s., an ostrich.*

Buni, *s., sons, the sons of;* pro bene, *e.g.*, Bene Rashidi.

Bunni, *s.* (ya), *coffee-berries, raw coffee, coffee-beans;* bunni ya káhoa *or* ya káhawa.

Bunzi (buhunzi), *s.* (la, *pl.* mab—), *a large stinging fly which builds a clay-nest. Its sting is, however, less acute than the* mifu gnombe, *which puts bullocks to flight. This and other stinging insects do harm with their tails, hence the natives use the expression* "ku shutia," *q.v.*

Buothu, *v. a., to hate; perhaps from the Arabic* بهض, molesta fuit res, gravius affecit, *or from* بغض (*vid.* bógudu, *v. a.*), odit, odio habuit.

Bupu, *s., vid.* punje (bupa, la, *pl.* ma—).

Bupuru (la, *pl.* mabu—), *an empty shell* (St.); bupuru la kitoa, *a skull.*

Burái, *v. n.* (*probably from* برى, pacem fecit, se obtulit, prodiit ad aliquam rem peragendam), *to give up or renounce a claim;* manamke ameburái máhari = ameáta máhari, *the daughter gave up her claim to the dowry paid by the bridegroom. Reb.* burai = ku samehe.

Buraia, *v. a.;* mama ame-ni-buraia mahariyangu, *mother made me renounce my dowry.*

Buraiwa, *v. p.;* mtumke ameburaiwa mahari ni mamai.

Buri, *s., large-sized tusks of ivory.*

Buriáni, *s., a final farewell, asking general forgive-*

ness; ku dakána buriani, *to ask mutual pardon and to take a last farewell* (St.).

Burikao, *n. p., Port Durnford* (St.).

Burre, *adj. and adv., in vain, for nothing, gratis, gratuitously, for no good, without cause;* maji m-pe burre, pasipo hesábu, *give him water without payment;* maneno ya burre, *vain words* (yasio fãa); ku tokosa *or* tukana watu burre, *to despise men without cause* (pasipo sebabu).

Bŭrŭ, *adv., said with the voice elevated* (R.); ku pita buru.

Búruda, *s.;* júo cha búruda, *a book read over a diseased or dying person (after all medicine has proved useless);* juo cha ku-m-somea mkongo, akaffa imma akapóna.

Búrudi, *s., coldness; cfr. Arab.* برد, frigidus fuit, refrigeravit; برد, frigus, quies.

Burudi, *v. n.; cfr.* baradi *or* baridi, *to be cold, or* beredi.

Burudíka, *v. n., to become cool, to be refreshed, to respire* mahali upeponi.

Burudíkua, *v. p.*

Burudisha, *v. c.* (*cfr.* beredisha), *to cool, to make to cool, refresh;* ni-pa-mi maji ya ku zizíma ku burudisha rokhoyangu, *give me cold water to refresh my spirit.*

Búruga, *v. a.,* (1) *to root out* = ku lima kŭékŭe kua jembe, *to scratch or dig up the soil with the native hoe. The ground has previously received the seed, but its growth would be prevented if the weeds were not removed. The expression corresponds with that in our European tillage, "to turn the ground a second time to clear it of weeds."* (2) *Dr. St. takes the word to mean "to mix up, to knock together"* (*cfr.* bóruga). Ku burugía puékue, *to slightly hoe the ground (to prepare it for the coming rain); pass.* burúgua.

Burugánia, *v. a., to spoil by interrupting* (Sp.).

Burugía, *v. obj.*

Burugúsha, *v. c.;* ku ji——, *to be cumbered about, Luke* x. 40; *to show one's-self inattentive and lazy* (Er.); *to promise everything and do nothing.*

Buruhani (*or* burhani), *s.* (*from the Arab.* برء convaluit, برهان, probatio evidens, argumentum demonstratio), *evidence, proof, token.*

Búruji, *s., castle or fort;* برج, robur, arcis turris.

Burúra, *v. a., to drag, to haul along* (*Luke* vi. 1).

Busa, *s., Arab beer made of barley and millet.*

Busani? *to hasten?* بسنس, festinavit.

Busára, *s.* (ya, *pl.* za) (*Arab.* بصر, scientia, perspicacia), *prudence, aptitude, mechanical skill, astuteness* = ákili *or* nádări; mtu huyu yuna busára.

Busati (*or* busháti), *s., a kind of matting made at Mascat.*

Busháshi, *s., a thin sort of stuff* (St.).

Bushúti (*or* bushíti), *s.* (la, *pl.* ma—), *a cloak of black colour imported from Arabia; it is* ngúo ya beredi *or* ya mvúa. *It corresponds to the Egyptian burnous. It is made of black sheep's wool, hence woollen stuff, blanket. It cost formerly 2 to 3 dollars at Mombas.*

Bustáni, *s.* (ya), *a garden; Arab.* بستان, vox Persica, hortus.

Busu (*or* bussu), *v. a., to kiss, to kiss the hand;* ku guya mkóno wa mtu mkŭ, ku sengeza mdomóni, *to seize the hand of a great man and put it to one's lips—in respect for him. In this manner the servants, friends, or adherents of a chief or great man pay their respects to their leader every morning or whenever they meet him.*

Busu, *s., the kissing, a kiss.*

Bussiana, *v. rec., to pay each other respect by kissing the hand, or by taking each other's hand and putting it to the mouth to kiss;* ku bussiana mikóno.

Búsuri, *v. a.* = ku angalía, *to see; cfr.* بصر.

Buu, *s., vid.* bŭ, *maggots in meat.*

Buulisa, *v. c., to let slip or glide along; e.g.,* ku —— ndō kisimani (*cfr.* burulisa *in Kiniassa*).

Buyu, *s.* (la, *pl.* mabuyu), *the fruit of the* mbúyu *or baobab tree, which is very large. The shell is used for cups or for drawing water* (ndō ya ku futía maji). *The seeds and pulp being acid, they are used as a substitute for lemons or citrons, and make an agreeable fish-sauce. The trunk of the* mbuyu *is too soft to be used for constructing canoes. The trees* mtanne, muémbe, mgnámbo, muáfi, mfúle, msuffi, mrithi, msanderusi *are used for making canoes.* Miti hi inafã (*or* yafã) ku tónga madáu, au mitúmbŭi, au mahóri, au viléfi au vihóri (kidau, kiléfi kihóri cha ku tezéa watóto). *Many parents buy these little canoes to gratify their children, and to accustom them to the sea from their childhood. A* kihóri *costs about one dollar, whilst a* dau (*dhow*) *or* mtúmbui *is worth from 6 to 15 dollars. The people of the islet of Wassini live in a great measure by making canoes, as the country around supplies them with trees suitable for them.*

Buyúka, *v. n., to break open (a blister); cfr.* gabuka *in Kiniassa.*

Búzi, *s., pl.* mabúzi, *a very large goat.*

Bwága, *v. a., vid.* buaga, *v. a., to cast down what one has carried;* ku buága názi, *to throw down fresh cocoa-nuts from the tree.*

Bwana, *s.,* wa, *pl.* mabuana; *vid.* buana.

Bwana mdógo, *the master's son (the little or young master or lord).*

C (CH)

CH: *see the remarks which Dr. Steere has made in his Handbook on this sound (pp. 253, 254). Words not found under* CH *will be found under* J, *and vice versâ.*

CHA, *genitive particle, of, pl.* via; kitu cha mtu, *a man's affair;* vitu via watu, *the affairs of men.*

CHA (*or* CHAI), *s.*, (1) *tea;* (2) *a stable for cattle* (R.).

CHĂ, *v. n.;* kú cha, *to fear, to be afraid;* yuwácha ku enenda pekée, *he is afraid to go alone.*

CHÉA.

CHELÉA.

CHELÉSA.

CHELESEA.

CHELÉWA.

KU CHESHA (*or better* KU TISHA), *v. c., to cause to be afraid, to make afraid* = ku-m-tia kicho, *lit., to put fear into him, to frighten him.*

KÚ CHŬA (*or* KU CHÉWA), *pass., to be feared;* aliechéwa.

CHĂ; KÚ CHĂ, *to come, vid.* jă, *v. n., and* ku chúa, *to set (of the sun), vid.* tua, *v. n.*

CHĂ, *v. n.;* kú cha, *to dawn, to rise (of the sun);* kumekúcha, *it has dawned, the dawn;* kuna kú cha, *it dawns, the dawning;* hakulála usiku kú cha *or* tangu usíku hatta ku kácha muanga, *he did not sleep from nightfall until daybreak, till the light came;* amekélĕti kú chă, *he sat up all night till daylight;* káribu na ku cha; subukhi haku-tassa kú cha; ku li kucha ku lia = ku lia siku zote; hakujáchă, ku cha ku cha.

CHABU CHABU, *s., said of* makúti; chabu chabu tupu.

CHÁBUDU CHÁBUDU, *s.* (= wazi wazi), *s. and adj., to become full of holes, perforated (e.g., a cloth);* ku weka viombo chabudu chabudu, *to place utensils disorderly.*

CHACHA, *v. n.*, ku chacha, *to ferment, leaven;* zima ina chacha *or* tatu.

CHÁCHA, *v. n., to begin to rot, to be spoiled;* wali hu una chácha, *this (boiled) rice begins to spoil.*

CHACHA, *s.;* bahari ina chacha; ina chachúkua sana (R.), *to wave, be rough (of the sea).*

CHÁCHA, *s.* (ya, *pl.* za), (1) *a kind of grass growing in wet places;* (2) chacha, *pl.* machacha = mafúzi (*cfr.* mashada, makoja, *and* marére).

CHACHÁGA, *v. a., to wash clothes by rubbing them between the hands and by dabbing them gently on a board or stone, not by beating them so hard as is generally done when the word* ku fúa *is used. In beating gently the washerman says,* chă, chă, chă, *hence the expression* "chachága;" uchachâge nguoyangu, usipúre (*vid.* pura *or* puaya), *wash my cloth gently, do not beat it.*

CHACHAUISA, *v. a., to out-roar, to interrupt one by speaking loudly;* ame-ni-chachauisa kua maneno mangi; chachauiso (la), *s.*, embarrassment = tata.

CHACHÁWA, *v. n., not to keep still (like children)* (R.), *not to keep quiet* (?).

CHACHÁWI, *s., a confused noise of talk, which nobody understands.*

CHÁCHE, *adv., a little, a few, not many;* watu wachache, *some men;* siku chache, *some days;* akili chache, *little understanding.*

CHACHÍA, *v. obj., vid.* jajía, *to puzzle;* kazi zina-ni-chachía (dahabu ina-ni-chachia), *to perplex, not to know what to do.*

CHACHO(A), *s.* (la), *pl.* machacho(a) = mafuzi.

CHÁCHU, *s., see* tatu *and* utatu (uchachu), *bran, leaven, ferment.*

CHACHÚKA, *v. n., to sour, to make sour, e.g.,* mtúzi; chachúka, *to become or turn sour;* ku pata ukali *or* kiungo.

CHACHÚKA (*and* CHAFUKA), *v. n., to surge* (bahari).

CHADA, *s., name of a person;* chadda katika chadda (R.)?

CHĂDI, *s., hunger, starvation (Kiung.)* = ndă; ameshikŭa ni chadi *or* shungi tati.

CHADI, *v. a., to demand or request anything vehemently from somebody;* ame-ni-chadi hatta nime-m-pa; *cfr.* جَدَا, profuit, donavit, postulavit petiitve ut daretur aliquid; *s.*, terminus, extremitas, vehementia.

CHADDI, *s.* (ya), Capricorn; *Arab.* جَدْيٌ, haedus, capricornus.

CHADDI, *s.* (ya, *pl.* sa—) (*cfr.* جَدَّ, magnus fuit dignitate; جَدّ, avus; أَجْدَاد, majores), *the great grandfather, ancestor;* mtu huyu ni sheha tangu jaddiyakwe (= babu).

CHAFI, *s., a kind of fish.*

CHAFI, *s., an insect which creeps over a person and causes* marúgu rúgu (*swelling*), *q.v.*

CHÁFIA, *v. a., vid.* chafya, *to sneeze.*

CHAFU, *s.* (la, *pl.* ma), *a kind of basket made of* miá (*cfr.* mua) *for catching shrimps* (*vid.* mfumbi). *It has holes so that the water may run through.*

CHĂFU, *s.* (*Kiung.*) (la, *pl.* ma—), *the cheek,*

especially that part which is over the teeth; Kimv. tafu, *vid.*

CHAFÚA, *v. a.* (*Kimv.*), *to make muddy* (*Kilind.* ku tefúa) = ku tia taka.

CHAFÚKA, *v. n.*, *to be dirty;* niumba inachafúka, yadaka fagíwa, *the house is dirty and must be swept.*

CHAFULÍA, *v. obj.*, *to dirty, to soil, to bedaub;* ame-ni-chafulia nguoyangu.

CHAFÚA, *v. a.*, *to put in disorder, disarrange* (*Kiung.*).

CHAFÚKA, *v. n.*, *to be in disorder;* moyo umechafúka, *I feel sick.*

CHAFÚKA CHAFÚKA, *to be all in a mess, to be all tumbled about and in confusion.*

CHAFYA, *v. n.;* ku chafya *or* ku piga chafya, *or* kwenda chafya, *to sneeze* (St.).

CHĂGA, *v. n.* (R.); chaga, *s.*, *from* uchaga? (R.).

CHÁGINA, *adj. and subst.* (*pl.* machagina), *bold, brave, gallant;* mtu huyu ni chágina, mtu mkáli, háchi, *this man is brave and warlike, he is not afraid; cfr. the Amharic word* tshákana, *v. n.*, *to be brave;* tshakáng, *i.e.*, *brave, bold, valiant, manly, Isenberg's Amh. Dict. page* 187.

CHAGÚA, *v. a.;* ku chagúa (*Kiung.*), *to pick out, to select, to choose; Kimv.* tagúa *or* taúa, *q.v.*

CHĀHĀ, *s.* (ya, *pl.* za), *power, authority* (= enzi *or* ezi), *dominion;* sultani ame-m-pa wali chāha ya watu, *the sultan has given the governor power over the people; cfr. Arab.* چاه (*Pers.*), dignitas, potentia; kilango cha cháha *or* pepóni, *the gate of Paradise, which the Suahili imagine they see opened now and then at night, when they see a very bright spot of sky. No doubt they confound the gate of Paradise with the* niota ya chaha *or* ya kibula, *which seems to be the polar star* (?). Ku-m-pa cháha *or* cházi, *to make one rich* (R.); chaha (*written by Dr. St.* jaha), *good luck, unexpected fortune.*

CHAHI, *v.;* CHAHIWA, *v. p.* (R.), *to be made wealthy.*

CHÁHĂBU, *v. a.;* ku cháhabu chómbo poáni, *to lift up a vessel upon shore* (= gadimu).

CHAHABIWA, *v. p.* (= ku gadimíwa), *to be shored up* (*or erected*) *on supports.*

CHÁHABU, *s.* (la, *pl.* ma—), *a support;* ku weka chombo jū ya ——, *to put a vessel on supports.*

CHAHÁZI, *s.* (*vessel*), *vid.* jaházi; *vid.* جهاز, instrumentum; *cfr.* chómbo.

CHÁHILI, *v. a.; Arab.* جهل, nescius fuit, insipiens fuit, ignoravit.

CHÁHILI, *s.*, (1) *an ignorant man;* (2) *one who knows no fear, one who regards no danger, hence brave, courageous, daring* (ni mtu mkali, asie khofu ya watu, si muoga); ku-m-cháhili mtu, laken Muungu hachahilíki.

CHAHILÍKA, *v. p.*, *to be dared.*

CHACHO(A), *s.* (la), *pl.* machacho(a), (= mafúzi; *vid.* makoja *and* marere).

CHAI (*or* CHĀ), *s.*, *tea.*

CHĀKĀ (*or* CHAKAA), *v. n.*, *to get old or worn out* (*through age or use*) = ku legéa *or* ku rarúka; *e.g.*, ngúo imechākā, imekúa kūkū (imerarúka).

CHAKA, *s.*, (1) *summer* (?); ku pisha wakáti wa cháka, *to estivate, to pass the summer-time;* chaka ni zámani za ku toka chúa, hakuna upepo; (2) *a thick forest* (?).

CHAKÁCHA, *v. a.*, (1) *to pound oil* (*very likely from the cracking sound which is caused in pounding oil*); chakácha = ku ponda mafúta kua kínu, *but* ku shindíka mafúta *is done* kua ngamía (*by camels*); (2) ku chakácha niumba = ku takassa niumba, ku fania tupu tupu sebabu ya ku tāma, *to clear or empty one's house on emigration;* (3) tómbăko ni chakácha, haifai, ni tombako dufu lisilo asha menóni, *weak tobacco, being not pungent to man's teeth.*

CHAKACHÍKA, *v. n.*, *to be pounded thoroughly;* mafuta yamechachika sasa = yamepondeka sana, *or* yamechakáchūa.

CHAKÁPU, *s.* (*Kijumvu*), *an animal which eats poultry.*

CHÁKĂSI, *s.*, *vid.* bori.

CHAKI, *s.*, *chalk, whiting, putty* (St.).

CHAKI CHAKI, *scattered about in plenty;* mabulushi wakali chakichaki mulē mwita (*cfr. Kiniassa,* saka saka).

CHÁKO, *thy; e.g.*, kitu cháko, *thy thing or matter.*

CHAKOGÉA, *lit.*, kitu cha ku ogéa, *a thing to bathe in, a bath.*

CHAKÚA, *v. a.;* ku-ji-chakúa, *to distort the mouth slightly in contempt* (R.).

CHAKÚLA, *s.* (*lit.*, kitu chā kú la, *a thing of to eat*) (cha, *pl.* via—), *meal, food, eatables;* chakula cha súbukhi, *the breakfast;* chamtána, *dinner;* chajióni, *supper; Arab.* أكل, edit, أكل, quidquid editur.

CHAKÚNŎA, *s.* (cha, *pl.* via—), *drinking* (kitu cha kú nŏa).

CHAKÚRA, *v. a.*, *to scrape; e.g.* kuku achakúra, *or* achakúa (R.); ku ji chakua, *to scrape the teeth with the tongue.*

CHÁKWE (cháke *in Kiung.*), *his, her, its, vid. Gram.* (ákwe).

CHALE, *a kind of fish.*

CHALE CHA JŬ *and* CHALE CHA PUANI (R.)?

CHALI, *backward, on his back* (St.).

CHAMÁNDA, *s.* (la, *pl.* machamanda), *a round strong basket with a cover, both made of* miā; kichamanda, *a small basket.*

CHAMBA CHA JITO (*Kiung.* cha jicho), *a white film over the eye;* muegni chamba, *a person with a white film in the eye;* chamba cha jito (*cfr.*

upógo); mtu huyu ana chamba cha jito, *or* ana kiini cheupe cha mato; jito lina chamba, lina mtu ndani.

CHAMBA = ku amba, *used as conj. to say, if;* na kuamba, *though, if, when.*

CHAMBA, *v. n., to break wind with a noise;* punda yuwachamba kua keléle; chamba *is to be distinguished from* "ku shúta," *which means "to break wind without any noise, but not without stench* (*cfr.* mashúzi, ushúzi).

CHAMBA, *s.* (la), *breaking of wind downwards.*

CHÁMBA, *s.* (= kiámba), *pl.* viámba, (1) *a small rock;* muamba, *a large rock;* (2) jengo (*pl.* viengo) viliviokátoa kásidi; ku-m-pigía chamba *or* viamba (= otea), *to make huts for waylaying people; the robbers cut part of the wood near the wayside to waylay travellers.*

CHAMBÁMBA, *s.* (*contr. from* kiambámba), *thin, lean, meagre;* Muegnizimgu hakuumba chambamba, *the natives say this of a man who was formerly lean, but who became afterwards strong* (amewánda).

CHAMBO, *s.* (cha, *pl.* viambo), *a bait;* kitu cha ku fulía sámaki, *or* kitu cha ku tegéa niuni; ku weka *or* ku tia chambo katika mtambo, *to put a bait into a trap.*

CHAMBÚA, *v. a.* (*see* "shambúa," *to clean cotton*), *to dress, clean, to pick the sticks and dirt out of cotton, to pick cloves off their stalks.*

CHAMBURA, *s.* (cha ku futía), *pincers* (Er.); *perhaps the same word as* chamburo, *which is a plate for wire-drawing* (St.).

CHÁMCHĒLA, *s.;* pepo za chámchela, *a whirlwind* (St.) ?

CHAMEI, *s., sodomy* = khanisi.

CHAMÍA, *v. a.* (*or* CHAMII), *to gather, to assemble, e.g.,* watu (wimbi la ku chamia, *vid.* mudía, R.); جَمَعَ, collegit.

CHAMII, *v. n., to milt.*

CHAMSAKÁNOA (*or* CHAMSHAKÁNOA), *s.* (*lit.,* kitu cha ku amsha *or* amsa kanoa, *something to wake the mouth*), *something eaten first in the morning; hence breakfast* = chakúla cha súbukhi.

CHAMVI, *s., vid.* jamvi, *s.* (la, *pl.* ma—), *a large mat of the coarse or common kind.*

CHANA, *v. a., to comb; vid.* tána.

CHANA, *s.* (la, *pl.* ma—), *a lad; cfr.* mtukútu.

CHANA, *s.* (la, *pl.* ma—), *the larva of a bee* (*vid.* machana); chana la niuki *is the empty cell;* kamba la niuki *is the cell full of honey.*

CHANÁBA, *s.* (la, *pl.* ma—), *the uncleanness after cohabitation. Hence the Muhammedans are enjoined to wash themselves after the act.* Mtu huyu ana chanába (chanápa), *i.e.,* ana taka asipooga, akilala na mke; *cfr.* جَنَبَ, pollutus fuit nempe effluxu seminis.

CHANCHA, *s., a prostitute* (*female or male*) (*pl.* ma—) ?

CHANDA, *s.* (la, *pl.* vianda); chanda cha mukono, *the finger of the hand;* chanda cha măgŭ, *a toe;* (1) chanda cha gumba, *the thumb;* (2) chanda cha sháhada, *the fore-finger;* (3) chanda cha tokă, *middle-finger;* (4) chanda cha kati ya kando *or* chanda cha muandamizi wa misho, *the ring-finger;* (5) chanda cha misho (*or* cha kando ku andamana chanda na pete), *the little-finger. The middle-finger is called* chanda cha tŏká (*lit., the finger of lime*) *because the Suahili take the lime used in* Uraibu (*vide*) *with that finger; if they do not, it will judge them on the day of judgment.*

CHANDA, *s.* (la, *pl.* ma—); chanda la mnázi, *a leaf of the cocoa-nut tree.*

CHANDÁLA, *s.* (cha, *pl.* viandála), *a separate portion or a remnant of food which a wife preserves for her husband after the banqueting guests are gone; she does it from the tender consideration that her husband might not have eaten enough* (ku-m-wekéa mume chandála).

CHANDARÚA (*or* CHENDERÚA), *s.* (cha, *pl.* viandarúa), *an awning or anything* (*e.g.,* ngúo, jamvi, *&c.*) *that protects against the sun;* ku tungíka *or* fungúa ngúo. *Kiung.* chandalúa, *an awning, a mosquito-net.*

CHANGA, *v. a.* (= ku shanga) (*Kiung.*), *to split* (*wood*).

CHÁNGA, *s.* (*vid.* kianga), *clear weather after the rain has passed;* linatóka chúa, mvúa inakwisha kú gnia.

CHANGA, *s.* (cha, *pl.* vianga); changa cha mato *dimness* = haóni sána, yuna kiza cha mato; mtu huyu hana changa cha mukono = hana khófu ya ku suia mukono, *i.e., he steals suddenly;* háchi mtu.

CHANGA, *adj., unripe, young, fresh;* kitu kichanga, *anything unripe* (hakitassa ku íwa); mtoto mchánga, *a young child;* émbe hili ni changa, *this mango is unripe;* mahindi machanga, *unripe Indian corn;* ndízi ni changa, *these bananas are unripe;* súbukhi changa changa, *in the morning when the sun is not yet hot—when the sun is, as it were, yet unripe.*

CHANGA, *v. a.;* kú la kua ku changa (*Unguj.*), *a feast where each contributes something to the entertainment; cfr.* tango (*Kin.* tzansi).

CHANGAM'KA, *v. n.;* ku ——, *to be genial or hearty and pleasant* (*cfr.* tangám'ka, tangamúka, *v. n.*).

CHANGÁNIA, *v. a.* (*vid.* tangánia) (*Kiung.*), *to mix;* changanika, *to be mixed;* changanisha, *to perplex* (*vid.* tanganika *and* tanganisha).

CHANGARÁWI, *s., grit, little white stones like those in coarse sand* (St.).

CHANGÁWE, *s.* (ya, *pl.* káwe za—), *a pebble; vid.* káwe, *gravel* (jangáwe ya jiwe).

Cháñge (chánghe), *s.;* ku piga change; *vid.* topóa.

Chango, *s.* (cha, *pl.* viango), (1) *a peg or hook to hang things upon* = kidúde cha ku angikía *or* tungikía kitu (ku tungika, *to suspend, in Kimr.*); (2) uchango wa utumbo, *the great stomach; diminut.* chango, *small intestines, round worms* (*cfr.* ujango *and* uchengeléle); (3) chango la uviazi (uvyázi), *cfr.* muamimba *and* ufiazi.

Changu, (1) *pron. poss.*, 1*st pers. sing., my;* kitu changu, *my thing or matter;* (2) *a kind of fish.*

Changúa, *v. a.* (*Kipemb.*) = ku fumúa (Sp.)? changulía, *v. obj.* (*e.g.*, tangulezangu)?

Chángua, *pl.* machángua, *a large or extensive desert.*

Chanía, *v. obj.; vid.* tania, *to comb for, &c.*

Chaniáta, *v. a., to cut into small slices, to boil together;* ku káta vidógo vidogo, *e.g., cassava, banana, &c., and boil them together* (*cfr.* mchaniáto).

Channi, *s.* (la, *pl.* manni), *a leaf;* channi la mti, *the leaf of a tree; pl.* manni *or* machanni *means also "grass, herbs," like* niassi.

Channikiwiti, *adj., green* (*the colour of a green leaf*); ngúo ya channikiwiti, *a green cloth.*

Chánja, *s.* =muongo, *impostor;* uchanja=urongo.

Cháno, *s.* (cha, *pl.* viáno), *a large wooden platter; also a sort of table or low stool upon which the Arabs place their food* (cha ku andikía wali).

Chanúa, *v. a.;* ku chanúa, *to put forth leaves* (St.).

Chánzi, *s.* (la, *pl.* ma—), *the sleeping of a member of the body, hence cramp;* mtu akiketi mno yuwafania chanzi la măgū; yuna chanzi la mukóno or kigū; gū limekufa chanzi.

Chanzo, *s.* (cha, *pl.* vianzo), *the beginning of plait-work of a mat;* chanzo la mkéka (*cfr.* olelesa), jamvi, shupatu.

Cháo, *pron., their;* kitu chao, *their matter.*

Cháo, *s.* (cha, *pl.* viáo), *a roller, trestle;* jao ni kidúde cha ku shulía (ku shúa *or* shusha) dau, *the rollers or pieces of wood on which boats or trees, &c., are launched.*

Cháo, *s.* (cha, *pl.* viao) (= kikao), *a small group of people;* wamekuja viao *or* vikáo vingi hatta ku timía geshi ya watu.

Chápa (*or* chapára), *s., excessively or perfectly drunk;* mtu felani yū chápa *or* chapára léo, *N. N. is quite intoxicated to-day.*

Chapéo, *s., a hat; cfr. the French* chapeau *and the Italian* capello; *vid* chepéu.

Chapo?

Chappa, *s.* (la, *pl.* viappa), (1) *a stamp, mark* = alāma; *e.g.*, pipa linaandīkua chappa, *the barrel has had a stamp or mark written upon it;* Ngóme ya Mvita imeandikua chappa, *this refers to the inscription on the castle-gate of Mombas;* (2) chappa cha ku fungía wáraka kua jeti *or* sámmăha, *a stamp for closing a letter with a small wafer or with gum-arabic;* (3) ku piga chappa cha chúma katíka kertási, *to print on paper, lit., to beat an iron mark on paper* (*of course this expression is not well understood by natives who have had no intercourse with Europeans*); (4) *the fin of a fish.*

Chapúa, *v. a., to increase the noise of a drum;* ku ongésa mlío wa ngoma; ku chapúa magu = ku fúliza.

Chapúka, *v. n.* = amekuenda harraka (Sp.).

Chapulisa, *v. c., cfr.* ngoma.

Chapúo, *s.* (cha, *pl.* viapúo), *a small native drum* (ngóma ndógo); *cfr.* ngóma.

Charakása, *v. n.* (= ku piga mshindo, *to make a noise*), *to make a brushing noise as by walking through grass* (*in Kiniassa* "wayúra").

Cháribu, *v. a., vid.* cheribu *or* jaribu, *to try.*

Cháro, *s.* (cha, *pl.* viáro), *a band or company of travellers, a caravan, journey, expedition;* Mzungu amefania viáro vitátu via Chagga, *the European has made three journeys to Chagga;* mjáro *is one man of the company, a journeyer;* ku fánia cháro = ku sáfări (*Kin.* ku hamba), *to travel on mercantile or other business. Charo is originally a Kinika word for which the Suahili use* "sáfari," *but the Kinika expression* "charo" *has been fully adopted by the Suahili.* Viáro viwili via Ukambáni, *two journeys to Ukambani.*

Charo, *s.* = fucho *or* fujo, *thoroughfare;* amefania niumbayakwe fucho, *he made his house a thoroughfare, or a dove-cot, good and bad people going in and out.*

Chăsa, *s., the oyster,* R. (?)

Chasása, *s., a kind of beads.*

Chasi, *s., a kind of pumice-stone, used in making* mikéka (Sp.).

Chasi, *v. a.;* ku-m-chasi (= ku-m-făthili), *to reward.*

Chăsi, *s.* (cha, *pl.* vichási), *abundance, plenty; vid.* jăsi.

Chásiri, *v. a., Arab.* جسر, ausus fuit, ivit, *to dare, brave;* amechasiri *or* amechesiri ndía peke = yakwe, *he braved the way alone.*

Chassi, *s.* (la, *pl.* ma—), *an ornament for the ears worn by the native females;* chassi la fetha (*cfr.* furungu). *It costs about* 3 *dollars, i.e.,* 1½ *doll. in each ear* (— la shikío).

Chatu, *s., a python, a crocodile* (?) (St.).

Chauri, *s.* (جار, injustus fuit, *hence* جور, injustitia, oppressio), *injustice, violence, tyranny, oppression.*

Cháuzi (*or* cheuzi), *s.* (*or* chozi), *a brace, a pair;* vitu viwili viwili; *vid.* cheuzi; *Arab.* جوز.

Chavu, *s.* (cha, *pl.* viávu), *a net.*

Chavu, *adj., filthy, unwashed.*

Cháwa, *s.* (*Kiung.*), *louse; Kimv.* táwa (*cfr.*).

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CHAWÁBU, *s.* (la, *pl.* majawábu), *answer, condition, state; vid.* jawábu.

CHÁWA CHÁWA, *v. n., to sit restlessly* (R.).

CHAYI, *s., tea; vid.* chai.

CHE, *interrog. particle, vid.* je.

CHÉA, *v. n.* = hakuléa, *undisciplined* (R.)?

CHÉBALI (la, *pl.* ma—), *vid.* jébali; ni muámba mkáfu ku zuía báhari, halifai tōkā.

CHEBI, *s.;* ku paka range chebi kimoja (*on a* mashua)?

CHECHA, *v. a.* = pasúa, *e.g.,* muhogo *or* viazi (R.).

CHECHE, *s., a brown* mango uste (St.).

CHECHÉA (KU), *v. n., to walk lame* (*Kiung.*).

CHECHELE, *s., one who goes far beyond where he intended to stop through inattention* (St.).

CHECHEMÉA (KU), *v. n., to be lame* (*Kiung.*).

CHECHEMÚKA, *v. n., to seethe like ferment.*

CHECHEMÚSHA, *v. c., to set in fermentation.*

CHECHÉVU, *s., hiccough* (Sp.).

CHECHI, *s.* (la, *pl.* machechi), *a spark.*

CHEFÚA, *v. a., to make nauseous;* kitu hiki kina-m-chefúa moyo, *this thing makes him nauseate, so that he vomits* (*vid.* eléa).

CHEFÚKA, *v. n., to be nauseated, to feel an inclination to vomit;* moyo adaka ku tapika = ku ji-túkisa moyo.

CHEFUSHA, *v. c., to cause to nauseate or to be nauseated;* kitu hiki kina-m-chefusha moyo *or* kina-m-túkisa móyo.

CHÉGE, *s.* (la, *pl.* ma—), *bad, useless, in consequence of water or juice;* muhogo hu ni chége, *this* cassada *is watery, it has no meal, it is therefore bad or useless;* mchége *is a small watery* muhogo; *a large one is called* chege. *The people of Pemba call it* chelema (*vid.*).

CHEGNI, *adj. possessive, referring to a word of the Ki-class, vid.* muegni (*or* muigni) (—égni); *contr. from* kiegni, kiegniewe, *hence* chegniéwe, *itself.*

CHEGNI, *vid.* muegni *or* égni, *with, having, possessing.*

CHÉGO, *s.* (la, *pl.* ma—), *cheek-tooth;* chego la jŭ na la tini, *the upper and under cheek-teeth* (machíno ya tafu), *grinders.*

CHEGÚA, *v. a.* (*Kiung.*) (*cfr.* tagúa *or* taúa), *to choose.*

CHEKA, *v. n., to laugh* (*Kiung.*); ku teka *in Kimv.; cfr. Hebrew* tzakhak, *v. n.*

CHEKELÉA, *v. obj., to laugh at.*

CHEKERÉA (*or* CHEKELÉA) (*cfr.* tereméa), *v. a., to delight or refresh one (who lately arrived) by showing him kindness* (*vid.* mtereméssi).

CHEKO, *s.* (la, *pl.* machéko), (1) *a laugh, a loud laugh* (*Kiung.*) (mateko *in Kimv.*); (2) cheko *signifies one of the three stones which form the native tripod; cfr.* meko *and* chiko.

CHEKÚA, *v. a.,* (1) *dig up; e.g.,* fisi limechekúa (*or* fukúa) káburi, *the hyæna dug up the grave;* (2) *to throw on or out; e.g.,* gnombe mkali ame-ni-chekúa *or* ame-ni-pigia *or* inúa, *a ferocious bullock tossed me (with its horns).*

CHEKULÍA, *v. obj.;* gnombe ame-m-chekulia.

CHEKÚKA, *v. n., to be dug or thrown up (by an animal).*

CHELE; wazungu wa-i-chele milango yetu, ndipo (ndiposa) wasingie (R.)?

CHELÉA, *v. obj., from* kú cha, (1) *to be afraid, to fear* (*vid.*); ku-m-chea *or* cheléa, *to be afraid of him;* na-m-cheléa saidi ya sultani, *I fear him more than the king;* (2) *to go down* = ku shuka tini; ku cheléa kúla harámu, *to be afraid of eating what is forbidden;* macheléo, *danger.*

CHELÉWA, *v. p.;* umechelewa na muoto.

CHÉLEBI, *a kind of pastry.*

CHELELÉSO (*or* CHENDELÉSO), *s.* (*for* kieleleso *and* kiendeléso), *or* chenéso, *pattern, sample, model, scale, rule* (enesa, eneséa).

CHÉLĔMA, *s.* (*vid.* chége, *Kimv.*), mchélema, *pl.* michelema, *small* cassada *without meal, rather watery* (*Kipemb.*).

CHELÉSA, *v. a.* (= ku lása), *to cause to pass the night, to keep over night;* amechelesa wáli hatta kunakucha, *he preserved (boiled) rice over night till daybreak* (ku kétisha usíku kúcha).

CHELESÉA, *v. obj.,* nime-ku-cheleséa wali hatta elfégiri, *I have taken care of the rice through the night till the morning for you; cfr.* muiku (wali wa múiku).

CHELÉWA, *v. p.;* wali umecheléwa hatta súbukhi; ukuni hu wachelewa muoto sana, umelala na muoto hatta súbukhi; maji yacheléwa niangu-ani (*vid.* ku chă).

CHELÉSA, *s.* (chă, *pl.* vielesa); chelesa cha nanga, *the buoy of an anchor* (*cfr.* eléa); kigógo kioleácho ku oniésha nanga; aláma ya nanga ku tamburikána ilípo, *the piece of wood which floats on the water to show where the anchor is.*

CHELÉWA (KU CHELÉWA), *v. p., to be overtaken by something through thoughtlessness, to wake up and find it broad daylight, to be struck foolish, to be dumbfounded* (St.); *cfr.* chelésa, *to cause to pass or sleep the night.*

CHELEZA, *v. a., to keep, to put on one side* (St.) (*cfr.* teléza, *to slip?*).

CHELEZÉA, *v. obj., to keep or put aside for.*

CHÉMA, *adj., good, fine, nice;* mtu muema, *a good man;* kitu chema, *pl.* vitu viema, *a good thing, good things.*

CHEMBÁMBA, *s., vid.* kitéwatéwa, *a small thin worm.*

CHĔMBE, *s.* (*Kiung.*), *vid.* tembe *in Kimv., a grain, grains.*

CHÉMBE, *s.,* la, *pl.* majémbe *or* viémbe, *and contr.* mémbe, (1) *a native hoe* (chembe cha ku limía nti); (2) chēmbe (*for* kiembe, *pl.* viembe, *in Kimr.*) cha mfi, *the arrow-head of iron; vid.* kigumba; chēmbe cha ku fumía = kigumba.

CHEMBE CHA MOYO, *s., the pit of the stomach* (St.).

Chembéu, *s.* (cha, *pl.* viembeu), *a chisel.*

Chémchem, *s.*, *a spring of water* (St.).

Chemúa, *v. n.*, *to sneeze; vid.* kiáfia.

Chemúka (*or* chémka), *v. n.*, *to bubble, to boil up;* maziwa yachemka kua ku pata muoto sana; tembo lachemúka likipáta chúa.

Chena, *s.*, *a kind of shell-fish.*

Chĕnāb, *s.; cfr.* جَنْب, dimidium hominis vel rei, latus ejus, *side; pl.* جَنَابْ, area, interior, atrium; latus et majestas regia (titul. honor.); ila chenāb el muheb rafikiyangu, *lit., to the side of my beloved friend = to my beloved friend (in letters).*

Chĕnche (chinche), *vid.* chenge.

Chendea, *v. n.* (*for* ku ji-endéa), *to walk about.*

Chenderúa, *s.*, *vid.* chanderúa, *an awning.*

Chenéne, *s.* (= kenéne) (wa, *pl.* vienéne), *a cricket* (?); chenéne chapiga kelóle (= fuando *in Kir.*); chenéne niama mdógo aketíe nti, atimbai mtangáni, *a kind of whim?*

Chenénza (*or* chenéza) (jenaiza) (ya, *pl.* ma—) (*Arab.* جنازة), *a bier used at funerals* (= kitánda cha ku tukulía mtu aliekufa). *The legs of this native bedstead are handsomely turned on the lathe, and the plaiting is neatly done. There is a kind of gate or entrance at the head and the foot of this bier in order to usher in the corpse. Through one gate the head is ushered, and through the other gate the legs are lowered into the grave. The* chenenza *is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents to the mosque a* chenenza *as an offering. The corpse is first washed, then covered with a cloth called* sánda (*vid.*), *after this it is put into a fine mat* (mkéka), *and at last covered with a cloth called* subáya, *which is a cloth of honour* (ngúo ya héshima). *The* subáya *is taken back by the relations, but the* mkéka *is sent to the mosque, to be spread out there for the use of the praying people, after it has been well washed.*

Chenéo, *s.* (cha) (*vid.* enéa, *v.n.*), *Being, existence* (?); *e.g.*, chenéo cha Mungu, cha muezi, cha chúa, cha niota = káo *or* máo.

Chenézo, *s.* = kenézo, chéo (cha, *pl.* vienézo), *anything which serves for a measure, a measuring line or rod; e.g.*, mūā wa ku enezéa kéke, *the blade of* mūā, *with which a workman measures the thickness of a woman's hand in order to make a* keke *or ornament for the wrist. In general,* chenézo *is the* kipimo *or* kidude cha ku enezéa *or* sawanisía, *anything taken by the workman to obtain the measure of the thing to be made. To take one's measure for.*

Chĕnga, *v. a.*, (1) *to cut off, to cut wood, to prune;* ku chenga mtama ulioiwa (= ku káta), *to cut ripe millet, i.e., to cut the stalks of millet, to bring the ripe panicles home;* (2) ku chēnga niumba ya udongo *or* ya miti, *to build or construct a house or edifice of clay or wood. To build of stone they say* "ku akka;" *cfr.* akka.

Chengéa, *v. obj.*, *to build for one.*

Chĕngo, *s.* (la, *pl.* ma—), (1) *a building, pl.* machengo, *building materials;* (2) *encampment in travelling;* chengo ni mahali pa ku lala safaríni kana zizi la gnombe. *The natives in travelling through a hostile country or through a wilderness construct a* chengo *every night; they cut off large branches from trees and make a hedge (if possible of thorns) around the camp to secure it against wild beasts and robbers. The travellers sleep inside the hedge, setting a guard and keeping a fire burning all night long.*

Chénge, *s.* (cha), *a wisp of grass or* makúti (*vid.*) *tied together and set on fire* (*cfr.* dsagali *in Kiniassa*); chenche *or* chinche cha muoto, *a firebrand.*

Chengeléle, *s.* (*pl. of sing.* uchengelele). *The Suahili say,* chengeléle za matumbo *or* machengeléle ya matumbo, ndío tumbo ndógo; utumbo ndogo ndío uchengelele; *the small intestines are called* chengeléle, *whereas the colon and ileus are called* tumbo kú *or* matumbo măkú (*e.g.*, tumbo la gnombe).

Chengéu, *s.* (cha, *pl.* viengéu), *the shade of a lamp;* chengéu cha tā *or* cha ku finika tā, *the cover of a lamp. It is made of clay, to protect the light from the wind.*

Chengúa, *v. a.*, *to pull down, to demolish a building.*

Chenna, *s.* (ya), *Arab.* جنّة, (1) *Paradise* (peponi) *after the Muhammedan notion;* (2) *a kind of shell-fish.*

Cheni, *v.* (*cfr.* ku keni), *to caulk.*

Chenja = chenza, *vid.*

Chenu, *your, pron. poss. relating to a word of the Ki-class.*

Chenza, *s.* (la, *pl.* ma—), *the fruit of the* mchenza *tree, a large kind of mandarin orange;* chenza za kiachami *or* kiachemi, *the Persian oranges* (*vid.* acham); *there are very good* chenzas *at Zanzibar.*

Chéo, *s.* (cha, *pl.* viéo), (1) *measure, measurement;* ku toa chéo, *to take the measure of a thing* (*cfr.* chenézo); cheo cha ku anzía kitáko cha kikápu (= msálāba *in Kir.*); (2) *position, station in the world, sense of honour* (héshima); muana huyu hana cheo, haondóki mtu mzima akíja, *this boy has no sense of honour (or has no manners), because he does not rise when an older person comes. It is considered very disrespectful in young people not to rise from their seats on the approach of adults.*

Chépa, *v. a.*, *to rob, steal, e.g., slaves or the property of people;* ku chepa watúma au mali za watu.

CHEPE CHEPE, *wet, soaked with rain, wetted.*

CHEPÉSI, *adj., light, easy, not heavy, quick* (*vid.* epési).

CHEPÉU, *s.* (*cfr.* chapéo) (cha, *pl.* vi—), *cap, hat* (= kofia ya Mzungu); *a native cap is called* kofía.

CHÉPI, *s.* (wa), *a thief* = muifi.

CHÉRA, *s.* (cha, *pl.* viera) (*Kimr.*), *mark, aim* (= shébăha), *e.g., a bone, board, cocoa-nut placed as a target;* ku linga chera *or* shébăha, *to shoot at the mark or target.*

CHÉRAHA, *s.* (cha), *a wound* (jéraha); *Arab.* جراحة.

CHERÁRI, *s.* (cha); ——ja ku tuekéa tanga chombóni, *the rope with which the sailors hoist up the sail.*

CHERÁWI, *s., a well-known mangrove swamp in the island of Zanzibar* (St.).

CHERÉVU, *s.* (*cfr.* uerévu) (cha), *cunning, subtlety, trickishness;* maneno ya cherevu; mamboyakwe ni ya ueréfu ueréfu tu.

CHERÉHE, *s.* (cha), *a grindstone that is to be turned, a winding-engine? loom? a wheel; ? Pers.* چرخ.

CHÉRIBU (*or* CHÁRIBU *or* JÁRIBU), *v. a., to try, tempt; Arab.* جرب.

CHÉRIFE, *s.* (cha), *a kind of rope for catching fish, made of the bark of the* mbúyu *tree, or of* katoáni *or* katáni, *i.e., hemp-ropes from Europe. The rope is smeared with lime. As soon as the fish touch it they are seized.*

CHÉRUHI, *v. n., to be wounded;* جرح.

CHESA, *v. n.* = kesha, *to watch;* tunachesa-cho, hatukulála, *we watched the whole night, we did not sleep.*

CHÉSHI, *s.* (ya, *pl.* macheshi *or* maghéshi), *a host, an army, a great company; Arab.* جيش, exercitus.

CHĔTE, *s.* (cha, *pl.* viete) (*Kimr.*), *market-day, held in many places every fourth day;* cheteni, *market-place;* vieténi vingi viko (Sp.).

CHETÉA, *v. n., to rely upon, to be very proud, to be puffed up, to boast of* (= ku gnietéa, ku jigandamisa, ku shíriki na) (*cfr.* mtahámari).

CHETÉZO, *s.* (cha, *pl.* vietezo) = kiotézo, ku ota muoto, *a censer, a pot to burn incense in* (= kidude cha ku fukizía), manukato, *e.g.,* ambari, udi, *&c.*

CHETHAMU, *s., a kind of leprosy in which the fingers and toes drop off, elephantiasis?* (St.); *cfr. Arab.* جعثم, vir corpore pusillus et macer.

CHÉTI, *s.* (cha, *pl.* vieti), (1) *a small seal used by the Banians;* (2) *a pass or passport;* (3) *a mark in general.*

CHÉTU, *pron. poss.* (*vid.* etu), *our;* kitu chetu, *our thing.*

CHÉUKA, *v. n., to boil up, to bubble;* ku piga mtéu maziwa, yasiíwe sana, wala yasíwe mawíti sana, *to seethe, to boil milk so that it is neither over-done nor under-done.*

CHÉUSHA, *v. c., to cause to boil up.*

CHEUKÍA, *s.* (cha, *pl.* vieukía), *the blossom and fruit of the* mcheukía *tree, which is a beautiful parasitic plant; also a sucker;* muniánde unafania cheukia ju ya mti.

CHÉULI (*or* CHÉURI), *s., violence;* ana cheuli, *he attacks people wantonly; vid.* jauri *or* jeuri, *injustice; cfr. Arab.* جور, injustitia.

CHEÚPE, *adj., vid.* eupe, *white.*

CHEUSI, *adj., vid.* eusi, *black.*

CHEUZI, *s., a pair;* cheuzi cha viátu, *a pair of shoes;* ku funga cheusi *or* wawili wawili (chauzi).

CHEUZÍA, *s., a little missile? rain of dust?*

CHÉWA, *v. p., to be feared; vid.* cha; ku cha, *to fear;* chéa, *v. obj.* (= stahiwa, jinalako li chewe *or* li stahiwe).

CHELÉA, *v.;* ku cheléa kú fă, *to fear to die.*

CHEWA, *s., a kind of fish.*

CHEZA, *v. n.* = ku teza, *to play, to dance.*

CHEZÉA, *v. obj., to play with.*

KU CHEZÉA UNIAGO (St.), *to deflower a virgin* (?).

CHI = KI (*vid. Grammar*).

CHIÁZI, *s., vid.* kiázi cha barúdi, *a cartridge.*

CHIBÁKI, *v. a., to endeavour to outdo, to excel or outwit everybody* (mchibaki, *vid.*).

CHIBAKÍKA, *v. n., to be outdone, outwitted.*

CHIBELÉNGA, *v. refl., to dress elegantly* (Sp.)?

CHÍBENE, *s.* (ya), *Arabic cheese of Mascat.*

CHIBOA, *s., vid.* jiboa, *s., pl.* majíboa (= mbŏa, *dog*), *a young dog;* muana wa m'bŏa, *a pup.*

CHIBRÁNI (*or* JIBRÁNI), *s.* (ya), *profit, advantage* (= faida).

CHIBRÍKA (*or* JIBRÍKA), *v. n., to derive advantage* = ku pata faida.

CHIBRÍKA (*or* KIBIRÍKA), *s., a water-trough constructed of stone.*

CHICHA, *s.* (*Kiung.*) (ya, *pl.* za) (*vid.* tapu, la, *pl.* ma—; *and* taki, ya, *pl.* za), *the squeezed substance of a cocoa-nut, the scraped cocoa-nut after the oil has been squeezed out; it is sometimes rubbed on the hands to clean them of smut or dirt, but more generally it is cast away as refuse;* chicha nazi iliotújoa *or* iliokamuliwa.

CHÍCHIRI (ya, *pl.* za), *a bribe* (kikiri, kijiri).

CHI-GÁMBA, *v. refl., to praise one's-self, to boast* = ku ji-sifu; *cfr.* gamba.

CHIGÚZO, *s.* (cha, *pl,* vi—), *a small pillar, or support of a house.*

CHĬHĪDĀT (*or* CHIDIHAT), *s.* (ya), *from the Arabic* جهد, diligentia ac studio usus fuit, *hence* اجتهاد, studium, diligentia, *diligence, energy* = bídii.

CHIKA, *v. a., to press hard, to be in travail; e.g.,* kuku achíka i = kuku adaka ku viã i, *the hen*

will lay an egg. It is equal to "yuna utungu wa ku viã," *which is said of women and animals; e.g.*, gnombe ana utungu wa ku viã; ku tóa mavi kua nguvu kua ku chika, *to empty the bowels by hard pressing.*

Chikápo, *s.* (*Kiung.*) (cha, *pl.* vi—), *vid.* kikápu, *a basket.*

Chĩkáradi, *v. refl.*, *to borrow;* ku toa kua karada (ji-karadi); *cfr.* قرض, mutuo creditoque accepit.

Chikichi (*pl.* machikíchi), *the fruit of the palm-oil tree;* kichi kichi, *pl.* vichikichi, *the small nuts contained in the fruit of the palm-oil tree* (St.).

Chíko, *s.* (*cfr.* jěko *and* méko), *the place of ashes between the three stones which form the native tripod in cooking;* toa hindilangu, uka-ni-tilíe chikóni.

Chilézo, *s.*, *pl.* vilézo, *a buoy* (St.).

Chilia, *v. obj.*, *to fear for one; vid.* cheléa, chewa, chelea, chelesa, chelesea, chesa = tisha, *to make afraid* (*from* cha).

Chimba, *v. a.* (*Kiung.*), *vid.* timba, *to dig;* timbía, *v. obj.*, *to dig for.*

Chimbi, *s.* (la, *pl.* ma—), *a cock* (= chogói *or* jogói); chimbi lawíka, *the cock crows.*

Chimbía, *v. n.*, *vid.* kimbía; ku kimbía, *to run away.*

Chimbúa, *v. a.* (*Kiung.*), *to dig out or away; vid.* timbúa.

Chimbúko, *s.*, *first beginning, origin, source.*

Chimbúle, *s.*, *a kind of bird.*

Chinamisi, *s.* (kinamisi ?), *bending, bow;* máhali pana chinamisi *or* pa ku chinamia (*or* jinamía), *a place where you must stoop down.*

Chingirisha, *v. a.*, *to pour off gently so as to leave the sediment behind.*

Chini, *s.* (*or* Sĩnĩ *or* Jini, *s.*), *China;* kulla chombo cheaupe ni cha Chini, *every white vessel* (*of clay*) *is called* Chini *or* Sini, "*belonging to China,*" *hence China-ware.*

Chini, *prep.* (*Kiung.*), *vid.* tini, *below, down, under;* yuko tini *or* chini, *he is downstairs;* tini ya *or* chini ya, *under, below; e.g.*, tini ya niumba, *under the house.*

Chinja, *v. a.* (*Kiung.*) (*vid.* ku tínda), *to slaughter by cutting the throat in the name of God, which is the manner in which the Muhammedans slaughter an animal for food.*

Chinni, *s.*, *vid.* jinni, *demon.*

Chinusi, *s.*, *a kind of water-sprite which is said to seize men when swimming, and hold them under water till they are dead; cramp ?*

Chinyango (*or* jiniango *or* tindango), *a lump of meat which the butcher gets for slaughtering;* chinyango ya niama ni vipánde via mnófu, *i.e.*, niamâ isiekúa na mfũpa. *These portions are fat and fleshy, and without bones.*

Chiocho (*or* chocho *or* jojo) (cha), *pl.* viocho (= kioto, ku ocha *or* oja), *a frying-pan, a kiln* (*vid.* okóa); ku okóa viungu chochóni; chocho ndio pahali pa kúsudi pa ku okéa *or* ochẽa viungu, *a potter's kiln in which he makes a quick fire of sticks and grass;* ku wakka upezi, viungu visipasúke.

Chipuka, *v. n.* (*Kiung.*) (*or* chupuka), *vid.* tepúa, tepukúa, *to shoot, to sprout.*

Chipukízi, *s.* (*Kiung.*), *a shoot, a young plant;* chipukizi ndío mti (*prov.*), *children will be men in time.*

Chiríwa, *s.* (la, *pl.* ma—), *a* (*screw-*) *vice;* ku tia katika chiriwa wa ku okolea, *to rack;* chiriwa la mti *or* chuma, *a rack* (?).

Chiroko (*or* chooko), *s.*, *a kind of pulse* (*vid.* joko).

Chiro, *vid.* chóo, choóni.

Chitto (*or* kitto) cha péte, *a ring of a green colour* (?).

Chŏ, *rel. part.*, *it, which;* cho chote, *whatsoever* (*sc.* kitu kílicho chote).

Chō, *s.;* chō cha mōfa, *a hole for the ashes of the sailors' oven* (mofa, *vid.*).

Chō (*or* chōo), *s.* (cha, *pl.* vió), *a necessary place;* ku nenda choóni, *to go to the necessary place, to do one's needs.*

Chóa, *s.*, *ringworm* (St.).

Chóa, *s.*, *an excrescence of the body,* mba (*vid.*) *of various colours* (Er.) ?

Chóa, *s.* (cha, *pl.* vioa), *a large red spot on the body, to which the natives apply the leaves of the cotton-shrub* (*cfr.* máradi ya mti).

Chocha, *v. a.*, *to push, to prick* (*cfr.* shoma, toma) (R.).

Chochea, *v. a.* (*vid.* totéa), *to make up a fire, to turn up a lamp.*

Chochelezéa, *v. obj.*, *to stir up and increase discord, to add fuel to the fire.*

Chófia (*or* chóvya), *v. a.*

Chogóa ? (R.); ku— kā *in a* pango; *cfr.* tokóa, *v. a.*

Chogówe, *s.* (cha, *pl.* vio—), *a long wooden pole with a crooked end to hook down fruits from a tree;* kichíti cha panda cha ku angulia maémbe, *a hook for bringing down mango-fruit from the mango tree.*

Chohári, *s.*, (1) chohári, *a jewel; Arab.* جوهر, gemmae, uniones; (2) *a bird whose eggs are carried with great care lest they should be broken.*

Chóka, *s.* (*Kiung.*) (la, *pl.* ma— *or* michóka), *a large serpent.*

Chóka, *v. n.*, *to be tired* (*vid.* joka); chokéza *or*

chosha, *v. c., to make tired, to weary, to annoy, to fatigue, to trouble one, to reduce;* onda, pepa, nata, niumbūka, *to weaken, exhaust.*

CHOKAA, *s.* (*Kiung.*), *lime; vid.* tokā (ya, *pl.* za).

CHOKÉA, *s., a sty in the eye, hordeolum* (St.).

CHOKOCHOKO, *s., a kind of fruit with a red prickly rind, white pulp, and a large kernel* (St.).

CHÓKORA, *v. a., to pick with a knife; cfr.* tókorá, *v. a.*

CHÓKORA, *s., pl.* machókora, *a hanger-on, a dependant, a follower.*

CHÓKOZA, *v. a.* (*vid.* tókoza, *v. a.*), *to irritate, to teaze.*

CHOMA, *s., bludgeon?*

CHOMA, *v. a.* (*Kipemb.*) = ku oja *or* ocha, *to roast* (*Kin.* tzóma).

CHOMA, *v. a.* (*cfr.* toma, *v. a.*) (*Kiung.*), (1) *to stab, stick, to prick;* (2) *to use fire in any way, to burn, to roast, to parch, to apply cautery, to bake pottery.*

CHOMÉA, *v. obj.*

CHOMÉKA.

CHOMELÉA, *v. obj.*

CHÓMBO, *s.* (cha, *pl.* viombo), (1) *an instrument,* chombo cha ku fania kazi, *tool* (*household utensils,* viombo); (2) *a vessel, dhow, boat or ship of native construction.*

CHOMÉKA, *v. n., to stick something into the cloth* (= psandika *in Kiniassa*).

CHOMÉKUA, *v. n., to be bewitched.*

CHOMELÉA, *v. obj.* (*cfr.* tomeléa), *to take out a bad piece of thatch, or cloth, &c., and put in a new one.*

CHOMÓA, *v. a.* (*in Kiung.*), *to sneeze* (R.) ? ku chomóa kilicho fitūa.

CHOMÓZA, *v. n., to be hot* (St.)?

CHONDA MTÚZI, *s.* (*or* KIONDA (KIONA) MTÚZI), *the under-lip, especially that part which is most required in tasting food;* ame-m-piga fimbo, akamu-úma chonda *or* kiónda mtúzi, *he beat him with a stick and hurt his under-lip* (*or rather the middle of his under-lip*).

CHÓNGA, *v. a.* (*Kiung.*), *vid.* tonga, *v. a., to hew, to cut, to adze, to hollow out.*

CHONGÉA, *v. obj., to cut for or with* (= tongéa).

CHONGELÉZA, *v. a.* (ku-m-tongeleza mtu kua maneno ya ufitina), *to backbite one, lit., to hew a man with words of slander or discord.*

CHONGE, *s.* (ya); chonge ya m'boa, *the canine tooth;* chonge za m'boa, *canine teeth, cuspids.*

CHONGÉRA, *v. a.* (chongéa, tongéa), *to cut a little of the* nazi *flower-stalk in order that the* tembo *may flow quicker.*

CHÓNGO, *s.* (cha, *pl.* viongo), *boss, hump;* mtu huyu ana chongo (afania chongo) kama niundu ya gnombe, *this man has a hump, like the hump of a bullock, he can therefore neither walk nor stand upright;* yuwapiga *or* iníka chongo *or* kichongo.

CHÓNGO NÉNE CHA KANZU, *the large seam of a native shirt-like garment.*

CHÓNGO (*Kiung.*) (*vid.* tóngo); utóngo wa jito, *a white matter running from the closed eye; pl.* tongo za jito; muegni chongo *or* tongo, *one who has lost one eye, a one-eyed person;* kúa na chongo *or* tongo, *to have lost an eye.*

CHÓNGÕE (*or* CHONGOI), *s.* (cha, *pl.* viongoe), *a very large fish* (*like the* mgúmi); nimeona chóngoe cha báhari.

CHONGÓKA, *v. n.;* ku chongóka, *to be precipitous.*

CHONGÓO (CHONGŌ) (la, *pl.* machongóo), *a kind of black worm with a great many legs;* julus?

CHONNI, *s.* (cha, *pl.* vionni), *anything which has not been seen before and causes astonishment, a novelty;* chonni ni chambo lisiloonekana, *or* lisilo kuámo, *or* chambo la ku taájabu.

CHÓNSA (*or* JONSA), *v. n., to be afflicted or aggrieved, sorrowful* (*perhaps from* ku jionsa?) = ghumisha; *vid.* onsa.

CHÓNSÕE, *s.* (wa, *pl.* vionsoe), *a cripple;* chónsõe ni mtu mnionge, meskíni ya Muungu.

CHÓO, *s., vid.* chō (cha, *pl.* vióo) (máhali pa kúgnia), *a privy, which is generally connected with a bath-room.*

CHOOKO (*or* CHOKO), *a small kind of pea* (*cfr.* jóko).

CHÓPA (*or* DÓPA *and* TÓPA) (*the word varies in various dialects*), *s.* (la, *pl.* machópa), *a handful, such a quantity* (*e.g., of ropes, sticks, switches, &c.*) *as can be carried in one hand or in the two hands* (*cfr.* oya, mgnanda, koffi, konsi, ngúmi, dopa *or* jopa).

CHÓPI, *s.;* kuenda chopi, *to walk lame in such a manner as that the lame side is raised at every step* (St.).

CHÓPOA, *v. a.;* ku chopóa (*cfr.* topóa), *to drag out of one's hand.*

CHOPÓKA, *v. n.;* ku chopóka, *to slip out of the hand.*

CHÓRA, *v. a.,* (1) *to carve, to adorn with carving, engrave;* (2) *to write blunderingly;* ku chora wáraka kua vibáya pásipo uzúri.

CHÓRO, *s.* (cha, *pl.* machóro chóro) (*vid.* nsóra), *that which is carved or written, carving.*

CHORÓRO (KIORÓRO), *adj., mild, soft, lenient* (*vid.* muoróro-oróro); embe choróro, si gúmu, *the mango is soft, it is not hard;* mahindi maoróro, mtu muoróro.

CHÓSHA, *v. c., to make tired; vid.* choka, *v. a., to be tired* (*cfr.* josha).

CHÓSHO, *s.* (KIÓSHO, *from* ku ósha, *to wash*), *washing, a bathing-place;* mahali pa choshóni = mahali pa ku oshéa mtu aliekufa, *a place for washing the*

dead; mahali pa fuóni (*or* vuóni) ku nenda fuóni, *a place for washing clothes.*

Chosi, *s., a black bird with a long beak which drinks the* tèmbo *on the cocoa-nut tree.*

Chota, *v. a., to take up a little at a time with one's fingers.*

Chóto, *s.* (*from* ku chota), *taking a little at a time; different from* ku teka kidógo (*vid.* teka, *to draw, to catch*).

Chote, *adj., all; vid.* ote.

Chóvia (*or* chóvya), *v. a.* (*vid.* tóvia *or* tóvya), *to put into, to dip, to steep (in).*

Chovéka (*or* choviéka), *v. n., to be put into water, to be steeped.*

Chóya, *s.* (la, *pl.* machóya); chóya la názi = m'te wa nazi ukikúa, choya la nazi li telle ndaniyakwe, shina la m'te, watu anála, ni támu.

Chóyo, *s.* (cha, *pl.* vioyo) (= ubáhili), *avarice, greediness, parsimoniousness;* muegni chóyo, *a miser* (mbáhili); ku lía choyo, *to grumble; vid.* ku lía ngóa, *to be discontented.*

Chózi, *s.* (la, *pl.* machozi) (*Kiung.*), *vid.* tózi, *a tear, a teardrop.*

Chúa, *s., the sun; vid.* júa.

Chũa (*or* chwa), *v. n.* (*cfr.* tũa, kú tũa), *to set (of the sun);* mchana kúchwa, *or* kú tũa, *all day till sunset, all day long.*

Chúa, *s.* (wa, *pl.* viúa), *a frog;* chua wa ziwáni yuwalía, *the frog of the lake or water-pool cries. The Suahili believe that the sun sinks into a pool of frogs, others that he is drawn down by people in the western hemisphere; first boys pull, then old men, and last of all the strong youths; the splash and rush of the water is prevented by the multitude of people drawing water to wash before prayers;* jua likitúa lafania mshindo, laken watu hawasikii kua ungi wa káta la ku oshéa na wa watu wangi ku salli.

Chuahári, *s.* (*cfr.* chohári) (*pl.* machuahari), *a precious stone* (johári).

Chúb (*or* Djub), *n. p., a river which empties itself into the Indian Ocean on the East African coast near the Equator. The Arabs call it* "Chub," *the Suahili* "Wumbu," *the Galla* "Dánisa," *and the Somali* "Govínda." *It is no doubt the same river which is called* "Gochop" *in the Interior; cfr. Dr. Krapf's "Travels, Researches, and Missionary Labours," pp.* 48, 58–62; *see also Baron von der Decken's "Travels in East Africa," vol.* ii. *pp.* 294–345.

Chubba, *s.* (la, *pl.* ma—), *a large and strong chisel;* chubba la kazi.

Chubúa, *v. a.* (*Kiung.*) (*vid.* tubúa, *v. a.*), *to take the skin off, to bruise.*

Chubúa chubúa, *to bruise about, to batter.*

Chubúka, *to be bruised, to be raw.*

Chubulía, *v. obj., to take off the skin of any one.*

Chúbui (*or* chubwi), *s.* (ya, *pl.* za) (*cfr.* túbui), *a plummet.*

Chuchu ya ziwa, *a teat* (*Kiung.*); *cfr.* tutu *and* titi (St.).

Chuchu, *s.* (wa, *pl.* machuchu), *Pigmy. The Pigmies reside (according to the imaginary geography of the Suahili) beyond the country of the Wabilikimo at the world's end; they eat sand and stones, and will come to the coast to eat stones when the destruction of the world is approaching. In their country the sun sets with a splash every day; vid.* chua.

Chuchúma, *v. n.* (*cfr.* otáma *and* tutuma), *to sit upon one's legs as the natives do on going to stool.*

Chuchumía, *v. n.* (*cfr.* dutumía *in Kis. and* siatama *in Kiniassa*), *to stretch up or to stand on tiptoes in order to catch or reach something;* (2) *to halt* (detea) *because one leg is shorter than the other.*

Chúhudi, *s.* (ya), *diligence, ardour;* ana chuhudi ya kazi, *he works diligently* (júhudi) (*cfr.* chihidat).

Chui, *s.* (wa, *pl.* za) (*Kiung.*), *a leopard* (*vid.* túi *in Kimv.*).

Chuía (*or* chuya), *s., rope made of the bark of the* mbuyu *tree and used in fishing.*

Chuja, *v. a.* (*vid.* túja, *v. a.*), *to strain out, to filter.*

Chuka; yu machuka chuka, *to show one's-self uneasy by not laying down one's weapons; cfr.* gniognómon *in Kiniassa.*

Chuki, *s.* (ya, *pl.* za—), *sudden disgust and inclination to sudden anger;* yuna chuki (za moyo), *he is easily put out* = yuna hazíra; kuna mtu wa chuki chuki.

Chukía, *v. obj.* (*vid.* tukía), *to put out of humour, to offend one, to abhor, to hate, not to bear;* kitu hiki kina-n-chukía sana.

Chukíwa (= tukíwa), *v. n., to be offended, provoked, vexed.*

Chúkiza (*or* túkiza), *v. c., to make one angry, to disgust, to irritate, to provoke to anger;* buana ame-m-chúkiza mtúma, na buana amechukiwa ni mtuma.

Chukizisha, *v. c., to make to offend.*

Chuku, *s., a cupping-horn.*

Chukúa, *v. a., to carry, to bear, to support, sustain* (*vid.* tukúa); ku chukúa mimba, *to be pregnant;* ku chukulia, chukuliwa, chukuliána, ku chúkuza, *to make to carry, to load* (*vid.* tukulia, tukuliwa, *&c.*).

Chúla (*or* chura) (*pl.* viúla *or* vyula), *a frog; vid.* chua, *s.*

Chúma, *s.* (cha, *pl.* viúma), *iron, a piece of iron;* mkáte wa chuma, *a kind of pastry; vid.* ma-andázi.

Chúma, *v. a.* (*Kiung.*) (*vid.* ku túma), *to gather, to make profit.*

Chumba, *s.* (la, *pl.* ma—), *room, large house;* niumba kuba, chumba hodári; kichumba, *a little room* (*pl.* viumba); niumba hi ina viumba vingi *or* páhali padógo.

Chumbe, *s.*, *vid.* kiúmbe (kilicho úmbua), *a creature;* (1) kiumbe ni mtu *or* ni muana wa Adamu; (2) mzé mkuba, shéha, *a great chief.*

Chúmu, *s.* (ya), *fortune* (= bakhti); chúmu ngéma au mbaya, *happiness or misfortune;* sina chúmu (júmu) mimi nai = hatupatani mimi nai.

Chumvi, *s.*, *salt* (*in Kipemb.*); maji ya chumvi, *salt water* (*rock-salt*, Er. ?), *opp. to* maji ya pepo (*or* maji ya mto), *sweet water;* maji ya mto, *opp. to* maji ya baharini; chumvi ya halúli, *sulphate of magnesia* (St.).

Chúna, *v. a.* (*vid.* túna), *to flay.*

Chunika, *v. n.*, *to be flayed, to lose the skin.*

Chunda, *n. p.*, *a place in the island of Mombas abounding with cocoa-nut trees; vid.* mtahámari; tembo la chunda.

Chunga (*or* shunga *and* tunga), *to pasture, to tend animals;* ku péleka gnombe katika niassi *or* malishoni.

Chunga, *s.* (*Kipemb.*) (*pl.* za), *husks;* chunga za mtáma, *husks of millet* (= mátoa ya mtáma *in Kimvita*).

Chunga, *v. a.;* ku chunga, *to sift; vid.* tunga; ku turga unga kua utéo, *to winnow or sift flour.*

Chúngu, *s.* (cha, *pl.* viungu), *an earthen cooking-pot;* chungu cha ku pikía (*from* kiúngu).

Chungu, *s.* (wa), (1) *ants* (*vid.* tungu); (2) tungu (ya, *pl.* za), *a heap;* chungu chungu, *in heaps.*

Chungu, *adj.* (uchungu, *s.*, *vid.* utúngu), *bitter;* dawa chungu, *a bitter medicine.*

Chúngua, *s.* (la, *pl.* ma—), *an orange;* chúngua la kinanazi, *this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Mombas;* chúngua la Unguja lina béredi, lina táamu, laken la Mwita ni kali (*sour*); chúngua la Kizungu, *a sweet orange;* chungua za chenza (*or* jensa) ni ndógo kama mai ya batta, niekúndu, *this is the Persian orange;* mchenza, *the orange tree of this kind* (*vid.* chenza).

Chungulía, *v.*, *to peep; vid.* tungulía (*Kimv.*).

Chŭni, *s.* (la, *pl.* ma—), *a water-bird, white and long legged; its cry is considered ominous.*

Chunika, *v.*, *vid.* chuna.

Chúniu, *s.*, *a crust of salt* (*vid.* múniu); nimeóga maji ya poáni nafánia chúniu, *I washed in sea-water and got my body covered with salt.*

Chunjua, *s.*, *a wart* (St.).

Chúno, *s.* (cha, *pl.* viúno) = kiúno, *the loin.*

Chunuzi, *s.*, *vid.* chinuzi.

Chúo (*or* júo), *s.* (cha, *pl.* viuo), *a book* (*from* ku chúa *or* jua, *to know*); muana wa chuóni *or* muana chuóni, *a scholar, a learned man, pl.* wana wa viuóni; mtu asomai, *pl.* watu wasomáo chúo; chuóni, *at school.*

Chúo (tjúo), *s.* (cha, *pl.* viuo); chúo cha ku fulía názi *or* madáfu (*also* kifúo cha fulía názi), *a pointed stick fixed into the ground to take off the cocoa-nut fibre or husk with. The natives are very expert in dashing the nut against the point of the stick until the husk falls off from the shell.*

Chúoho (*or* chúokho), *s.* (ya), *cloth of whatever colour it may be;* ikiwa neausi, ikiwa manni mawiti, ikiwa neaupe chuoho ya sufa (? *Turk.* جوقا, *woollen-cloth*).

Chupa, *s.* (ya, *pl.* za *or* machupa), *a bottle; vid.* túpa.

Chupa, *v. a.* (*vid.* tupa, *v. a.*), *to throw, dash.*

Chupía, *v. obj.*, *to dash for one.*

Chupi, *s.*, *an ousel, bird* (?).

Chupúka (*or* chipúka), *v. n.* (*vid.* tepúa, tepukúa, tepúza), *to sprout, become sprouted, to spring, shoot, bud.*

Chupúza (*or* chipúza), *to sprout, to throw out sprouts.*

Churúka, *v. n.*, *to go away or off unexpectedly* (R.).

Chururíka, *v. n.* (*or* churuzíka), *to run down, drop off, to gush* (*cfr.* churúra *in Kiniassa*), *when the rain-water runs down from the gutter of a roof or from a piece of cloth taken out of water.*

Churukiza; ku ——, *to drain out.*

Churupúka, *v. n.*, *vid.* turupúka *or* purutúka, *to slip out, to escape from one's hold* (*cfr.* purumúka *in Kiniassa*).

Chúrusi, *s.*, *a kind of large and small chisel* (ku wina).

Churuwa, *s.*, *measles* (St.).

Churúza, *v. n.*, *to keep a stall, to trade in a small way.*

Churuzíka, *v. a.* (*vid.* chururíka); ku churuzika damu, *to bleed well, freely.*

Chussa, *s.* (cha, *pl.* viussa), *a harpoon;* chussa ni mti uliotiwa chuma cha nta cha ku pigía sámaki mkúba, kana pápa, ngú, téwa, *&c.*

Chussu, *s.* (cha, *pl.* viussu), *or* mchussu (*pl.* mi—), *a kind of lizard.*

Chuzu, *v. n.;* ku chuzu, *to be obliged, must, to be under an obligation to do something* (*cfr.* جزا, sumsit partem rei, satis habuit, distribuit in partes); neno hili lachuzu námi ku-li-fania, *I must do this thing;* mke huyu achúzu nawe ku-mu-óa, *thou must marry this woman.*

Chuzía, *v. obj.*, *to compel;* neno hili la-n-chuzía ku-li-fánia; mke huyu a-ku-chuzía ku-mu-óa.

Chŭzŭ̆, *s.* (ya, *pl.* ma—) (*cfr.* جزء, pars), (1) *section of a book, especially of the Coran, which contains* 30 *sections, called* Khitima nzima; fungu la chuo, *part or section or chapter of a book;* (2) *a small book or pamphlet in general.*

D

Da, *v. a.;* kú dă, *to lay; e.g.*, kukuwangu yuwada, *my hen lays eggs* (R.).

Daba daba, *vid.* tapa tapa (*or* dapa dapa), *v. n.*, *to sprawl, tremble, jump, to shiver, to totter, to move to and fro* (muiliwangu wa dapa dapa).

Dabanga, *v. n.;* ku dabánga dabánga (R.), *to touch one with stinking hands or dirty fingers.*

Dabáŭlo (*or* tabáŭlo), *s.*, *passing water; cfr. Arab.* بال (بول), urinam reddidit, minxit.

Dabía, *v. trop.*, *to be beyond the time mentioned or agreed upon* (R.); siku hizi sizo chombo kinadabia. Huyu Mzungu tunalagana siku kedawakeda anadabia.

Dábiha (*or* dsábiha), *v. a.*, *to sacrifice; cfr. Arab.* ذبح, fidit, mactavit, sacrificavit.

Dábihu, *s.*, *a sacrifice;* sadaka ya sunna, *not imperative but meritorious*, dabihu udahijatini, *to offer up a sacrifice in remembrance of Abraham's offering up his son* (Sp.); *vid.* dahi, *v. a.*

Dabo (*or* dabbo), *pl.* madabo, *s.*, *a troop, large number, a host or army, a division;* Wamasai wamekuja madábo matátu, dabo moja linapita hapa, *the Masai people came in three divisions, one division passed here.*

Dábudu, *vid.* thábiti, thábutu, thubutu; *Arab.* ضبط, firmiter tenuit.

Dacháli (*or* dajáli), *s.;* دجّال, falsus, impostor, mendax; *hence* el masikh el dacháli, *Antichrist* (دجل, mentitus est).

Dada, *v. n.*, *to be quick in returning* (*cfr.* دأدأ, celeritas ivit, cucurrit) (R.); *vid.* tata.

Dadă, *v. a.* (*Kinika*), *to taste;* ku ónda *or* ónja *in Kis.;* (2) *to stamp with the feet in anger.*

Dada, *s.*, *sister, a term of endearment among women* (St.).

Dădă, *v. a.*, *to dangle?*

Dada, *s.* = baba (*in the language of little children* = *dad, daddy*).

Dádisa, *v. a.*, *to gird round, to wreathe* = linga (*e.g.*, mkumbŭ, *&c.*) (R.)?

Dádisi, *v. a.* (*cfr.* gniénia); ku-mu-úliza mno pasipo sebabu, *to pry into things, especially into domestic affairs, to ask unnecessary questions;* nime-m-dadisi sana hatta a-ni-ambíe, *I questioned or pumped and sounded him until he told me.*

Dádo, *s.* (ya, *pl.* za) (*also pl.* madádo), *die* (*pl. dice*); ku teza dádo, *to play dice;* matézo ya dado, *a game of dice;* dado ya ku tezéa kórosho, *a play with* kórosho (*vid.*); *cfr. Arab.* دد, lusus.

Dadu, *s.*, *play with money at Zanzibar;* ikiangúka mangaringári, bassi ana-ku-teka (R.).

Dadúka, *v. n.;* mtuzi unadadúka.

Daftári (*or* deftári), *s.*, *an account-book;* deftari ya hesábu ya mali; *cfr.* دفتر, vox Pers., liber expensi et accepti; catalogus.

Dáfu, *s.* (la, *pl.* madáfu), *a cocoa-nut become so ripe that both its water and its substance can be used. The various stages of growth are:* (1) kidáka, (2) kitále, (3) dafu, (4) kóroma (*when the nutty part thickens*), (5) nazi.

Dăfu la m'vi (*pl.* madáfu ya mívi), *barb* (R.).

Dagaa, *s.*, *a very small fish like whitebait.*

Dagna, *s.* (*vid.* kiámo), *beastings, the first milk of a cow after calving.*

Daha, *s.* (*pl.* ma—) (*perhaps from* دهاء, astutia, subtilitas mentis); ku fania mapenzi ya rokho, *to do one's own will.*

Dáhabi, *s.* (tháhabi), *pl.* madáhabi (*cfr.* ذهب, putavit, مذهب, agendi modus, doctrina, systema, secta; Mayahudi wafuata madahabi mangine, Wazungu wafuata, *&c.*

Dáhabu (*or* tháhabu), *s.* (ya), *gold* (ذهب, aurum).

Dahajía, *v. a.*, *to want;* a-ku-dahajía neno liwalo lote; adahajia kitu kuako; *cfr.* ikhtajia (*vid. Arab.* قاج, determinavit).

Dahajíwa, *v. n.*, *to be in want* (Sp.).

Dáhara, *s.;* dáhara moja = marra moja; *cfr.* دهر, incidit; دهر, tempus.

Dăhi (dahe), *v. a.* (= ku fania madaha), *to sacrifice, immolate;* ku dahi ya ku ondóa maófu, *to offer a sin-offering* (*cfr.* dabiha).

Dahíwa, *v. p.*, *to be offered as a sacrifice;* niama aliedahíwa = *victim;* dahi, *v. a.;* ku tinda

niama ya sadaka siku ya muezi kumi wa mfungúo tatu, ku-m-kumbusha kitindo cha Ibrahim alipoamuriwa ku-m-tinda manawe, akisha akitinda kondō badili ya manawe.

DÁHIBU, *adj.* = hádiri *or* tayári, *ready* (Sp.).

DÁHIDI, *v. n., to take pains to do a thing well;* ku ji-dáhidi, *v. refl., to exert one's-self;* kitu hiki nime-ji-dáhidi laken siku-ki-pata, *I exerted myself about this matter, but I did not get it.*

DÁHILI, *s., idiot* (Sp.)?

DÁHIRI (*or* DEHERI *or* THÁHIRI), *plain, evident, clear* (*cfr.* ظَهَرَ, apparuit, manifesta fuit res; ظَاهِرٌ, apparens, conspicuus); ku ona dáhiri = ku ona na mato, *to see clearly.*

DAI, *v. a.* (*cfr* دَعَا, advocavit, invocavit, vindicavit sibi), *to claim, to sue for at law, to demand property;* na-ku-dai, *or* nadai kuako fethayangu, *I demand my money;* ku-ji-daia, *to consider one's-self a pious man* (R.).

DÁIFU (THAIFU), *adj.* (ضَعُفَ, debilis, infirmus fuit), *infirm, weak, bad, faint;* muiliwakwe ni dáifu, *his body is weak* (muembamba, *thin*); tabiayakwe ni daifu, sinchéma, *his disposition is not good;* kuani? *why? resp.* hapatáni na mtu.

DAIFIKA, *v. n.* (dufika).

DAIFISHA, *v. c., to weaken, debilitate.*

DÁILI, *v. a., to inquire into.*

DÁIMA (*or* DAYIMA), *adv., always* = siku zote; yuwatéta dáima na watu, *he always quarrels with people; Arab.* دَامَ, perennavit, دَايِمْ, permanens, دَايِما, semper; mtu huyu daima namu-ona akipita hapa; yuwafánia daima.

DÁIMU, *v. n., to abide by.*

DAIMISHA, *v. caus., to continue, perpetuate (it is rarely used).*

DAIRIKA DAIRIKA, *to be dispersed.*

DAKA, *s.* (la, *pl.* madaka), *a large cocoa-nut which falls off.*

DÁKA (ku taka *in Kiung.*), *v. a, to want, to desire, to wish for, to seek, to ask for;* nadáka ku enenda, *I wish to go; cfr.* تَاقَ, desideravit, propensus fuit, valde intendit, versavit rem apud animum. *Dr. Steere takes* "daka" *in the sense* "*to catch, to get hold of.*" *This may be at Zanzibar, but I never heard it at Mombas. Instead of* ku daka, *he uses* ku taka, *with which the Arabic would correspond.*

DAKÍA (*or* TAKÍA), *v. obj., to desire anything for somebody or in his behalf, or against him;* nime-m-dakía viema au viófu kua wali, *I desired for him good or evil from the governor;* ame-m-dakía rukhsa, asipígue, *he desired for him favour, that he should not be beaten. To intercede for, or to prevail upon one for somebody* (*cfr.* ombea) *in his favour.*

DAKÁA, *v. n., to get old?* (Sp.).

DAKÁKA, *adj., old, useless, decayed.*

DAKALÍKA, *v. a.* = ku jóka, *to be tired.*

DAKALISHA, *v. c.* = ku sumbúa watu kua kazi.

DAKÁTU, *s.* (la) = dufu la tómbako, haiwáshi (*vid.* dufu); tómbako hi dakáta, si káli, inakufa pepo, imefánia béredi, *the tobacco has become bad, it is not pungent, not strong.*

DAKÁWA, *s., a long rope* (úgũe nréfu ku futa kitu kua mballi).

DAKÍA, *v. n., to pass on something elevated* (*Kiniassa*, ku danta).

DAKILIA, DAKILIKA; haudakilíki utagã hu (uwayumbayumba), *this large branch of the tree is impassable.*

DAKÍKA, *s., a minute;* dakíka (ya), *pl.* za sáa, *the minutes of an hour; cfr.* دَقَّ, tenuis fuit دَقِيقٌ, tenuis.

DÁKO, *s.* (tako) (la, *pl.* ma—), *back, buttock, posteriors, the hind-part;* dako la bunduki, *gunstock;* podex (R.) (?), *the lower part, bottom, foundation of anything.*

DÁKU, *s., the Muhammedan midnight feast during the Ramadan;* kú la dáku *takes place* katika usíku ukú, *or* usiku ulipogawanikána, *because the feast begins at the first crowing of the cock. At Zanzibar and other garrison-towns a gun is fired about 2 A.M. to give notice that the time for eating is drawing to a close. The name is said to be derived from the saying,* "Leni (lani) upesi, kesho kuna ndaa kuu," "*Eat quickly, to-morrow there will be great hunger*" (St.).

DAKÚLIZA, *v. a., to contradict, to deny, to oppose one before a judge; vid.* udáku.

DAKÚRA, *v. a.* = papúra.

DALÁLI, *s.* (دَلَّالٌ, internuntius inter eum, qui rem vendit eumque qui emit), *a broker, a salesman, a hawker, an auctioneer.*

DALÍA, *s., the name of a powder used as a perfume for burying-clothes* (R.); *a yellow composition much used as a cosmetic* (St.), *it gives softness and a sweet smell to the skin.*

DALÍLI, *s.; Arab.* دَلِيلٌ, quo quis dirigitur, argumentum, id quo aliquid indicatur, monstratur, *hence guide, one who shows the road; sign, token, hence* hatta dalíli, *anything at all, even a trace;* hatta dalíli (hatta kidógo) sikuona kitu shambanimuangu, *I have found nothing in my plantation, not even a trace.*

DÁLIMU (DÉLIMU, rectius THÁLIMU), *v. a., to defraud,*

overreach in business; ظَلَم , injustus fuit, injuria affecit.

Dálimu (*or* mdálimu), *a defrauder.*

Dalisa, *v. n., to smooth, to plate.*

Dálisha, *v. a., to put to shame* (*Rom.* v. 5); *either from* ظلّ , oblevit, contumelia affecit, *or* ذَلّ , vilis fuit, vilem reddidit.

Dallasíni, *s., cinnamon.*

Dáma, *s., validity, legality* (R.); neno limekua dáma kua sultani, *the word was valid with the king; cfr.* dámisa.

Dama, *s., a game played on a board like chess* (St.).

Damáa (*or* thamáa), *v. a.* (*Arab.* ظَمِئَ , *or* ظَمَأَ , vehementer sitivit, desiderio flagravit), *to desire or expect eagerly;* طمع , concupivit.

Damána (thamána), *s.* (ya), *surety, bail* (*also* dúmana *and* udámini).

Damáni (*or* demáni), *s., the last months of the south-monsoon, when the south-wind abates in strength and blows more gently, which is the case from the end of August till the middle of November. The word is, however, also applied to the whole season of southerly winds from April to the end of October, more especially to the months of April, May, September, October, and part of November. At Damani, either in the beginning of the* kussi, *i.e., south-wind, in April and May, or at the end, in September and October, the native vessels start from Suáhel (the Suahili coast) and proceed to Arabia and India, whence they return with the* keskási (*north-wind*) *in December or in March.*

Damásha, *s., desire, wish, longing for something; cfr.* tamasha.

Dámba, *v. n.* (tamba), *to travel. This verb has become obsolete, but it is preserved in Proverbs: e.g.,* muana mdamba yule ni kheri kama mzé wa kále. *In Kin.* ku hamba = ku sáfiri.

Dambi (*vid.* thambi), *sin, crime* (*Arab.* ذَنَبَ , secutus fuit, crimen culpamque commisit, ذَنْبٌ , crimen, culpa).

Dāmbū, *s.* (ya, *pl.* za), *leaves of the betel shrub* (mdāmbū, *pl.* mi—, *or* mtambū); *vid.* tămbū.

Dambuarajíka, *v. n.* (*cfr.* damburujíka) = ni ku toka mno (R.).

Dambúka, *v. n.*, dambukía (R.).

Dámini (*better* thámini), *to bail* (ضَمِن , cavit, spospondit sponsorem esse voluit); mimi nime-m-dámini Abdalla, mali ta-m-lipía (taondóa deniyakwe) mda ukifika, nimekúa damána. *Muhammed said to his followers,* Enenda ukapigáne nime-ku-dámini pepo, *but nobody else could say this except Muhammed.*

Daminíwa, *v. p.*

Dámiri (*or* thámiri), *s.* (*Arab.* ضَمَر , concepit, cogitavit; ضَمِير , conceptus animi, mens), *thought, conscience;* mtu huyu kana dámiri ngema = kána maázo mema, *this man has no good thoughts;* mimi nalikua na dámiri ku enenda Kiloa, laken—, *I thought of going to Kiloa, but—*

Dámisa, *v., vid.* timíza, *to accomplish, e.g.,* nenolakwe. *The student must distinguish well between* (1) tamā *or* tamáa, *Arab.* تَمَّ , totus, perfectus fuit, *hence* tamisha *or better* timiza, *to fulfil, accomplish;* (2) damáa *or* thamáa, ظَمِئَ , sitivit vehementer (*or* طَمَع , concupivit), *to desire eagerly; and* (3) طَمَّ , thamma, multa fuit res.

Dāmŭ, *s.* (ya) (دَمٌ , sanguis), *blood.*

Danabahi, *v. n.?* (R.), rectius tanabáhi, *to be clear or manifest.*

Danabahisha, *v. c.?*

Danádari (*better* tanáthari), *v. n.; Arab.* نَذَر , scivit et cavit; ku ji-danádari nao, *to beware of them.*

Danda, *v. n.;* kitu kizito cha danda nti (R.); *vid.* tanda *and* tando.

Danza, *v. a.;* ya-ni-danza manéno haya (= ya-ni-sangáza).

Danga, *v. a., to take up carefully, as they take up a little water left at the bottom of a dipping-place to avoid making it muddy* (St.); (2) *to stroll about* (*vid.* tanga).

Dangánia, *v. a, to cheat, to deceive, to humbug, to impose upon;* ku dangánia kua maneno ya uwóngo *or* uróngo, *to deceive by lying words, but* ku-m-kopa *or* kenga kua mali *means "to cheat him of his property." For instance, a person borrowed five dollars with a promise of returning five dollars, but, having received the money, he escapes and never cares a bit for the lender,* ame-m-kopa kua mali.

Danganíka, *v. n.,* (1) *to turn out a liar, or to be a lie, or an idler, to be cheated;* (2) *to be stupid* = bulukira *in Kiniassa;* mtu huyu amedanganíka = amekúa muovu na mvivu; kaziyakwe ku danganika na mji = ku tembéa bulle, *or* ku tanga tanga mjini, *to rove or wander about in town doing nothing;* manenoyakwe yamedanganika = hayakúa kuelli, *his words turned out false;* hayakulekéa, *they have not been verified.*

Danganikía, *v. obj., to exhibit or prove one to be a liar;* hókumu ime-m-danganikía = ime-m-pata muongo, *or* manenoyakwe hayakúa na

shéria *or* shérăa, *the judgment proved him a liar, did not find his words true before the law.*

Dangánisha, *v. a., to confuse, frustrate, to render impossible;* watóto hawa wanadanganisha manenoyetu kua keléle, hatuwezi ku zungumzana, *the children frustrated (rendered inaudible and therefore impossible) our conversation, so we cannot talk together.*

Dángisha, *v. c.*, rectius tángisha = tembéza, *to cause or make go; vid.* tanga.

Dánibu, *v. n.*=ku ji-tenga; mahali mballi pana ji-dánibu (R.) (*Kiniassa*, danimpidsa).

Danni (*better* ku thanni), *to think, to suppose, to guess; Arab.* ظَنّ, putavit, opinatus fuit, suspectum habuit.

Dannía (*or* thannía), *v. obj., to think of; e.g.*, ku-m-thannia mtu maóvu, *to suspect a man of evil things, to think bad things with reference to a man;* ku-m-dannía kúa muifi, *to suspect him to be a thief.*

Dansa, *v. a.*, (1) *to catch one in his speech?* (R.), *vid.* danda; (2) ku dansa = fura (Er.).

Dansía, *s.; vid.* tansia (tunalettewa tansia).

Dánzi, *s.* (la, *pl.* madánzi), *a bitter, scarcely eatable sort of orange. The* danzi *is reputed to be the original orange of Zanzibar. The name is sometimes applied to all kinds of oranges, and sweet oranges are called* madánzi ya Kizungu, *European (Portuguese) oranges* (St.); chungua kuba la táamu; danzi, pl. madánzi, *the fruit of the* mdanzi *tree, the Indian bambaloon* (Reb.).

Dáo, *s.* (= kombo), *a curvity, curve;* pana ingia dao-ni pahali pana kuenda kombo (R.).

Dapa, *v. n.* (*vid.* tapa), *to tremble;* ku dapa kua beredi au homma, *to shiver from cold or fever. Hence* kitápo cha beredi muili ume-m-dapa kua béredi.

Dapa dapa (tapa tapa), *to shiver, sprawl* = ku ruka ruka, *like a fish being out of water, or like a bird, or a man* asiejúa ku ogeléa (*who cannot swim*), *splash, dabble.*

Dápa, *s.* (la, *pl.* ma—); dapa la mfúmo, *a branch of the palm used as a* matúli, *i.e., umbrella, by the Wanika;* dapa latíwa maji ya muoto ku legéa, lisirarúke kua chúa. *Dr. Steere writes* dapo (la, *pl.* madápo), *a native umbrella.*

Daraba, *v. n.;* mtango unadáraba; miti ya ku tambā yadáraba (*Kiniassa*, ku dasa) (R.).

Dárabi, *s., pl.* madárabi, *a rose-apple* (St.).

Dáraja, *s.* (ya, *pl.* ma—), (1) *stairs, a staircase of stone, a bridge* (ngázi, *ladder, is of wood*), *a step;* (2) *dignity, degree, preferment* (= ushéha), *rank; cfr.* دَرَجَ, gressus est, gradatim ascendit; دَرَجَة, gradus, scala.

Darájali, *v. n.* (*more correctly* tarájali) (*cfr.* رَجَلَ, pedem alicujus afflixit, pedibus incessit; رَجُل, vir), *a man; hence* tarájali, *to become manly.*

Darajalisha, *v. c.*

Dáraka, *s.* (طَرَقَ ، طَرْق, ordo, series), *pledge; vid.* táraka.

Dárăsa, *s.* (ya, *pl.* ma—) (*cfr.* دَرَسَ, obliteravit trivit, perlegit), *a class for reading, meeting for learning;* (2) *section of a book* (mádrăsa, *a school, Arab.* madrăson, gymnasium, academia); (3) *the border of a cloth with various colours; cfr.* darizi.

Darathía (tarathía), *v. a.*, (1) *to apply to one for help, in a demand, &c., to stand by in claiming or defending one and in asking for payment; cfr. Arab.* رَضِيَ, gratum habuit, contentum reddere studuit; (2) *to remonstrate with;* (3) *to ask after one;* mtu auawaye muaka hadarathiwi, *the man who will be killed in the new year is not inquired after.*

Dárău (*or better* thárău), *v. a., to scorn, to despise, to slight one, to show one want of respect;* ame-ni-dárau = haku-ni-fania kúa mtu. *Perhaps from the Arabic* ضَرَعَ, humilis fuit; neno la ku-m-dárau, *a nickname.*

Daraiwa, *to be humbled, despised.*

Darauliwa, *v. p., to be despised.*

Ku-ji-dárau, *to neglect or slight one's-self.*

Daráyali, *v. n.* = erefúka; ku ji darayalisha, *to affect prudence without being prudent* (muerefu) (*cfr.* darajali).

Dári, *s.* (ya, *pl.* za), *story, an upper floor, second story of a house* (*of a* niumba ya mawe), *it is not the roof;* darini, *upstairs; cfr.* دَارَ, circumivit; دَار, domus, nempe aedificium et atrium.

Daríri, *s.* (rectius tharíri) (*Arab.* طَرِير, طُرّ, signum quo via monstratur (= dalili, *vid.*), *a sign or indication of what is about to come;* hakuna dariri ya mvúa *or* wingu = hakuna alāma ya kuja mvúa; sasa niumba ya Mzungu hapana dariri ya gū la mtu.

Dárizi, *v. a.* (دَرْز, *Pers.*, sutura vestis; *more correctly* طَرَّزَ, pulcher forma factus est, figuris acu pictis ornavit vestem; طِرَاز, *Pers.*, ornamentum vestis acu pictum), *to weave or sew a coloured border to a cloth, to apply the work of embroidery or quilting;* ku dárizi ngúo; ku piga dárizi *or* derizi = ku shona kua uzúri, kua haríri,

si ku piga punta kua uzi, *which latter means in general "to sew," but* darizi *means "to sew ornamentally."*

DÁRIZI, *s.;* darizi ya kansu, *embroidery of a shirt* (*vid.* kanzu).

DARIZÍA, *v. obj.*

DARIZIWA.

DÁRUMA, *s.* (*vid.* táruma) (la, *pl.* ma), *a cross-piece of wood.*

DARUMÉTI, *s., part of a dhow, joists of the deck* (?) (St.); *the inside boards of a dhow.*

DARÚRA (rectius THARÚRA), *s.* = shúhŭli, *i.e., business; Arab.* ضرورة , res necessaria, necessitas, indigentia; sina darura naye, *I have nothing to do with him, I have no business with him.*

DASA = ku gŭsa, *to touch.*

DASBÍHI, *s., vid.* tesbihi, *rosary, chaplet; Arab.* سبح , natavit, precatus fuit, laudavit; سُبْحَات , globuli rosarii ad quos repetuntur preces.

DASĪNI, *s., poniard, dagger* (jambia)?

DASÚA, *v. n., to speak clearly and determinedly* (R.); ku dasúa manéno; nena maneno u-ya-juayo; haku-ya-fumba fumba, ana-ya-dasúa; jina la mke ha-li-dasúi; ? ku-mu-ita mtu, laken usi-m-dasúe jina.

DATA, *s.;* ku-mu-endesha kijana data (dade)?

DATÁGA, *v. n.; vid.* tataga (*in Kiniassa,* danta) *n.*

DATÁMA, *v. n.* (= lengama *in Kiniassa*), *vid.* otama, *to duck, to stoop, to cower.*

DAU, *s.* (la, *pl.* madau), *a native boat sharp at both ends with a square mat sail. They are the vessels of the original inhabitants of Zanzibar, and chiefly bring fire-wood to the town from the south end of the island* (St.).

DAUÁMA, *adv.* (*vid.* daima), *always* (دَوَام , perseverantia).

DAUÁTI (*or* DAWÁTI), *s., writing-desk* (*Arab.* دَوَاة , atramentarium); dauati ya wino, *inkstand;* dauati ya kasha, *a little box.*

DAUDIKA, *v. n.* (R.)? *cfr.* sara *and* sarika.

DAULATI, *s., the government; cfr. Arab.* دَالَ , conversum fuit; دَوْلَة دُوَل , conversio temporis, prosperitas, dynastia.

DÁUSĪ, *s., peacock* (R.).

DAWA, *s.* (ya, *pl.* madáwa) (دوى , aegrotavit; دَوَاء , medicamentum, remedium), *a medicine, remedy;* dawa ya ku hara, *a purgative;* dawa ya ku tapika, *an emetic.*

DAWA, *s.* (la, *pl.* ma—); *vid.* mgomba wa tumbaku.

DAWÁBU, *s., to give something to a Muhitaji for what no reward is expected* (R.).

DAWÁDA, *v.* (rectius TAWÁTHA, *v. n.*) (*cfr. Arab.* وضا , superavit alium nitore et munditie, pec. sacrae lotionis; se mundavit aqua, se abluit ad peragendam precationem), *to wash one's-self with water before saying* (*Muhammedan*) *prayers.*

DAWADÍA, *v. obj.* (*cfr.* khódubu).

DAWÁKULI, *v. n.* (*and* DAWAKALI) (rectius TAWÁKULI, *v. n.*) (*Arab.* وَكَلَ , commisit rem suam alteri, fretus fuit Deo; confisus fuit alteri), *to be confident.*

DAWÁRA, *s.;* rokho ina-m-dawára, *he is composed or quiet?* (R.).

DAWÁSA, *v. a.* (rectius TAWÁSA); *Arab.* وَسَعَ , in potestate fuit, potestatem dedit; ku-m-dawása mtu, *to appoint one as the ruler; said also of the festivities connected with that appointment.*

DAWISÁNA (*Kipemba*).

DEBADEBA, *v. n., to go about with* (bidaa) *merchandise till it has been disposed of.*

DEBUÁNI, *s., a kind of coloured cloth from India.*

DEFFE, *s., time;* amepiga bunduki deffe mbili, *he fired the gun twice; vid.* kono, *s.; cfr. Arab.* دَفْعَة , unus impulsus; vicis una.

DEFTÁRI, *s.; vid.* daftári; *cfr.* دَفْتَر , vox Persic, liber expensi et accepti, catalogus.

DEGA, *v. a.* (*vid.* teka, *to catch*); ku-m-dega mtu akili, *to search out, to find out what one knows;* tuende tuka-m-dege akili.

DEGEANA, *v. rec.* (*better* TEKEÁNA).

DEGÉA, *v. n.;* ku-sambo maji (*cfr.* dapadapa); degewa, *v. p.*

DEGE (*better* TÉGE), *s.* (*vid.* tege); mizáni ya dege, *an unjust measure or unjust balance.*

DEGELÉA, *v. n.* (TEKELÉA), *to rejoice at the birth of a child, or at the safe arrival from a journey.*

DÉHĂKI, *v. n., to sneer, to deride, to laugh at* (ku teséa, fiulía); *Arab.* ضحك

DÉHENI, *v. a., to daub a native craft with lime and oil (or camel's fat); cfr. Arab.* دَهَنَ , unxit = ku paka chombo kua shĕhăm; sheham ni mafúta ya ngamía yaliotangánioa na tokā; ndío ku deheni chombo.

DÉHĔNĪ, *s., lime and fat for daubing the bottom of a native vessel;* دُهْن , oleum quo ungitur.

DEHERI, *adj.* (*better* THÁHIRI) (*vid.* dáhiri), *or* DÍHIRI, *v. n., to be manifest; Arab.* ظَهَرَ , apparuit res.

DEHERÍA, *s. obj., to make clear and so conspicuous that one cannot deny it;* nime-m-dehería maneno mbelle za kadi (kathi).

DEHERÍSHA (*or* DIHIRISHA), *v. c., to make clear or*

manifest, to disclose; ku weka wazi ku júa suafi.

Deirika (*or* teirika), *v. n., to diminish or perish unperceivedly;* fethayakwe imedeirika kú-pĩ-watu asipojúa; mbuzizangu zinadeirika siku hizi kua kidéri; *perhaps from the Arabic* ضرّ, nocuit, noxa affecit, laesit, laesus fuit.

Deka, *v. n., to refuse to be pleased, to be perverse, to be teasing* (St.).

Dekésa, *v.;* chombo kinadekesa muambáni, *the vessel ran aground on rocks;* viombo vinadekesa furdáni; *vid.* tekéza, *to run ashore.*

Dekésha, *v. c.* (tekesha); — kua maneno, *to make one laugh with words till anger has passed away; vid.* teka.

Delálí, *s.* (*vid.* dalâli), *a pedlar;* mtu asungukaye, ku úza vitu, *or* mtu anadíye ngúo, *&c.; vid.* nádi.

Deléa, *v. n., vid.* teléa *and* teséza, *to slip, to be slippery.*

Déleka, *v. n., vid.* téleka (= simika), *a pot on fire.*

Delekéza, *vid.* ku telekéza chungu, *to cover the pot in such a manner that the concave part of the cover on the inside goes downward, in opposition to* ku finika bunábu; u-ki-telekeze, usifinike bunabu; "ku finikiza" *and* "ku telekeza niungu" *must be well distinguished.*

Delekátui, *s., a kind of bird* (picnonotus, *in India the bulbul?*).

Deléle, *adj., level?*

Deli, *s., the top of a tusk;* deli ya pembe (ذَيْل , postremum cujusque rei).

Delíli, *s., vid.* dalili.

Délimu, *v. n., vid.* dálimu *or* thálimu.

Delki (*better* telki), *s., a donkey's walk;* kuenda delki, *to walk (of a donkey);* طَلْق , cursus equi.

Dema, *s., a kind of fish-trap.*

Demān, *adv., steering toward the open sea not toward the rocks* (Sp.).

Demáni, *the sheet of a sail* (St.).

Demáni, *s., vid.* damáni.

Dēmbo, *s., vid.* tembo (dembo la tembo, R.)?

Denda, *v. a.* (*better* ku tenda), *to make, to bear* (*fruit*); *vid.* tenda, tendekeza; ku ji-tendekéza, *to appropriate, or to accustom to by imitation, especially to habituate to something improper* (R.).

Dendu gū (la), *pl.* madéndu gū?; *cfr.* tendegū, *leg of bedstead.*

Dénge, *s.;* ku káta denge, *to shave the hair except on the crown of the head* (St.).

Dengéa, *v.* (*vid.* zengéa); ku-m-dengezéa; m-dengezée huyu, akéti.

Dengedenge, *adv., to shake like a* dungu (*vid.*).

Dengeléa (*vid.* tengeléa), *v. n., to look nice, orderly, to be in a proper condition* (R.); *also said of "intellect;"* akilisakwe ha-zi-ku dengeléa (zi mshamára kitonni).

Dengenéa, *v., vid.* tengenéa (*Kiung.* tengenéza; tengelésa *in Kimvita*), *to finish off.*

Denge wa mbúzi, *a he-goat.*

Dengézi, *s., a fish with reddish flesh* (R.).

Dengo, *s.* (ya, *pl.* za), *a kind of bean introduced by the Banians from India; hence it is called* mbóga wa Baniani, *but the natives have become accustomed to the use of it.* Mdengo *is the plant which bears it.*

Dengu, *s., peas, split peas, brought dry from India* (St.). *No doubt id. quod* dengo.

Dengúa, *vid. Kinika* "ku kemba."

Dengúka, *v. n.; vid.* tengúka, tegúka, pía; magu-yangu yanadenguka, viungo vinabishana, ndipo gū linadengúka; jua likidenguka na vitoa, *when the sun reaches the meridian, is culminating;* dengusha.

Déngūri, *v. a., Kigu.* (*Kidur.* dengura), (1) *to lower, to abase, to degrade one; e.g., to speak of a man as one speaks of an animal* (= ku tharau); (2) *something provoking* (R.).

Déni, *s.* (ya), *pl.* madeni, *a debt, debts;* ku lipa deni, *to pay a debt; cfr. Arab.* دَانَ , debitor evasit, creditum mutuumve petiit vel cepit; دَيْن , debitum creditumve, aes alienum.

Déraja, *vid.* dáraja.

Derajalisha, *v. a., to exalt one, to confer upon one a higher rank?*

Dérba (ya, *pl.* za) (*or* déruba, *or* dārŭba, *or* mdéruba), *s.,* (1) *a stroke;* (2) *a strong wind;* bá-hari imepígua ni déruba, *a strong wind blew at sea; a higher degree of wind is* tufáni = *a gale of wind;* tufáni ya pepo, *hurricane, violent storm;* leo kuna mdéruba baharini; (3) *apoplexy;* derŭba mmoja, *one stroke, on a sudden; cfr. Arab.* ضَرَبَ , verberavit, percussit.

Derbíni, *s., vid.* muánzi (wa ku angalía), *a spy-glass* (*Arab.* derbini), *telescope; Pers.* دوربين, *which sees far.*

Déredére, *s.* (*Kir.* chokaifu), *name of a small ash-coloured bird.*

Derewénga (*or* dererenga), *v. a., riddle, to winnow (through the sieve),* R.; *cfr.* sungúa, ku takassa, ku péa.

Déría, *s., an ornament of lace sewed on a* kisibáo (R.); *cfr. Arabic* دُرَّاعَة , tunica gossipina usque ad locum cordis fissa globulisque ornata.

Dérubu, *s., vid.* súlubu.

Destúri, *s.; Pers.* دَسْتُور (*cfr.* سَطَرَ scripsit; تَسْطِير , composuit, *hence* linea, scriptura, fabulae);

(1) *custom, customary; e.g.*, desturiyetu neno hili, *this matter is our custom;* (2) *a spar, or boom of a dhow, to which the lower corner of the sail is fixed and turned toward the wind;* m'li wa desturi, *vid.* m'li.

D'esa (*vid.* t'esa), *to afflict;* Muignizimgu ana-m-t'esa hatta hivi, sasa ana-mu-inúa, *God has afflicted him, but now he has raised him up.*

Déte (*pl.* madéte), *vid.* tete.

Detéa, *v. n., to limp, to halt;* ku detéa unionga *or* nionga = ku fúndoa ni tambázi, *to be lame in the leg or thigh in consequence of a disease called* tambázi, *which causes a man to halt, to hobble in his gait, i.e., in going he moves his leg forwards, i.e.,* yuwadetéa unionga (*or pl.* nionga), *but* yuwadetéa kua gū moja, *he limps; one of his feet being too short so that he must walk or stand on tiptoes on that side. The student must distinguish between* (1) ku detéa, *to limp* = ku detéa kua ku kokota; (2) ku téta na mtu, *or* ku-m-tetéa, *to quarrel with one, to oppose him;* (3) ku t'et'éa, *to cackle like a hen;* kuku adáka ku viā sasa; *vid.* teta, *&c.;* (4) ku detéa ndani, *to put inside;* ku detéa muoto ndani ya méko, muoto upate wakka, *to put the wood which is burnt down into the midst of the fire-place, to keep the fire burning.* Kulla neno na ntayakwe, *every word has its meaning or its point.*

Detésa, *v. c.*, (1) *to cause limping;* (2) *to lead one who is blind or sick* (R.).

Deteleka, *v. n., to omit, to interrupt;* wageni kuetu-viakula-viao ha-vi-deteleki; wageni nao hawadeteleki, waja siku zote.

Deteleka, *v. n.;* ku deteleka na kungia shimóni (*cfr.* sesetéka).

Detelésh-a, *v. caus.*

Deteméa, *v. n., to reach after anything, standing on tiptoe* (*cfr.* dantamira *in Kiniassa*)(R.); mbuzi adeteméa ku tapía manni.

Deúa, *v. a.* = epúa, *to take off, e.g., meat or a pot from the fire* (R.); deulía.

Deuli, *s., a silk scarf worn round the waist; cfr. Arab.* ذَالَ, habuit syrma vel cauda vestis; ذَيْل, cauda vestis, syrma, lacinia.

Deŭri, *v. a.* = dárẵu *or* thárẵu, *to scorn.*

Devai, *s., claret, light wine. This word is evidently a corruption of the French* "du vin." *The crafty Suahili told me frequently,* "Devai or nebid *is lawful and not against the Coran, but* el khámer *is forbidden to a Muhammedan." It is evident that they wish to evade the Coran by this sophistry.*

Dezéa, *vid.* tezéa; ku desa (teza) ngoma; ku-m-dezéa ngóma.

Día, *v. a., vid.* tia, tilía, tililia; ku-ji-tia, *to interfere, to mix up with;* maneno haya sio nlio sema, watililia, maneno hayo usi-ya-tililíe; jua lina-m-dia = tia, *the sun has set to him, he could not go farther; the sun stopped him.*

Día, *s.*, (1) *composition for man's life, fine paid by a murderer* (St.); (2) *weakness? Arab.* دِيَة.

Diáka, *s.* (la, *pl.* ma—), *a quiver for arrows. A piece of skin, which has just been flayed off an animal, is stretched over a round piece of wood, which is afterwards taken out. The skin is then sewed together. The quiver will hold from* 10 *to* 20 *arrows.*

Diára, *s.* = báraka, *blessing;* muaka wa diára, *a plenteous year; cfr.* دَرَّ, copiose demisit pluviam coelum, abundarunt opes; (la, *pl.* ma—) (*vid.* kaburi).

Diba, *s.* (*vid.* tiba), *auxiliary troops.*

Dibáji, *s., elegance of composition, a good style;* (1) anoáni *is the titles and address of a letter;* (2) dibaji, *the prefatory greeting, and names of honour; Arab.* دَبَّجَ, figuris ornavit pinxitve aut finxit rem; دِيبَاجٌ, (1) vestis serica; (2) camela juvenca; (3) praefatio libri (= muanzo la chuo).

Dibu, *s.* (*vid.* tibu), *sweet scent, perfumes* (mavumba), vitu viema viungo mbalimbali vikasalía, tiwa pahali pamoja, viaítua viungo; vikelo vizima, vikiságua ni dibu au mavumba (R.).

Dída, *s.* (la, *pl.* ma—), *a bundle of wood;* dida la kuni (zilizo fungániua kua ungi), *a load of wood, or of fagots.*

Didimía, *v. n., to sink, to submerge* (= ku tóta *or* sáma).

Didimikía, *v. obj., to bore with an awl, &c.*

Didimisha, *v. c., to cause to sink* (= ku tossa *or* sámisha).

Difuka, *v. n., vid.* batta.

Digali, *s., part of a native pipe, being the stem which leads from the bowl into a vessel of water through which the smoke is drawn* (St.).

Digidisa, *v. n.* (*obsc.*), *said of the motion of a woman during coition* (R.).

Digo; ku ji-fania digo (R.)?

Dihāka, *s., mockery;* diháki, *v. n., to mock at* (*vid.* dehaki *and* thidaka).

Díi, *v. n.* (*or* dī *or rather* thii, *v. n.*), *to pine away, to waste* (= ku dófu, ku kónda) (*cfr. Arab.* ضَاعَ, periit, invenit rem suam pereuntem), kú di *or* ku thi, *to perish* (= haribika).

Diika, *v. n., to consume.*

Diisha, *v. c., to consume, to weaken one;* Mungu ame-m-diisha *or* disha; mtoa unadisha niumba (*vid.* dī).

Dīka, *v. n., to be spoiled* = ku haribika; ngúo *or* mbéu imedika kua m'tōa = imengiliwa ni m'tōa

ikaharibika, *the cloth or seed has been spoiled by the white ants (or mites)*; nguo zinadíka kua nondo, *the clothes have been spoiled by the* nondo, *a kind of mite or moth which destroys clothes shut up in trunks. Hence the natives expose their garments to the sun from time to time;* zitóke beredi, *to remove dampness from them; cfr.* دقّ, tenuis fuit, comminuit, attenuavit.

Díki (*or* thiki), *v. a.* (*cfr. Arab.* ضاق, angustus et arctatus fuit, in angustiam redegit, *hence* ضيق, angustia, afflictio, inopia, afflictus status), *to render narrow, to drive one into straits; fig., to vex, to distress;* mtu huyu ame-ni-diki, máhali pa ku lála ni padógo, *this man has straitened me because the sleeping-place is too small; I had not room enough* (ku kaza, songa).

Dikika, *v. n.;* Fulani anadikika, akáwa muegni ku dikika, *he was in distress.*

Dikisha, *v. c., to afflict, to push one hard* (ana-m-shindisa).

Dikíwa, *v. p., to be pressed, vexed.*

Diki, *s.* (thiki) (ya), *narrowness, straitness, tightness;* niumba hi ina diki, heina nefas, *this house is narrow, it has not much room; fig., distress, affliction, pressure;* ku tóa katika diki, *to save from distress, grievance, danger.*

Díki díki, *adv., to pieces, very fine, very much; e.g.,* unga una ságua dikidiki, *the flour has been ground very fine;* ku vundika diki diki, *to be broken in pieces;* ku ívõa díkidíki, *to be done entirely, to be overdone (said of food).*

Diko, *s.* (*pl.* madíko), *a landing-place* (St.) (*cfr.* liko, *s.*).

Dili, *s., a serpent.*

Dili, *v. a., to set at nought (Luke* xxiii. 11) (*vid.* dalisha), gissi gani ku-m-dili muenzio kama ambaye kuamba si muenzío? kama alivio-ni-dili (thili) nguvuzangu, Muegnizimgu ata-m-jazi.

Dílika, *v. n.;* naóna ku dílika nafsinimuangu, *I feel to be set at nought.*

Ku diliána, *v. rec.*

Dilia (dililia), *vid.* dia, tia, tililia, *v. a., to put into.*

Dilifika, *v. n., to diminish or to decrease by distributing or spending too much* = ku pungúka kua ku tóa sana; mtellewangu umedilifíka leo, *my rice has decreased to-day, because I have given one measure to this man, and another to that man, who called on me.*

Dilifisha, *v. c., to cause to diminish; e.g.,* watu wamedilifisha leo mtellewangu, wame-ni-tía uniónge.

Dilifu, *v. n., to die* (R.); ku dilifu ku fa.

Dílika, *v. n., to be discouraged (Col.* iii. 21).

Dilimu, *vid.* dalimu; ku ji-dilimu nafsiyakwe, *to commit suicide.*

Dilla dilla, *adj., various;* watu dilla dilla, *various people;* mtumke huyu apika dilla dilla, (kulla ginsi), *this woman cooks various things.*

Dima (*or* thima), *v. a., to defeat* (R.).

Dimámu; viote pia kuamba muavio dimámu si ta haji kitu kiwácho chote. Dimamu = timámu = timia, *to be over the whole;* Khamisi Kombo *is over the whole of the northern Wanika tribes.*

Dimazi, *s., an extempore plummet.*

Dimba, *v. a.;* usi-m-dimba tangamúka (R.) (*said of mourning*); maneno ya ku dimbía; ku dimba rokho (*vid.* timfi).

Dimbúka, *vid.* fukúka, *v. n.*

Dimbúza, *v. c.;* júa ladimbúza; muézi wadimbaza. *This verb signifies the beginning of the sun's or moon's coming forth.*

Dimu, *s., a lime;* dimu támu, *a sweet lime.*

Dímu, *v. n.* (R.) (rectius timu); *Arab.* تمّ, totus, perfectus fuit, ad completum finem pervenit; *e.g.,* sikuzakwe zinatímu, *his time is come.*

Dimia, *v. obj.* (*better* timía).

Dimiliza, *v. a.;* pro timiza, *to make up a deficiency, to fill up.*

Díni, *s.* (ya), *religion, worship, creed;* ku shika júo na ku salli ndio dini (*after the Muhammedan notion*); *cfr.* دين, ritus, cultus Dei et timor.

Ku dini, *v. n.;* ku thikiri (ذكر, recordatus est) preces ni ku dini *on the* siku ya Jumaa, *and on Thursday evening.*

Dira, *s., a bird which flies into a hole* (pango), *which people shut up to kill the bird. It dies mourning for its young ones: hence the native song* (*vid.* kule).

Díra, *s.* (ya, *pl.* za), *the mariner's compass* (*cfr. Arab.* دار, circumivit; دار, circulus, circuitus); dira ya ku saffiría chombo baharíni, *an instrument for directing the voyage of a ship.*

Dira, *v. a., to cut short;* ku dira nuelle kitoáni.

Dirika, *v. n., to be cut;* nuelle zinadirika.

Dirabu, *s.;* ku futa uzi *or* dirabu, *to spin.*

Dira dira; manenoyao yali dira dira, *their words were distant* (R.).

Diridiri; wanakuja diridiri, muóto wakka (R.).

Dirikana, *v. rec.;* ku sanikána.

Díriki, *v. n., to be able* (= ku weza), *to venture, to have a will or power, to succeed in one's purpose by being quick, to be in time, to be becoming; cfr.* دَرَكَ, comprehendit, assecutus fuit consecutus potitusve fuit; si diriki, *I cannot take it upon myself, I am not responsible;* ta-ku-dirikí marra mója, *to comply quickly.*

Diririka, *v. n.* (*vid.* tiririka), *to run as ink on paper;* nioka yuwa tiririka.

Dirirísha, *v. c.*, *to cause to run;* ku diririsha mate, *to spirt spittle through one's teeth.*

Dírisha, *s.* (la, *pl.* ma—), *a window* (= shúbaka); dirisha la ku angililía poani.

Dírishi, *v.* (*and* dirishía), *to manifest, to tell, to lay open.*

Dirizi, *s.*, *iron armour* (Sp.) (دِرز, *Pers.* sutura vestis).

Disha, *v. a.* (*vid.* tisha, *v. a.*), *to frighten;* dishíka ? (2) *to destroy;* ku-ji-disha.

Dismali, *s.* = utáji.

Dita (*or* duta), *v. a.;* ku dita ngúo = ku funga pamója ngúo nengi, ku-zi-tukúa, *to tie in bundles* (*or packages*) *many clothes and thus carry them.*

Ditíka, *v. n.;* mtúma ameditíka mzígo wa Buana-wakwe, *the slave was loaded with his master's bundle.*

Ditisha, *v. c.;* Buana ame-m-ditisha mtúma.

Ditimía, *v. n.*, *to be far at sea, far off from land* (= kúa mballi katika uzíwa); tume = ditimía, na uzíwa, Mvita hauonéki tena, *we are far off on the great sea or deep, Mombas is no longer visible.*

Ditimúa = tutumúa ?

Divai, *s.*, *wine* (*Kiung*), *evidently from the French* du vin (*cfr.* viniu).

Diwani, (1) *the senate, council; cfr. Arab.* ديوان (vox prop. *Persica*), senatus concilium; (2) jumbe *or* mfalme, *a councillor, a title of honour among the coast-people of the island of Tanga* (*pl.* madiwani).

Dóa, *v. a.* (*vid.* tóa), *to take or give out;* toalía; suisui tuatoalía kua yaleyetu.

Doáma (*or* dotáma), *v. n.;* jamvi latoáma (*or* ladotama).

Doana, *s.*, *a hook* (St.).

Dobéa, *v. n.*, *to become wealthy;* mji umedobéa (Sp.) (*vid.* topea).

Dobéza, *v. c.*, *to make rich;* Mungu amedobéza nti.

Dobea, *v. n.*, *to become yellow* (*leaves of trees*); dobesa (R.) pondo ya dobea = topea.

Dóbi, *s.*, (1) *a washerman* (mvúa ngúo); (2) *a red cap* (= kofia) *worn by chiefs* (*in Kiniassa* kisodi); (3) *having a load;* chombo ki dóbi, *the vessel is heavily laden* = chombo kishehena.

Doboa ? kiapo cha shamba ? ku dobóa mahindi wa ausapo ku yá doboa, *to eat food which is forbidden by the* mganga (R.).

Dobóka, *said of a perforated skin* (*full of holes*), *said also of sickness coming out, breaking forth.*

Dobua (*or* topúa) ?

Doda, *v. a.*, *to push or prick or knock for something, to make it fall down.*

Dóda, *v. n.* (*Kimrima*) = ku tona (*Kimv.*), *to drop, to drip;* ku doda nti; nguoyangu inadoda kua mvua, *my cloth drips with the rain.*

Dodo (*vid.* émbe); maembe ya dodo.

Dodóa, *v. a.;* ku dodóa, *to take up a little at a time.*

Dodófu, *s.* (*pl.* ma—), *a kind of fish* (tetrodon) *which the natives do not eat as it is poisonous;* yafu yafulakwe (pafu) lina sumu. *The natives say that the poison is removed by eating human excrement, which causes vomiting.*

Dodóki (*pl.* madodoki), *a long slender fruit eaten as a vegetable* (St.).

Dodóra, *v. a.*, *to grub, dig out, e.g.*, ku dodóra mtáma, *from a matting bag.*

Doésa, *v. a.* = pendeza; kitu hiki kitadoésa; kitu hiki haku-ni-doesa (hakidoesi na mtu maye) (*vid.* toesa), rokhoyako ya-ku-doesa kaya au Kisulutini ?

Dófika, *v. n.* (*or* dófu), *to become thin, lean* = ku onda *or* konda; *cfr. Arab.* ضعق, debilis, infirmus fuit, impar fuit.

Dófisha, *v. c.*, *to cause to become lean or weak* (ku ondésha *or* kondésha); *fig.*, *to weary one, e.g.*, kua maneno mangi, *by many words;* ndía ime-m-dófisha, *the road wearied him.*

Dofra (*pl.* madofra), *a sailmaker's palm* (St.).

Dógo, *adj.*, *little, small, young, younger.*

Dogoda, *v. n.; e.g.*, mvua yadógoda ?

Dogóra, *v.* = chogola *in Kid.* (*to grub —— obsc.*).

Dogossa (rectius tokossa), *v. a.*, *to boil, e.g.*, mahindi, kunde, muhogo, *but to cook* wali.

Dŏhān (*or* dŏkhān *or more properly* dukhān, dukhāni), *a chimney, from the Arab.* دخن, fumum emisit ignis; دُخَان, fumus; *hence* márkēbu ya dukhani, *or* markebu ya moshi (*in Suahili*), *a steam vessel.*

Dohāni (*or* dokhani), *a sort of tall basket in which fruit is brought on men's heads to market. See a more detailed description of this* dohani *in Dr. Steere's "Handbook," page* 261.

Dohára (rectius tohára), (1) uke akiauliwa anakúa dohára (*vid.* aulía) (*cfr. Arab.* طهر, mundus, purus fuit; طهارة, mundities). Tohára *must be well distinguished from* ku tahiri, طهر, praeputium exstirpavit, *to circumcise.* Ku pasua dohára = ku dohiriwa, *legal purity.*

Dóhori, *s.* (ya) (*or* edóhöri *or* edóhŭri), *noon* (*one of the Muhammedan hours of prayer*) = jua likisimáma na vítoa.

Dokéza (*or* tokéza), *v. a.* (= ku gnognognésa, *to whisper into one's ear*), *to give one a hint secretly, e.g., if some people intend killing or robbing me, and one of them informs me of this plan, I would say:* Rafiki yangu ame-ni-dokeza

maneno haya *or* nime-dokezoa ni rafikiyangu; mimi singejua, laken mtu ame-ni-dokéza, usso ulio dokeza (*cfr.* komo la usso).

Dokokhani (*vid.* turukháni); ku toa turukháni, *to counterbalance, to equipoise.*

Dókua, *s., a kind of food or beverage? a kind of beer* = dumbu *in Kinika; cfr.* pombe.

Dómo, *s.* (la, *pl.* ma), (1) dómo la knémbe, *the beak of the* kuembe, *a certain water-fowl with a long beak;* (2) *projection* (madomo madómo), kitu chegni dómo, *something prominent, jutting out.*

Dóna, *v. a., to peck, used of birds picking up grain, &c.*

Donána, *v. rec.; e.g.* kuku wawíli anadonána kua midómo, *two fowls peck each other with their beaks.*

Donésa, *v. c.*

Donda (*pl.* madonda), *large sores;* donda ndugu, *malignant ulcers.*

Dóndo, *s.*, (1) *starch;* bafuta hi ina dondo néngi singema, *this bafta has much starch in it, it is not good, because in washing the starch comes out and the cloth is then of little use;* (2) dondo, (*pl.* madondo), *coral?* (Sp.).

Dondóa, *v. a., to pick out, to cull;* ku dondóa ndúme za mtelle, *to pick out the grains of rice which have not yet been husked. In general, to clean grain, to pick up bit by bit.*

Dondóka, *v. n., to fall, or drop one by one;* mbéyu zime-ni-dondóka, *the seeds dropped from my hand one by one.*

Dondoro, *Dyker's antelope* (St.).

Donga (*pl.* ma—) (*Kin.* mazaje).

Donganía (tengania) (R.) = ku-m-fania fítina (*cfr.* songa *in Kiniassa*).

Dónge, *s.* (la, *pl.* ma—), *a clot;* donge la damu, *a clot of blood;* damu imefánia madónge, *the blood has become clotted or coagulated,* madonge ya zima.

Dongéa, *v. a.* (*vid.* chongera); dongelésa; alic-m-dongelésa ni fuláni.

Dongóa, *s.* (la, *pl.* ma—) (*cfr.* kawe *and* ndongo), *clod* = nti ya ndongo, *clay soil;* udongo una madongóa, na katika mvúa una telézi na tope, kuani? ni nti ya ndongo.

Dongónia, *v. a.;* ku dongónia maji, *to take up gently and little by little the water which is still remaining in an empty pit or dry fountain.*

Dononóka, *v. n.* (R.), (1) *to have food and raiment regularly, or sufficiently* (maridawa); (2) *to get up, to rise from poverty;* ni mtu ambaye kuamba yuwapata ngúo za maridáwa; ku fania hujambo (*Kir.* ku henda muiri).

Dopa, *s.* (*or* jopa *or* topa) (la, *pl.* ma—) (*vid.* oya); dopa la kuni, *as much wood as can be taken in both hands, a small bundle of* gnongo, fimbo *or* fite.

Dopóa, *v. a.;* ku dopóa kua pili, *to bore through* (Sp.).

Dopóka, *to be perforated.*

Dossa, *v. a.* (*vid.* tossa, *v. a.*), *to wet through;* tõsă la émbe.

Dótai? (R.).

Dotéa, *v. a., to lengthen or pull out the wick of a lamp,* ku pata ku wakka wema, *that it may burn nicely;* ku dotea kua kijiti utambâ wa tá ku pata ku wakka wema; ku dotea muoto = ku tia *or* songesa winga ndáni ya méko; ku dotea, doteléa, jejeléa chungu kipate harri ku dotelesea.

Dotea (*or* doteléa *or* detelea *or* jejeléa chungu muoto, kipate harri).

Doteléza, *v. c.; fig.*, ku-m-doteléza fitina = ku-m-tesánia.

Dotelezéa, *v. obj.;* ku-m-dotelezea maneno ya ufitina, *there was previously an ill feeling, but he increased it as one increases a fire by thrusting the firebrand farther into it.*

Dóti, *s., a piece of cotton-cloth eight* mikóno (*cubits*) *or a little less than four yards in length.*

Dotóma, *v. n.* = ku enda mbío, *to go or sail quickly;* chambo kile chadotóma, ni kipezi cha ku enenda; dotoméa *or* totoméa; sasa kina-kwisha dotoméa, *now it (the ship) has gone out of sight.*

Dótora, *v. a.* (*cfr.* dokora), *to scratch up, e.g.,* nti.

Dóya, *v. a., to spy or reconnoitre, to go as a spy* = ku tembéa nti, ku angalía tabía ya nti.

Dra (*or* dĕrā), *s., the Arabic name of the Suahili expression* "mukóno," *cubit, a measure from the elbow to the end of the third finger; cfr. Arab.* ذَرَعَ, mensuravit cubito; ذِرَاعٌ, pars brachii ab extremo cubito usque ad extremitatem digiti medii (*cfr.* doti).

Dúa, *v. a.* (túa), *e.g.*, pilpili, *&c., to grind, triturate pepper, mandano, &c.*

Dúa, *s., worship, theology; cfr. Arab.* دَعَا, vocavit, appellavit, invocavit, rogavit Deum; دُعَاءٌ, invocatio, precatio; dúa za ku-mu-ombéa mtu Muegnizimgu; (2) dua, *vid.* túa, *a spell.*

Duála, *v. a.* (*cfr. Kin.* luála), *to be amazed or perplexed.*

Duáma, *v. n.;* maji haya yanaduáma = yanatulía.

Duara, *s., a crane, windlass; cfr. Arab.* دَارَ, gyrum egit, circumduxit; دَوْرٌ, gyrus; دَوَّرٌ, circum, mudawáron, rotundus.

Duāsi, *s.*, la, *pl.* maduasi?

Duazána?

Duba, *v. n.;* maji yashinda, yaduba mtungini, *if the jar is not quite full.*

Dubu, *v. n.* (*vid.* tubu), *to amend, better one's-self; Arab.* طَابَ, bonus fuit; tibu, *Arab.* طَبَّ, medicatus est, curavit; *hence* tibu, *to heal* (*vid.*).

Dúda, *pl.* madúda; ku lima madúda, *ridges* (*cfr.* tudu *in Kiniassa*).

Dúde, *s.* (la, *pl.* ma—), *anything, a what-is-it? a thing or instrument of which one does not know the name or has forgotten the name of it* = kitu ásicho-ki-júa jinalakwe, ndílo dude (*diminutive*, kidúde); dude gáni hili? *what is this thing here?*

Dudía, *v. a.*, *to fill up* (*e.g.*, *the ground of a house*) (R.).

Dŭdŭ, *s.* (la, *pl.* madŭdŭ), *a small swelling produced by much scratching of parts of the body;* N'na-ji-kuna hatta n'nafánia madŭdŭ muilíni.

Dúdu, *s.*, *pl.* wadúdu, *an insect or insects and vermin destructive to wood and grain; cfr. Arab.* دُودْ, vermis; mdúdu, *pl.* wadúdu, *general term for insect and insects. Various kinds of* wadúdu *are:* túngu, jŏngŏ, kíroa, tinne, m'tŏa (*termites*), siáfu, mínio. *All these are* wadudu watambáo. Mdúdu wa janda, *a whitlow.*

Dudúa, *v. n.*, *to become poor* = amekúa kama dudu (Sp.).

Dudúka, *v. n.*, *to become itchy* = ku fánia pĕle; ku-ji-kuna m'no hatta muili ku-mu-asha, hatta muili unafania marúgu rúgu wa pele.

Dudúka, *v. n.*, *to get out of a thing* (Er.); ku — kua kimo?

Dudúkua, *v. n.;* nadudukua ni pele; pele zina-ni-duduka (*or* chuchuka) muili ote.

Duduma, *v. n.;* mtu huyu ha-tu-pi kitu, ni ku duduma tu, *to rumble, said of the intestines* (= *Kin.* ruruma).

Dudúmi, *s.*, *a large horn; vid.* kidudúmi.

Dudumía, *v. a.*, *to make a hole, to perforate.*

Dudumíka, *v. a.* = ku tumbúa kitu kua mismari *or* uma wa nta, *to press in boring or to press with the hand on a drum.*

Dudumikana, *to get into a confusion or agitation, to get excited.*

Dudumikisa (ndani), *to press into tightly.*

Dudumisa, *v. c.*, *to cause to enter, to press or put into with force; e.g.*, ku dudumisa nguo mkobáni hatta kungía, *to press a cloth into a bag* (*which is already full*) *until it goes in.*

Dudumúa, *v.*, *vid.* tutumúa.

Dudusha, *v. a.*, (1) *to mock, to ridicule* = ku amba; (2) *to make fat* = nonsa, *v. a.* (Er.).

Dudussa, *v. a.* (dudúka, *v. n.*), *the fire does not begin to burn;* muoto una dudussa hapo = hauwakki, sebabu ya niassi kúa mbiti, *the fire will not light* (*not catch*) *on account of there being fresh grass.*

Duduvule, *s.*, *a kind of hornet which bores in wood* (St.).

Dueléwa, *v. n.;* uduelewápo ni jua lala, *prov.*, *to comply with the times* (R.); *cfr.* tua, tueléa.

Duesa, *v. a.*, *to bring low; vid.* tuesa. Kristiani wakikúa, mayahudi wakiduesŭa.

Duéza, *v. n.;* ku-ji-duesa = kujidúsha, *vid.* tueza tusha.

Dufi, *s.*, *a species of tortoise which is sometimes poisonous; vid.* kassa.

Dufu, *s.* (la, *pl.* ma—), (1) *weakness, badness;* dufu la tombako, *bad tobacco, because it is not strong* (heiwáshi); *vid.* dakátu; dufu la mtu = mtu mbaya (asiependana na watu), *a bad man* (2) *adj.*, *tasteless, insipid.*

Dúfuda (*or* dafda), *s.*, *thick cloud* (*vid.* gubári) imefania gubári, *to be rainy and foggy* = ulimengu u mafúru fúru, *to be misty.*

Dŭgŭ, *s.*, *a round mat with a border round about used in grinding flour.*

Duguda, *v. a.*, *to shake, to quake*, muili wa-ni-dúguda (*vid.* tukúta).

Dugudika, *v. n.*, *to be shaken.*

Dugudisha, *v. c.*

Dúili (*or* dúiri), *v. n.* (*vid.* tuili), *to be late; cfr. Arab.* طَالَ, pro طَوُلَ, longus fuit طُوْلْ, mora distulit, diu duravit; *to be tardy, dilatory.*

Dŭka, *s.* (ya, *pl.* ma—), *a shop* = mahali pa biáshera; *cfr. Arab.* دُكَّانْ, *Pers.*, locus altior et planus in quo sedet mercator, et merces suas exponit.

Dúkisa, *v. n.*, *to listen secretly; cfr.* دَقَسَ, pervasit, penetravit, impetum fecit.

Ku-ji-dukisa, *v. refl.*, *to intrude into another's business or conversation, without being called for;* mtu huyu ni mdúkisi, juwa-ji-dúkisa maneno ya watu, haku ítua. *Hence the Prov.*, yuwa-ji-fania mawelle ku-ji-tia mtini, *i.e.*, ukituanga mawelle yanangia mtini, mtu haku tia.

Dúkisi (*pl.* madúkisi), *an eaves-dropper, a talebearer.*

Dukúka, *v. n.*, *to be known, to have a name* (R.) (?) = tukúka.

Dulli, *v. a.*, *to bring down;* duliwa, *e.g.* bendera ina dulíwa, *the flag was lowered; cfr.* دَلَّى, demisit in puteum urnam, deorsum misit.

Dulli, *s.* (ya), *distress, misery;* dulli ime-m-pata *or* amepatikana ni dulli = masháka; *cfr.* دُوَلْ, fortunae mutatio.

Dullisha, *v. c.*

Dullía, *v. n.*, *to come to pass, happen, to be fulfilled;* maneno yanadullía kua kuelli, *the words were fulfilled in truth; cfr.* دَالَ, conversum fuit, notum evasit.

Dullu, *v. n., to come to light, to become manifest;* vitu vingi vimedullu baba alipo kufa, *many things were brought to light after the father's death.*

Dulubíka, *v. a.* = dubáika (?)

Dum (*or* thúm), *s., garlic.*

Dúmana, *s.* (ya), *surety, bail* (*vid.* dámana *or* dámini).

Dumbā, *v. n.;* mizigo idumbā katika niúmba (R.), *the loads lie round about in great numbers, in abundance* (*vid.* tumbā), dumba = dumbē; viombo vīdumbe = viombo vijasi, *or* viombo vina dumbā vinajā telle.

Dumburujika = furujika.

Dumbúa, dumbukíza, dumbúiza, *vid.* tumbúa, tumbuiza; dumbúka, dumbúkia; kiti hiki cha-ni-dumbukia niongo, *this thing makes my gall or bile to break or come up.*

Dumbúkua; felani siku hizi anadumbúkua ni uelle.

Dúme, *adj.;* báta dúme, *a drake* (*pl.* mabáta madúme).

Dumi, *s., vid.* muao.

Dummi, *s.* (ya), dummi ya moshi, *a pillar of smoke rising perpendicularly, when there is no wind;* moshi inasimáma heitawaníki kana ngúzo.

Dumu, *v. n., to continue* = ku kawa, ku fania siku zote, muegni ku dumu kua kitu, *constant; Arab.* دَامَ, perennavit.

Dumía, *v. obj., to persevere* (*cfr.* daima).

Dúmisha, *v. a.* (*or* daimisha), *to cause to continue.*

Dunda dunda, *v. a.,* (1) *to pound or grind though there may be very little in the mortar;* (2) *to pluck, gather.*

Dundáma, *v. n., to settle, to get quiet;* maji yadundáme, *let the water be quiet.*

Dundauya, *v.*

Dundisa, *vid.* pătă.

Dúndu, *s.* (*pl.* madundu), (1) *a large calabash* (*in Kiamu*) *which the Mombassians call* kitóma; kidundu, *a small calabash, which signifies also at Mombas a little animal which eats the excrements of men and beasts; hence the Lamuans and Mombassians joke each other, which leads frequently to a fierce quarrel;* kidundu *being at Lamu something honourable, while it is contemptible as the Mombassians understand it. Often great animosities arise from these differences of dialects; e.g.,* mafúzi *means in Kisuahili: "the hair around man's privities," whereas it signifies "beard" in Kinika;* (2) dundu, *s., chafer* (R.); (3) *a kind of basket; other kinds of basket are:* tumbi, shubi, pakaja.

Dundúa, *v. a.;* muana huyu anadundúa hatta anadundŭă (*vid.* tundŭă) (R.).

Dundŭă, *to be crippled, stunted, not to attain to maturity.*

Dunduisa, *v. n.* (tunduisa); mahindi yaanza dunduisa (R.).

Dunga, *v. a.* (ku tambúa), *to perforate, to bore, to stick, pierce;* ku (= ku tóma) dunga mashikío; ku dunga (*vid.* tunga) ushánga, *to string beads; v. n.* = ku tóa mite; mahindi yadúnga = yaánza ku tokéa, *to prick, to pierce;* mtama unadunga.

Dúnga, *s.* (la, *pl.* ma—), *a kind of basket with a cover* (R.), *brought from the Niassa region.*

Dunge, *s.* (la, *pl.* ma—), *the green rind of fruits, e.g.,* dunge la kórosho, *the green husk of the cashew-nut, an immature cashew-nut;* dunge ni tundoyakwe mbelle, kisha likakúa dunge, likisha kúa kanju likaiwa, likisha iwa kanju, lilé si dunge tena linakúa kórosho.

Dungíka, *v. a., to hoist a flag* (tungíka).

Dungiza, *v.;* maji yakidungizua ni uwangŭa (*cfr.* tungisa).

Dungu, *s.* (la, *pl.* ma—), *a shed or roof resting on posts* (*vid.* ulingo) *from* 15 *to* 18 *feet high to secure the watchmen of the plantation against wild beasts, especially the leopards; a hut erected in a tree.*

Dungúa, *v. a.* (tungúa), *to degrade, reduce, disparage;* fulani ame-m-dungúa muenzíwe, *to dismiss or remove from office* (?).

Dungúka, *v. n.*

Dungumaro, *s.,* (1) *a kind of drum;* (2) *a kind of evil spirit called* mdungumáro, *the drum* (dungumáro), *is used for expelling the spirit;* mganga apiga mshindo wa dungumáro, ku-m-tuliza mdungumáro pepo asitange tange.

Duni, *adj., little, mean, low, below, less, trifling, minority; the smallest part which is sold,* duni ni thumuni; *cfr.* دَآن, inferior, vilis fuit; دُون, infra, sub; دُونٌ, quod inferius est; nimeúza duni tamuni, *I sold it at a low price, for a trifle;* mtu dŭni (*pl.* watu dŭni), *an inferior, or common man of low origin.*

Dúnia, *s.* (ya), *earth, the world, universe; Arab.* دُنيَا, mundus, bona mundana, *men;* ku fáriki dúnia, *to quit the world, i.e., to die.*

Dunsa, *v. n., to smell;* mahali hapa pamedunsa.

Dunsi, *s., divulging, gossip* = upelelézi; mdunsi dunsi *asks many questions about family matters and spreads about immediately what he has heard privately.*

Dūpă, *s.* (ya, *pl.* za—), *a file, rasp;* dūpa ya p'úa ya ku katía chuma, *or* ya ku noléa mseméno. *The student must distinguish* dūpa (*file*), *from* tūpa, *a bottle;* tūpa pa mfiázi (*vid.*) *from* ku tūpă, *to throw away.*

Dŭpa, *v. a., to step over* = ku kiúka *or* ku kía, *e.g.,* ku dūpa gógo.

Durabíni (*or* derabíni), *s.*, *an eyeglass, a telescope.*

Dŭrŭ (*or* thuru, rectius thuru) (*vid.* haithuru), *v. n.*, *to harm, to be of consequence and necessity, to matter much, to affect; cfr.* ضر, or ضار, nocuit, noxa affecit, laesit, necesse et opus habuit, coegit; síli kuku yuwa-ni-dŭrŭ, *I do not eat fowl, it harms me or affects my health;* kitu hiki cha-m-duru sana, *this thing is of great consequence to him, affects him much;* heidŭrŭ, *it matters not, there is no harm, never mind, it is of no consequence;* msi-wa-dŭru (*viz.* wazungu); ku duriána, *v. rec.;* watu hawa hawa-duriani.

Dúrika, *v. n.*, *to be harmed, to become affected by* (*vid.* duru); mtu huyu atadúrika kua kúla chakúla hiki, *this man will be harmed or affected by eating this food, he will feel the effects of it; if we had waited,* tungedúrika sana kua mvua, *if we should have been much harmed by the rain, we should have been caught in the rain.*

Dúrisha, *v. a.*, *to cause harm or bad consequences, to cause to feel the effects of a thing.*

Duríwa, *v. p.;* hamtaduriwa ni kitu.

Durumána, *v. n.*, *to increase, to become many or plenty. From this word the natives derive the name of the Kinika tribe* "Dúruma," *stating that there were some slaves whose duty it was to supply their Portuguese masters at Mombas with eggs. But the slaves made their escape to the forest and lived there by themselves. By degrees the number of runaway slaves was multiplied, hence the name* "*Duruma*" (accuratius quam verius!).

Dururíka, *v. n.*, *to drop, drip, trickle down.*

Dúrusi, *v. n.;* ku dúrusi, *to meet in a regular class for study* (St.); *cfr.* درس, legit librum; legerunt ac studuerunt inter sese.

Dusamáli, *s.*, *a striped silk handkerchief or scarf worn upon the head by women* (St.).

Dusha, *v. a.* (ku tukúka, *v. n.*, mtukúfu, *vid.*); nguo za ku jidusha (tusha) dusháno, *to make a show or parade with dress* (?).

Dussa, *v. a.*, (1) *to act as a parasite*, ku dussa watu; *cfr.* داس, calcavit pedibus terram, trivit in area; (2) *to get off*, dau ladussa (ju ya muamba); alikua hawési, laken anadussa = anapóa; (3) *let water pass through* = fuja; (4) = korofisna. Fulani alikua hawési anakwisha dussa *or* aisha dussa (*vid.* tussa); ku dussa rokho (*vid.* dúa), *to be quiet after having been angry.*

Dusua, *v. a.* = tahayarisha, *to shame, to make ashamed* (?).

Dusuka, *v. n.*

Duta, *v. a.* (*vid.* dita, *v. a.*) (*vid.* goma *in Kiniassa*); ku duta ku rudi, *to reverberate;* ku duta *to make one stumble* (R.) (?).

Dutama, *v. n.* (*or* kŭ jujúmā) (*vid.* otáma, *v. n.*), *to sit or squat, to half sit* (*Kiniassa*, tengáma).

Dutu, *s.*, *exuberance, jutting out* (kama mimba); pana dutu hapa, *there is a little jutting out* (*in the* mzingi).

Dutu, *s.* (la, *pl.* ma—); dutu la júo, *the size of a book.*

Dutuma (*or* tutuma), *v. n.*, *to disappear;* watu wale wadutúma, si-wa-oni tena wanakwisha tutumia *or* dutumia; chombo kile chadutuma, chendazakwe = chadotoma.

Dutúma, *v. n.*, *to seethe, to rise in boiling* = tokóta; chungu chadutúma = chatokóta, *the contents making a noise from the heat.*

Dutumía (*or* tutumia), *v. obj.*, *to stand on tiptoes to catch anything which is high* (ku shika kitu jŭ, *or in order to look far* = ku ji-ongéza kímo ku angalía mballi; ku dutumía kua măgŭ, *to put one's-self on one's legs.*

Dutumúa, *v. a.*, *to stretch one's-self, to take pains* (?); ku-ji-dutumúa (mbáfu), *v. refl.*, *e.g.*, ku-ji-dutumúa ku inúa kasha zito, *to exert one's-self, to strain every nerve to lift up a heavy box.*

Dutumúka, *v. n.*

Dutumusha, *v. c.*

Dutuzika, *v. n.* = pumúa (*also* tutuzika), *to recover breath.*

Duumi, *s.*, *a dhow sail* (St.) (?).

Duzi (*pl.* maduzi), *one who is fond of finding out and indulging secrets and private concerns; cfr.* dunsi.

E

E, *abbrev. from* ye *and* yakwe, *e.g.*, na-e *for* na yee *and he;* baba-e *for* babayakwe; niumba-e *or* niumbaye = niumbayakwe, *his or her house.*

E, *O! oh!* ē (ee) buanawangu tatúbu, *O! my master, I will repent or mend* (*my conduct*).

E'a, *v. n.*, (1) *to be clean;* kitu hiki kimeća = kimetakáta *or* kimekúa suafi, *this thing has become clean or pure;* ngúo imeća; moyo umeća *or* umekuéa; mtelle umekuéa = umetakáta. *It must, however, be observed that the verb* ća (*which, as Mr. Erh. rightly says, is an amplification of* kúa, *to be, to become*) *is now-a-days an obsolete word and only used now and then by people residing in the vicinity of Mombas.*

(2) *To itch;* măgū ya-ni-éa, *my feet itch* = magu ya-ni-washa kana péle, *my feet itch or burn like the itch;* atakúa na kero, ata-ni-kéra mimi hatta ya-mu-ée (*scil.* yale mambo afaniáyo); (3) *to go out, to succeed; cfr.* wéa, weza; kime-mu-éa jema, *he had good success.*

E'sha, *v. c., to clean* = ku takassa.

Ebbe, *vid.* labeka *or* lebeka.

Eda, *s., from the Arab.* عَدَّ, numeravit; mulier lugens enumeravit merita mortui; عِدَّة, numerus, status mulieris, quó cum ea rem habere ex lege nefas, *sc.* ob mariti defuncti luctum, vel ob repudium, vel ob menstrua (*vid.* kalía); ku kalía éda, *to remain in great quiet and privacy for five months, as mourning for a deceased husband requires; cfr. also* kizúka.

Edáha, *s., victim* (*vid.* dahi *or* thahi, *v. a.*) = sádaka; *cfr. Arab.* ضَحا, apparuit, sacrificavit.

Edéa, *v.;* ku ji edéa *or* jedéa, edéka, *to trust one's-self* (R.) (*vid.* jetéa *and* téa).

Edi (*or* wedi), *v. n., to serve out one's engagement;* wanakwisha wedi muakawáo, *they have served out their year* (R.); *cfr.* عَدّ.

Eema, *s.* (*vid.* dema), *fish-trap.*

Eftári (*or* aftari), *s., from the Arab.* فَطَرَ, fidit rem, incipit solvit jejunium, eo misso facto comedit bibitque quid; فِطْر, jejunii solutio. Eftari *is the dish of rice which is served up in the houses of great people in the evening to those who are invited during the Ramadan. The guests are first presented with* uji (*vid.*), *then comes the* eftari. Imetóka eftari makómbe matáno *or* manáne *or* kenda, *five or eight or nine plates of* eftari *are served up in one evening. It is customary for all the adherents of a chief to attend his banquet during the Ramadan at least for ten or twelve days. The* uji *forms the* fúturu *which is first served up. In general, the followers of a chief have always access to his table, especially those who have no wives or houses of their own. See* Farrathi; فَرْض *from* فَرَضَ. *By this means the followers are kept attached to the interests of the chief, who gives them no fixed wages, and who reckons on their support in every case of emergency.*

Egéma, *v. n.* = ku-m-karibia, *to go near one.*

Egeméa, *v. n.* (*vid.* tegeméa), *to lean upon.*

Egésha, *v. a., to drive close to, to push or run against;* manamaji wame-ki-egesha chómbo poani, *the sailors ran the vessel to the shore in order to disembark* = ku shusha vitu chomboni; chombo kime egéshua baharíni, *the vessel was brought to the sea, entered the sea. In general, to cause to meet together;* mtu huyu akí-ni-penda, Muungu ata-ni-egesha nai. Móla haku-mu-egisha, *God has not afflicted him.*

Egeshana, *v. rec., to push or run against each other, to run alongside, e.g., at sea, so that the captains can talk to each other and communicate news from one ship to the other.*

Egni (*or* igni), *having, with;* muegni (*pl.* wegni), yegni, zegni.

E'gnŭi (*or* egni), *pron. vocat., you! sing.* éwe, *O thou, pl.* égnŭi, *oh you or ye;* egnui watu, *O ye men!* ewe mtu, *O thou man!*

Ehé (*or* ehée)! *yes!* = éwā, *from the Arab.* eiwā; é wallah! *yes, certainly!*

Eídili, *v. a.* (*vid.* idili, idilisha), *from the Arab.* عَدْلَ, quod justum et acquum esset, statuit erga alium praestititque in aliqua re; justitiam recte administravit inter eos; rectam effecit rem; aequavit; *hence* idili, *to learn that which is right.*

Eidílisha, *v. c., to teach one rectitude, right conduct.*

Eidīli (*or* ádīli), *s., from* عَدَلَ, justitia, aequitas; *cfr.* (1) عَضَلَ, pressit aliquem res, in angustiam redegit aliquem (athala); (2) عَذَلَ, culpavit, reprehendit; *from* (1) *may be derived* eithiliwa = sumbulíwa, eithilisha (= ku sumbúa) kua ngúvu na koro na bákora, *to compel one to do something.*

Eidíni, *s.* (ya) (*or rather* eithíni, ithíni, *s.*), *cfr. Arab.* أَذَنَ, aures praebuit, obsecutus fuit; أَذِين, permisit, licitum fecit; أَذِينٌ, promulgatio precum; *hence permission, sanction;* ku-m-pa *or* ku tóa eidini *or* ithini, *to give one permission.*

Eiwā (*or* éwā); ēwallā, *yes, yea, certainly, by god* (*cfr. Arab.*), *a strong assent and answer given by inferiors when summoned to perform some work.*

E'ka (ekéa), *v. a., vid.* wekéa.

Ekérahi, *s., any provoking word or thing, hence provocation; cfr. Arab.* كَرِهَ, aversatus fuit, abhorruit a re sibi non grata et non conveniente; كُرْه, aversatio, molestia.

Ekúa, *v. a.* (*cfr.* wekúa), *to break open, to break by bending* = ku fania afa, *to give way by breaking;* serdádo wamekúla boriti, wame ekúa, *the wood-worms have eaten the rafters* (*vid.* boriti) *and made them give way by breaking or bending.*

Ekúka, *v. n.;* bóriti ya dari ime ekúka (ime-pindamána ikapassuka), *the rafter of the roof bent and broke.*

Ekúndu, *adj., red;* kitu jekúndu, *a red thing;*

niúmba niekunda, *a red house;* mtu muekundu, *a red man;* makasha maekundu, *red boxes;* vitu viekundu, *red things.*

Ela, *except, but* = laken; *Arab.* إلّا , pro إِنْ لا, si non, sin minus, nisi, praeterquam, ne quidem; ela, ela, ela kitu hijo tu-ki-angalilíe, *but stop, let us look at that matter!*

E'lāfu, *s.*; أَلْف , *one thousand, pl.* آلاف , أُلوف , *thousands.*

Eléa (*cfr.* oléa, *to swim*), *v. n. and obj.*, (1) *to float, to be afloat, to be on the surface;* dau laeléa, tungie sasa, *the boat is afloat* (*swims*), *let us now enter it, let us embark;* laeléa *stands* pro laoléa; mkwisha toka mulō wimbíni bassi ni ku eléa tena huko; (2) *to nauseate, to feel sick;* moyo wa-mu-eléa, *lit., the heart is floating in him* = *he wants to vomit, he nauseates, he feels sick;* moyo waenenda jū, *the heart rises up like a wave or open boat;* moyo waneléa pro wa-ni-eléa = kina-n-jefúa (*vid.* jefua *or* jevúa); moyo ku tapika, kina-n-jefusha, *or* nimejefuka moyo; (3) *to be or become clear, plain;* maneno yangu yame-ku-eléa? *have my words been clear to you, have you understood my words?*

Eléwa, *v. p.*; ku eléwa ni moyo, *to nauseate;* (2) *to be made to understand;* mtu huyu ana eléwa ni mambo sana, wao hawa ku eléwa ni neno hatta moja, *Luke* xviii. 34.

Eléza, *v. c.*, (1) *to cause or make to float, to swim a boat;* (2) *trop., to spread abroad, to announce, proclaim, preach, divulge;* ku eléza khábari, *to divulge news;* enende uka-wa-eléze watu (jamaa) maneno yangu; (3) *to make clear, to explain;* (*ad.* 1) moyo umeneléza, pro ume-ni-eléza, kitu hiki kinaneléza moyo, kina-n-túkiza *or* jefúsha, *this matter disgusted me.*

Elezána, *v. rec.*; maneno gani haya mueleza-náyo, *Luke* xxiv. 17.

Elekéa, *v. n.*, *to turn out right or true, to become proper, to be clear and easy to be understood, to agree;* maneno haya yameelekéa leo = yanakúa hakikua watu wote walíopo, *the matters turned out or were right or true with all the people who were there, to agree, to be right.*

Elekeána, *v. rec.*, *to face one another, to be directed in a line* = ku tazamana usso kua usso, *or* kúa na mukábăla mamoja = ku kabiliana, *to be opposite to one another.*

Elekéza, *v. a.* (*cfr.* lekea *and* lekeza), *to direct or point to; e.g.* ku elekéza shikío la chombo mlángo wa Mvita, *to steer the ship to or towards the entrance of Mombas;* uelekéze búnduki kando, usipige watu, *direct or level the musket aside, lest you shoot people;* ku elekéza dau benderini; *deriv.* muelekézi wa jahazi, *the steersman.*

Elekezéa, *v. obj.*; ku-mu-elekezéa mato, *to respect* (?)

Eléka, *v. n.*, *to carry a child astride on the hip or back, as the African women do when carrying their little children on their backs; cfr. Arab.* عَلَقَ , adhaesit, appendit affixitque funem.

Elekána, *v. rec.*, *to carry one another* (*on the back*), *to agree, correspond.*

Elekania, *v. a.*, (1) *Kin.* = ku-m-fania msáha; (2) *to stow or heap* (?); (3) andikania, *to heap.*

Eleléza, *v. a.*, *to imitate, to copy;* ku-juo, *to copy a book* = ku tia júo kingine, *to put into another book* (*vid.* kielezo, *pattern*); ku eleleza kazi, ku tazáma na ku fuasa (R.).

Eleméa, *v. a.*, *to press, urge one vehemently, Luke* xi. 53; wafarisi wakaanza ku-mu-eleméa sana na ku-m-toza maneno mangi kanoanimuakwe; motto waeleméa kuja, *the fire presses on.*

Eleméza (*or* leméza) (*vid.* leméa), *to press upon another.*

Elemezána = ku bofiana (*or* elemeána), *to throng.*

Elemisha (*better* elimisha), *v. a.*, *to instruct or teach one; cfr. Arab.* عَلَّمَ , signavit, عَلِمَ , scivit, instruxit, docuit.

E'limu, *s.* (*Arab.* عِلْم , scientia) (ya), *knowledge, science, learning, doctrine.*

Elf, elfu, *s.* (*vid.* élafu), *a thousand;* elfeen *or* elfain, *two thousand.*

Elimeza, *v. a.*, *to gather in heaps* (Er.).

Elkhámis, *s.*; *Arab.* يَوْم الخَمِيس , dies feriae quintae, sc. dies Jovis; *Thursday.*

Elki, *s.* (*vid.* ilki), *a kind of spice* أَلُوقَة , cibari delicatioris genus. *It is an ingredient of the favourite curry-powder.*

E'ma, *adj.*, *good, kind, nice;* niumba ngema *or* njéma, *a good house;* kitu jema, *a good thing;* kasha jema, *a good box;* vitu viema, *good things;* mtu mema *or* muema, *a good man;* watu wema, *good men;* makasha mema, *good boxes.*

E'ma, *s.* (la, *pl.* ma—); éma la ku vulia sámaki = mtámbo wa sámaki, *a trap or net for fishing, it is like a basket, a fishing basket* (*to catch fish*).

Embamba, *adj.*, *thin, narrow;* niumba niembamba; kitu jembamba; kasha jembamba.

E'mbe, *s.* (la, *pl.* ma—) *a mango;* muémbe, *a mango-tree;* embe za dodo *or* embe dodo, *a large kind of mango which came first from the island of Pemba.*

E'mboe (*or* m'bwe) (*cfr.* haba), *gum, glue;* émboe la ubúyu, *a kind of paste made from the fruit*

of the calabash-tree (*vid.* mbúyu = haba = matózi ya mti).

Emdauara, *adj.*, *round* (*vid.* mdauara) (دَارَ, circumivit).

Emrabba (*vid.* mrabba), *square; Arab.* رَبَعَ, quartus fuit; mrabba na mdauara, *quadrangular and round.*

E'nda (*or* enenda *or* nenda), *v. n.;* ku-go, *to depart, to set off, to go on, to proceed, to go forward;* amekuenda, *he went;* tuénde *or* tuenénde, *let us go;* sasa nenenda *or* naenenda Mvita, *I go now to Mombas;* ku enda zangu, *I go my way, I depart;* kuenda zako, zakwe, zetu, zenu, zao, *thou goest away, he goes his way, &c.;* nenda nunúa tumbaku sokoni, *I go to buy tobacco in the market; after* nenda, ku *is not required;* ku enda kua magu, *to go on foot, to walk;* ku enda tembea, *to take a walk, to take a turn;* endani zénu, *i.e.*, na kazizenu *or* shuhulízenu; sasa tuende zétu kuétu, *now let us go home.*

Endéa, *v. obj.*, *to go for, or after, or to;* ku endéa Zanzibar, *to go to Zanzibar.* A-ji-endéa zakwe; fulani anakuendéa-pi, ana safiri ku endea upande gani? Ana ku endea Mvita.

Endéka, *v. n.*, *to be passable or capable of being gone over; e.g.*, ndía hi heiendéki, *this road is not passable;* hapa heiendéki usiku, *there is no going or passage this way at night.*

Endeléa, *v. n.*, *to advance, to make progress rapidly; e.g.*, motto ume-endeléa, *the fire advanced, spread about;* ngúo yaendeléa, *the cloth rends more and more, the rent of the cloth is made worse;* mtu huyu ameendeléa kua elimu, *this man advanced in knowledge;* ku endeléa mbelle *or* niuma, *to advance or to retire;* ku endelea, *to draw out in length, to protract; e.g.*, shimo la ku endeléa, *an abyss becoming constantly larger; to go farther, e.g.*, kionda kitaendeléa; maneno yataendelea.

Maendeléo, *s.*, *proficiency;* muendelézi, *proficient.*

Endeléza, *v.*, *to move one after the other, to prolong* (ku péleka mbelle); *e.g.*, nime-mu-endeléza muivi kua akili hatta leo nna-m-pata, *I went on prudently* (*to find out the thief*) *till I got him to-day;* ku endeléza maneno, *to make a long talk but never to come to the point;* ku endeléza waraka = ku andíka wáraka, *to put one letter and one word after another hastily;* ku endeleza jamvi, *to go on or continue making the long strips which are sewn together to make a mat.*

Endésha, *v. c.*, *to make or cause one to go* (ku nenda mbío), ame-mu-endésha, kuani, muana mzima hatukuliwi tena, *he made him walk, for a grown-up child is not carried;* ame-endésha watu kua ku fúliza mno, *he caused the people to go quickly with long steps;* ame-mu-endésha Mvita = amesema wewe enenda Mvita = ame-m-péleka *or* tuma Mvita; daua heiku-mu-endésha mbio, *the medicine had no immediate effect.*

Ji-endéa (*or* jendéa); aji enendea (ajenendée, *or* ajienendée) rafikiyakwe, *may his friend go! may I go,* nenende *and* nende! ku-ji-endéa, *to take a walk, to walk about.*

Endáni, *go ye!;* endō (*come hither*), endōh, *s.*, (búyu la ku tekéa maji), (*vid.* ndáni, *within,* nde, *without;* ndiye, *yea he, he, the very same*).

Endeléa *to walk; Luke* i. 6.

Enéa, *v. n.*, *to flow or spread over;* permeare in omnes partes = ku fika máhali pote; *to penetrate;* Muungu yuwa enéa dunia iote, *God penetrates the whole universe, i.e., he is present in every part of the world;* Muungu yuwa tábaka (yuwa enéa pia) na ulimengu mzima (*cfr.* nata *and* tábaka); maji yameenéa nti iote, *the water has flowed or spread over the whole country;* tumepéwa vitu hatta tunaenéa pia zote = tuna pata zote (enea = ku pata), laken mfulani hakuenéa, *we all have received but a certain man has not obtained;* ngúo heikuenea = hakutosha; amegawania watu ngúo hatta ku enéa wote, *he distributed garments among the people until it sufficed all of them.*

Enénza (*vid.* enéa), *v. a.*, *to measure one's stature* (kimo) *to see which is taller;* mimi nime-mu-enenza nduguyangu, *I measured myself with my brother by facing him;* yee ni mréfu, yuwa-ni-pita, *he is taller than myself;* ku-mambo, *to measure or judge matters, to follow or pursue a matter until one has found it out.*

Enenzésha, *v. c.*, *to cause to measure.*

Enenzána, *v. rec.*, *to measure one's-self by another.*

Enéo, *s.*, *lit.*, *the spreading;* enéo la Muungu = káo la Muungu *or* makáo ya Muungu, *the omnipresence of God, the being* (*of God*), *God is everywhere;* enéo la márathi, *the spreading of the sickness* (haya ni ya Muegnizimgu).

Enéza, *v. a.*, *to make to spread, to make to go into particulars, hence to distribute;* Muungu ame-mu-enéza kulla mtu rizikizákwe *or* zirkizákwe, *God has given every man all that he has need of = all his necessaries, his proper subsistence.*

Enezéwa, *v. p.*, *to sound out,* 1 *Thess.* i. 8.

Enenda, *v. n.*, *vid.* enda, *v. a.*

E'nga, *v. a.* = ku passúa muhógo na ku pika kua názi, *to split* (muhogo) *cassada-root for cooking.*

Enga enga, *v. n.*, *to coddle, to tend carefully;* mana huyu yuwaéngũa éngũa, hapígui, apéndua sana, *this child is coddled, never beaten and much loved;* ku enga enga mana kana i la johári = ku-

m-horumía sana = ku ronga ronga kua tartibu, *to carry carefully a thing which is breakable.*

Engia (*vid.* ngía), *v. n.;* wao wamengíwa ni beredi, *they caught cold.*

Engine, *root word of* mu'ngine, ni'ngine, *or* niengine, wangine *and* wengine (*vid.* ngíne).

Engni, *adj. and s., possessing, having, with;* muigni *or* muegni niumba, *possessing or the possessor of a house* (*pl.*, wegni niumba); kitu chegni uzúri, *a thing possessing beauty = a beautiful thing* (*pl.*, vitu viegni); kasha legni (*pl.*, makasha yegni); niumba zegni watu, *houses with people;* mahali pegni mawe, *a place possessing stones.*

Engúa, *v. a., to skim.*

E'nu, *pron., your, of you; e.g.*, niumba énu, *your house.*

Enúa, enulía, *v. a.;* (mzigo), *vid.* inúa.

Enza, *v. a., to look at or visit one, to inquire how one fares; hence* muenzi, *a friend or companion who looks after one in times of affliction or of joy, giving him advice and assistance;* mtu huyu wa-ni-enza ku juilía jambolangu, *to go after one to find him out, e.g., Luke* ii. 45; enda aka-muenze, anakawa mbona, ana nini.

Enzána, *v. rec., to visit each other, to call one upon another.*

E'nzi (*or rather* ézi), *s.; cfr. Arab.* عز , potentia, dignitas (*from* عَزَّ , rara, eximia fuit, potens), *hence dominion, majesty;* muegni ézi, *the possessor of power or sovereignty; hence* Muegniézi Muungu *or contr.* Muegnizimgu, *God the most high;* allah taála *or God, he who is Supreme. The Suahili people use this expression as an attribute of God in distinction from Muungu which is used by the pagans and those who do not know God after the manner of the Muhammedans. The word* "Muungu" *in the heathenish sense means properly* "Heaven" (*in Kinika and Kikamba* "Mulungu"), *therefore do the Muhammedans use* "Muegniezi Mungu," *to avoid the heathen notion of God.*

Hi nti pía ni ézi ya Sayidi Ben-Sultani, *all this country is the dominion of Sayid Ben-Sultani;* kiti cha ézi (aénzi), *the chair of state of a chief or king = a royal chair or throne. Formerly all the independent chiefs of the Suahili coast had a* "kiti cha ézi" *until the power of the Imam of Mascat swept them away by conquering their petty principalities.*

At present every chair of superior manufacture is called kiti cha ézi. *These chairs are imported from India, America and Europe. As they are superior to those made by the natives, they are called* "viti via ézi" *chairs of power or dignity, on which only great and rich people may be seated.*

Eónga, *v. n., to shake, to sway to and fro* (*said of trees shaken by the wind*); mti hu waeónga kua pépo, haukueléki, *this tree sways with the wind, it cannot be ascended.*

Epa, *v. n., to give way, to yield, to duck or cower, to endeavour to evade a stroke, &c.;* ku épa jiwe, *to evade a stone;* nikiona jembe kikija, ta epa.

Epéa, *v. obj., to avoid one, not to go direct to, to miss a mark;* ku kossa shábaha, búnduki hi yaepéa, *this musket does not shoot straight, does not hit right;* heipáti shábaha.

Epéka, *v. n., to be avoidable, to be able to escape;* rusási ya búnduki heiepéki, *the bullet of the gun cannot be evaded* (*like a stone or arrow which man can see and evade by a dexterous movement*).

Epési, *adj., easy, light, not heavy, quick;* mtu muepési, kitu jepési; níumba niepesi; makasha maepési; vitu viepési; watu waepési.

Epúa, *v. a.* (= ku ondóa), *to put away, remove, brush off, to drive away;* jombo hiki kiepúe, *remove this vessel* (*pl.* viombo hivi vi-epúe) viondóe); ku epúa jungu mottoni = ku tegúa *or* ondóa, *to take away the pan from the fire.*

Epúka, *v. n., to go away, to withdraw, to be kept from, to abstain, to avoid;* ku epúka kua kiniúme, *to withdraw, to go off;* fulani ana-ni-epuka siku hizi, *a certain man kept aloof from me these days.*

Epukána, *v. rec., to be estranged or disunited one from the other.*

Epukíka, *v. n., to be avoidable;* kitu hiki haki epukiki, *this thing is not avoidable, inevitable.*

Epulía, *v. obj.* (= tegúa, ondóa); bamba la ku epulia chungu mottoni, *a thin plate with which the pan is removed from the fire* (*or* kolέo cha ku epulia chungu —).

Epulíka, *v. n.*

Epúliza, *v. c., to let down, to lower* (?).

Epulíwa, *v. p.* (= tengua), *delivered; Rom.* xv. 31.

Epusha, *v. c., to cause to go away, to put out, to remove, to cause to avoid, to keep from;* amemu-epúsha shetani.

Epúshŭa, *v. p., to be forbidden something, to be kept from.*

Epushána, *v. rec., to pass by each other.*

Epusánia, *v. a., to separate oneself from.*

Erévu, *adj., clever, cunning, shrewd, subtle, prudent;* mtu muerevu, *a clever or shrewd man.*

Erevúka, *v. n., to become clever, shrewd, discreet, subtle; to get to know the ways of the world, to grow sharp.*

Erevúsha, *v. c., to make clever, sharp and knowing, to teach one prudence.*

Erfa (rfa), *s., freight;* jaházi yatafúta rfa, *the vessel wants a cargo; cfr* أرَاف, proventu abundavit, *or* إرْتِفَاع, regionis reditus.

E'sha, *s.; cfr. Arab.* عَشِيّ, postrema pars diei; tempus a precibus vesperae usque ad tempus عتمة, tempus, quo posterior vespere peragitur precatio. *The time from half past 6 to 8 p.m. The latest Muhammedan hour of prayer.*

Esha ni eléa, *I have understood it.*

Esse, *s., a screw* (St.)?

Essu (*or* ezu)? ku piga, *to kiss??*

Estádi, *s.* (*or* sitádi) = mtu ajuái kázi nzúri, *one who knows how to do fine work;* estádi wa ku pika, *a good cook; cfr.* أُسْتَاذ, et أُسْتَاذ, magister, magister principis pueri, herus, dominus.

Estáha, *s.;* —ya mbelle, *the fore-deck.*

Estarange, *s.,* (1) *a board with lines for playing with pebbles, &c. on;* báo la —, *a gaming board with deep lines* (báo la mifúo); *different from this is the* bao la mrăba *or* mirăbă, *a gaming board with many depressions. The natives play with* korosho (*vid.*) *or with* kómoe (*vid.*). *In former times gambling was very frequent, and many people lost thereby their money, their slaves, their plantations, bullocks, &c. Therefore the government put a stop to that play which was called* dádo (ku tesa dado). *At present they play only with* komoe, *or* kórosho, *or with pebbles* (kú tesa bao na kómŏe, *&c.*); (2) *fig.* mtumke huyu ni bao la estarange, haketi na múme, *this woman is a strumpet, she does not stay with one man, but devotes herself to everyone* = mkáhaba.

Estérehe (*or* estárehe), *v. n.; cfr.* إستراحت; *Arab.* رَاحَ, ivit ad aliquem vespera, gaudium et laetitiam percepit; quiescere sivit; *to be free from troubles or cares and to be comfortable.*

Esterehéwa, *v. p.*

Esterehésha, *v. c., to make one comfortable and quiet so that he may repose at ease;* kitanda cha ku sterehe, *a couch.*

E'tu, *our, of us;* — suisui, *our own.*

Eua, *v. a., to sprinkle with water after praying by way of charm against disease* (St.).

Eŭpe, *adj., white, clean, clear.*

Eusi, *adj., black.*

Ewa (*or* ewallah), (*vid.* eiwaa), *be it so! yes!*

Ewe! *thou there!* (*pl.* égnŭi! *you there!*) *oh thou! oh you!*

Ewedéka, *v. n., to have the night-mare, incubus, to speak or make a noise (to rattle in the throat) while sleeping;* shetani ame-mu-wedesha, *the spirit which causes the incubus is called* Jinamisi.

Ewedesha, *v. c.*

Eza, *v. a., to measure. In Kin.= Kis.* ku enenza, sawániza, ku pima, *to measure;* tuéze uréfu wa niumba kua úgue, *let us measure the length of the house with a rope* (ku eza kimojakwe).

Ezána, *v. rec,;* ku-kimo, *to measure one's height by another.*

Eza, *v. n.* (*cfr.* ku éa *and* wéza), *to be able, to have power over, to be equal,* yuwaéză *or* yuwawéza; *cfr.* عَزّ, potens factus est, potens et magnus evasit.

Ezésha (*or* wezesha), *v. c., to enable one;* Muungu ame-ni ezésha *or* wezésha ku kimbia Wagalla, *God enabled me to escape the Galla.*

Ezéka, *v. n., to thatch, to cover with thatch* (St.); ku ezéka mduiko, *to cover the top of a roof* (R.); ku kuea na ku wimba (Er.).

Ezi, *s.; cfr.* énzi.

Ezúa, *v. a.;* ku —, *to uncover;* ku ezúa paa, *to strip a roof.*

F

Fă, *v. n.;* kú fă, *to die, to perish, to fade away;* kú fă *must be well distinguished from the verb,* ku váa, *e.g.,* ku vaa nguo, *to put on a cloth;* kú fă kuá máradi, *to die of sickness.* Mafu wana ku fa béredi.

Féa (*or* fia *or* filía *or* feléa), *v. obj., to die, or to be dead to one, to leave one by death;* muanawe ame-m-féa *or* ame-m-fía *or* filía babai, *the son died or became dead to his father, or* baba amefiwa *or* amefiliwa ni muanawe. Tulifiwa, *we had a death among our friends, one of us died;* ku fiwa ni mtu, *lit. to be dead by one = to have one dead.* Anafeléwa babayakwe, *his father was dead to him = he lost his father by death;* fulani anafía akili, *N N died to his understanding, i.e., lost his wits.* Hindi linani-fía kua jua, *the Indian corn (maize) died to me by the sun* = limeharibíka, *was spoiled or destroyed by the heat of the sun;* kina feléa, hakiku toka nde.

Filiá, *v. obj.;* ifilíe hapa, *may it die off or away gradually.*

Ji-fía, *v. refl., to destroy or kill one's-self;* ame-

ji-fía kua urongo = *he died to himself = destroyed himself with lies. The verbs:* ku fía, ku wía, *and* ku via *must be well distinguished.*

Fesha (*or* fisha), *v. c., to cause to die, to put to death.*

Fishía, *v. obj., to spoil;* ku-m-fishía kaziyakwe, *to spoil one's work.*

Fáa, *v. n., to be of use or service, to avail, to profit;* maneno haya yanafáa, *these words were of use;* niumba hi haifai tena, *this house is no longer of any use;* kiti hiki hakifai, *this matter is of no avail, is worth nothing.*

Falia, *v. obj.;* hatta mti hu ku-ji-falía, *also this piece of wood may be used.*

Faana, *v. rec., to be of use to one another, to help one another.*

Fayidi, *v. a., to be useful to one;* wa-m-fayidi, *I am useful, profitable to him;* ame-fayidi jambo hili = amepata fayida kua jambo hili, *he profited by this matter;* leo n'na-wa-fayidi, *to-day I profited from them, viz.* manenoyao, *to get profit from;* niama ya júzi, nliò kula n'na or nime fáyidi, *I derived benefit from the meat which I ate the day before yesterday;* siku-i-fayidi ku vaa ngúo hi, imeíbua; nimefayidi ngúo hi, nime-i-nunúa muaka hu m'bua pili, nikeli nayo, haitassa taruka.

Fayida, *s. gain, profit, advantage, use; cfr. Arab.* فَاد; (1) humectavit; (2) donavit rem, utilitatem petiit فَائِدَة, utilitas; ku-m-tilía *or* patía *or* fania fayida, *to procure advantage or profit to one.*

Fayidisha, *v. c., to make one to gain.*

Fadash (*or* fatash), *s.* (R.), *a penknife with which a thorn is taken out* (?).

Fadusi (*or* fatusi) ? = ku vinchari ?

Fafanisha, *v. a., to liken.*

Fafanúa (*or* fafunúa), *v. a., to find out, to know, recognize, to make clear, understand;* mimi sifafanui niumba hi (si tambui) ni-pa mtu, aka-ni-ónie, *I cannot find this house, give me a man to show it to me. Mr. Erh. takes this word in the sense,* (1) ku sema waziwazi, *to speak clearly;* (2) *to blab out or report secrets in trust* (?).

Fafanúka, *v. n., to become clear, known* (kúa waziwazi); ndía inafafanúka = ime-ni-eléa, na-i-tambia, *the way is known, manifest.*

Fafanukía, *v. obj., to be clear to —.*

Fafanulia, *v. obj., to make clear —;* m-fafanulíe maneno hayu, *to explain or make clear to him.*

Fafanúsha, *v. c., to make clear, to explain;* ku — júo *or* manéno.

Faganzi, *v. n.;* ku —, *to become callous* (St.).

Fagia, *v. a., to sweep* (*vid.* fiagia, *v. a.*).

Fáhāli (*pl.* mafáhali); *Arab.* فَحْل, mas animalis cujusque, *pec.* admissarius. *In the language of Mombas this word refers to* "kitu kiúme," *and means, manly, brave, stout;* mtu huyu ni fáhali, *especially* fáhali wa wita = shugā, si muóga, ni mtu ushujai, *this man is brave, a brave warrior, he is a hero, he does not fear* (*pl.* watu hawa mafáhali ya wita, *brave warriors*). *In reference to animals the word* fáhali *points to the male sex;* gnombe fáhali, *a bullock, especially in point of generative power, a bull;* mbúzi fáhali, *a buck. In the Kigunia dialect the people say,* Fáhali wa gnombe = gnombe mume, *an ox.*

Fahamía; kua ku fahamía, *on the face, forward* (St.) (?).

Fáhāmu, *v. a., to understand, to conceive, to remember; Arab.* فَهِم, intellexit, percepit animo.

Fahamía, *v. obj.;* fahamía, ni lázima ju yako, *mind, you are amenable or responsible for it; if lost, it will be required from you.*

Fahamíka, *v. p., capable of being understood.*

Fahamíwa, *v. p., to be understood.*

Fahamisha, *v. c., to make to understand or to be understood, to remind* = kumbusha, *subst.* ufahamívu, *understanding.*

Fáhari, *v. n., to glory in, to boast of, to pride one's self on, to be wanton; Arab.* فَخَر, jactavit se, gloriatus fuit; ku fánia fáhari, *to live above one's position;* ku ji-fania fáhari *or* ku-ji-fania utágiri, *to live like great and rich people though one has not their rank nor their means.*

Fáhari, *s.;* فَخْر, gloria, *glory* = fakhari.

Faharisha, *v. c.;* ku ji-faharísha = ku ji-fania fáhari.

Faida (*and* faidi), *vid.* fayida, *s.*

Faja, *s.;* la fárasi, *a stable* (St.).

Fakíri, *adj. and s.; Arab.* فَقَر, fodit, perforavit; فَقُر, pauper fuit; فَقِير, pauper, cui tantum est, quantum vitae sustenendae sufficit, *poor, a poor person; pl. Arab.* فُقَرَاء, pauperes.

Fakúa, *v. a., to cut off a whole piece;* Mgalla ana-m-fukúa mbō, *the Galla emasculated him. Erh takes this word in the sense, to rob a person with force.*

Fakulíwa, *v. p.*

Fala, *v. n.;* ku —, *vid.* faa (St.).

Fáladi, *s., an old name of Mombas* (*vid.* kongowéa).

Fálākí (*or* félākí); *cfr. Arab.* فَلَك, rotundus fuit; فَلَك, orbis coelestis, *hence the science of heavenly matters = astronomy, astrology;* ku piga fálaki, *to foretell or prognosticate by the*

stars, in general, to think, consider or deliberate on anything = uganga va ku tazamía niuni. *It is incredible to what nonsense the superstition of the natives leads them in reference to good or bad omens, though the Muhammedans endeavour to conceal their fooleries from a European. Thus the Suahili (who are Muhammedans) will return from their projected journey if they should meet a one-eyed man or if they should stumble in the outset of the journey. In like manner the pagan Wanika will abandon a journey when they see a bird which is considered not to be an auspicious one.* Léo nimepiga fálaki, nika rúdi, niúni amelía vibáya, nikakũã gũ baya (nime = onána na mdána mbáya) (*vid.* mdána), *to-day I have tried an augury, but returned as a bird cried unpropitiously and as I stumbled with an unlucky foot (I met with a bad omen).*

Faláni, *adj.* (*or* felani *or* fulani, mfulani), *N. N., a certain such and such a man or thing;* mzungu faláni, *a certain European; Arab.* فُلَانٌ, quidam, quædam.

Falaúla, *s., syn. with* laiti, *intercession* (?).

Fáli, *s., an omen, omens; Arab.* فَالٌ, *omen;* تَفَأَّلَ, bene ominatus fuit; *cfr.* feli, *s.*

Falía (*better* valía), *vid.* vã.

Falíwa, *v. n., to be helped or delivered;* nime faliwa ni fetha yangu, *I was helped by my money* (Sp.); *cfr.* faa, falia.

Fama, *v. n.* ? (Sp.).

Fána, *v. n.* (*cfr. Arab.* فَانَ, venit), *to prove good, to succeed, to turn out well, to deserve to thrive (especially of trees, of the produce of the land, &c.)*; mpunga unafána muaka hu = mpunga umekúa mema muaka hu, *the rice has turned out well this year, it became good;* mtu huyu afána (*or* astaue *or* astáhili) ku pígua, *this man deserves (ought) to be beaten;* manéno haya yamefana *or* yamestaue, *these words or things turned out well;* chombo hiki kinafana sana, *this vessel turned out very well;* kitu hiki chafá *or* chafana, jestaue, *that will do.*

Fanana, *v. n., to be alike, to bear resemblance* = kúa súra moja.

Fananisha, *v. c., to make or cause to be alike or to resemble, to assimilate, to liken, to compare* = ku fánia sura moja.

Fánia, *v. a., to make, to do, to act, to work;* ku fania kazi, *to do or perform business;* muhógo unafania ku oza, *the cassada-root does or begins to rot;* ku fania shauiri, *to take counsel;* ku fania kura, *to cast lots.*

Ji-fánia; ku —, *to make one's self, to pretend to be something.*

Fanía, *v. obj., to make or act for or to one, in his favour.* Muungu ame-m-fanía wema *or* khéri, *God granted him kindness or happiness;* ni-ku-fanie-che? *what shall I do to you, or with you?*

Faniána, *v. rec.* (*obscene*).

Faníka, *v. p., makeable, doable, feasible, practicable, successful, settled, to be done* = kúa ngéma, ku tendéka; maneno yao yamefanika = yamelekéa = hakuna kóndo tena, *their matters (which were previously in a bad condition) have been settled, there is no more strife among them.*

Fanikía, *v. obj., to become prosperous or successful to one;* biáshera ime-ni-fanikía, *the trade was prosperous to me* = nimepata biashera ngema, *I succeeded in trading;* mamboyakwe yame-m-fanikía kua Mungu.

Fanikíwa, *v. p., he was rendered prosperous or has done well;* aliharibikiwa, kisha akafanikiwa, *he had lost, then he gained.*

Fanilíza, *v. a., to prosper one.*

Fániza, *v. a., to make well, to repair, to mend;* nimefaniza niumba iliokúa mbaya, *I repaired the house which was damaged.*

Fanizúa, *v. p.;* ku-katika kazi, *to be successful in one's business, to prosper in it.*

Fanizía, *v. a., to prosper or favour, to do him good* = ku-m-fáthili; ku-m-fanizía daua, *to prescribe medicine for one;* ku-m-fanizía uerevu, hila, msaha, ubishi.

Fanizíka, *v. p., to have the quality of being prospered or of being in a prosperous condition;* jawábu *or* jambo hili limefanizíka wema, *this matter has been done successfully;* neno hili hali ku fanizíka, *this matter was not such as could be rendered prosperous.*

Fanizíwa, *v. p., to be rendered or made to do well. The substantive derived from* fano *is* "mfáno" (*vid.*).

Fánguru, *s.* (ya, *pl.* za), *ferrule.*

Fánũs (*or* fánusi), *s.* (la, *pl.* ma—), *a lantern, Arab.*

Fára, *s.* (ya), *brim, brimful; cfr.* فَرْعٌ, summum et vertex rei, pars summa; ku pima pishi na fara, *or* ku pima pishi ya fara, *to measure a pishi (vid.) to its brink. A* fara *contains* 10 pishi (*especially in measuring lime*); *cfr.* mshumbi *and* sanna.

Fárãghã, *s.* (ya); *cfr.* فَرَجَ, fidit separatus fuit; *secrecy, privacy, leisure.* (*Kin.* njáma), *to take any one privately;* ku m tõa faragha *or* ku-m-vuta kando *or* ku-m-tia faraghani.

Faragúa, *v. a.; cfr.* فَرَجَ, fidit, removit, separatus, dissitus fuit; ku-ji-faragúa, *to separate or seclude one's-self, to live by one's-self, to be private, to keep alone, to retire.*

FÁRAJA, *s.* (*or* FARAJI, *s.*) (*cfr.* فَرَج, levamen, solamen), *ease, comfort after trouble, blessing, rest;* ku pata faraji *after* ku ondokewa ni ma-t'eso.

FÁRAJI (*or* FARIJI), *v. a.;* firají; *cfr.* فَرَّج, liberatus fuit curis tristitia; removit, detersit mœrorem Deus, *to bless* (= ku jalía), *to console.* Muungu ame-m-fáraji, *God blessed him* (nai amefarajika).

FARAJIKA, *v. p., to be blessed, to thrive, to be comforted.*

FARAJÍWA, *v. p., to be put at ease, to be relieved.*

FÁRAKA (*or more usually* FÁRIKI, FÉREKI), *to become separated; Arab.* فرق, separavit; ku fariki dunia, *lit., to leave the world = to die, to decease;* bibi anafariki.

FARAKÁNA, *v. rec., to be separated, divided, alienated by strife.*

FARAKIANA, *v. rec., to be divided, to be alienated from one another, to differ among themselves.*

FARIKÍWA = ku feléwa.

FARIKÁNISHA, *v. c., to cause to divide or differ.*

FARAKISHA, *v. c., to alienate.*

FARIKISHA, = ku weka mballimballi, *to put asunder.*

FARÁNGA, *s.; cfr.* فرّوج, pullus gallinæ; (la, *pl.* mafaranga) *the chicken of a hen; the names of fowls according to their age are:* (1) kisíwi (*the smallest kind*); (2) kizingnie; (3) faránga *or* kinda; (4) msō; (5) mtetéa, (*pl.* mi—), *which lays eggs;* (6) kō (*or* kuku aviáye mai), *a full grown fowl* (*cfr.* kúku).

FÁRASI, *s.* (ya, *pl.* ma—), *a horse; cfr.* فرس, equus, equa.

FÁRIJI, *v. a., vid.* fáraja.

FÁRIKI, *v. a., vid.* faraka.

FÁRISHI, *v. a., to spread; Arab.* فَرَش, expandit, dispersit.

FÁRITHA, *v. a.* (St.), *to pay; probably from* فَرَض, insecuit, donavit, accepit stipendia sua, de exercitu.

FAROMA, *s.* (St.), *a block to put caps on after washing them, to prevent their shrinking; cfr.* فَرَم.

FARRATHI, *s.; cfr.* فرض, statutum quod impositum et imperatum est a deo, quod ex lege vel debito penditur, stipendium; *necessity, obligation, a thing which men must do or abandon. Man must have a certain portion of food sufficient to satisfy his hunger, or with the Muhammedans a man is bound to pray five times a day;* nina farrathi ya kula, niki kossa farrathi mimi taanga-mía, *I am under the necessity of eating = I must eat, else I shall perish;* mtu huyu yuna farrathi ya ku enénda Mvita, ku pata jakúla. *Especially does the word* "farrathi" *signify the going in and out and finding food with somebody; e.g.,* kua Gabiri farrathi yangu, ndíko iliko = nimesoéa kúla kuakwe; Gabiri wasema; kulla asie mke na asie niumba farrathiyakwe ihápa kuangu = ále hapa kuangu. Chakula pale ulápo ndio farrathi-yako. Farrathiyangu kua Wali Muhammed Ben Sēf; farrathiyangu i kua Balos katika Unguja. *The place I am usually going to is with the Balos (the English Resident) at Zanzibar. I go usually to him, eat and stay with him, till I quit Zanzibar.*

FARÚM (*or* FARUMI *or* FARUMU), *s., ballast of stones or other things to render a ship more steady at sea;* chombo hakína kítu, utíe farúmu, kipáte kúa kizíto.

FÁSEHA, *s., cleanliness* (*cfr. Arab.* فَصَاحَة, perspicuitas), *purity, genuineness. Of the Coran they use the word* ufasaha.

FASHINI, *s.* (—ya jombo), *the prow of the vessel? the cutwater.*

FÁSIHI, *adj., clean, pure, correct, perspicuous; cfr.* فَصَح, lumine suo apparuit alicui aurora; clara, manifesta fuit res.

FÁSIKI, *s., fornicator; Arab.* فَسَق, exivit, a Deo defecit, vel scortatus fuit; ufásiki, *fornication, violence.*

FÁSILI, *s.* (ya) (*cfr.* فسل, vilis, pravus fuit; separavit palmae surculum cumque plantavit; فَسْل, homo vilis; فَسِيل, surculus palmae, novella palma), *a shoot, sprig, spreading. Dr. Steere alludes to the native proverb:* huna ásili, wala fásili, *you have neither root, nor branches, i.e., neither good birth nor great connections. Mr. Reb. takes* fásili *in the sense of* = kitambo, *interval between the appearance and explosion of a meteor* (niota). *In this case the word would have to be derived from* فَصْل, incisura, differentia, distinctio.

FÁSIRI, *v. a.* (فَسَّر, detexit rem absconditam, explicuit), *to explain, to interpret;* fasiría, *v. obj., to explain to one; s., explanation, translation;* fasiriwa, *v. p., to be explained.*

FATAKI, *s., a percussion cap, a gun-cap* (St.); *cfr.* فَتَق, ruptus fuit, rupit omnino; فَتِيق, perruptus, inde oriens et fulgens aurora. *The Arabic, no doubt, alludes to the sound and spark of the cap.*

FATHÁA (FAZÁA), *s.* (*cfr.* فَزّ, inquietum red-

didit, *hence* فز, vir levis, inquietus), *briskness, confusion, restlessness, disquietness;* mtu wa fatháa = asieáza muana huyu yuna *or* ana fathaa, *this boy is restless, forgetful, light, flighty* = hana makini ya ku sikia júo; neno atumálo hasikii, yuwásahau harraka, hatii moyóni; usifánie fatháa = harraka, harraka = roho hafifu; Muungu hana fathaa, yuna saburi; haamúi kua fatháa.

Fatháika, *to be troubled, disquieted, to become confused, to be in haste.*

Fathaisha, *v. c., to cause haste and therefore make forgetful, to confuse one.*

Fatháisha (*or* fazaisha), *v. a., to press* (Sp.); *probably from* فزع, territavit, perculit metu aliquem (?).

Fáthali (*vid.* afathali), *preferably, adv.*

Fáthali (*or* fáthili), *v. a.* (*Arab.* فضل, exuberavit, praecelluit, benefecit), *to benefit one, to do a kindness to one; to be kind to one, deserve well; to oblige one by kindness or presents.*

Fáthili, *s.* (ya, *pl.* za), *favour, kindness, benefit, present, acknowledgment, obligation;* ku-m-fania fáthili = ku-m-fania wema, *to show one kindness especially in distress* = ku mu-áza sana. *Prov.* fathili za punda ni mashúzi, *lit. the kindness of an ass is his breaking wind = he who has received benefits, returns them with bad; prov.* ivusháyo ni mbóvu, *the boat which has carried a man to the other side of the river is bad, i.e., when he has crossed the river he abuses the boat, as the man does who abuses his benefactor.*

Fathilika, *v. a., to be shown kindness, to be under obligation for kindness shown.*

Fathilisha, *v. c., to make a person dependent upon one's-self.*

Fathiliwa, *v. p.*

Fathilizana, *v. rec., to be kind one to another;* Muungu hafathiliwi, hadaki ku fathilíwa, *God is not put under obligations.*

Fátheri, *v. a.* (فضح, detectis malefactis ignominia affecit), *to put to confusion, to find out a person in a trick* (St.)

Fátiha, *s.* (*Arab.* فتح, aperuit; فاتحة, initium rei, cum artic. prima Corani sura), *a prayer made by the Muhammedans on certain solemn occasions, especially at funerals, by reading passages from the Coran, particularly using the first sura;* ku-m-fikiliza meiti (mtu alie kufa) fátiha = ku-mu-ága kua maneno ya júo; ku tóa fátiha; *the natives say also:* ku soma fatia, *on the graves* (siara), ku toa fátiha (fátāha) (matanga yakiondolewa).

Fatíishi, *v. a., to pry, to be over-curious.*

Faukómbe (*or* fukómbe *and* furukómbe), *s., a kind of vulture flying very high* (?).

Faulu, *v. a., a nautical term.*

Fáwiti, *v. a.* (*cfr. Arab.* فات, praeterivit, fugit aliquem res, vicit), *to detain, to occupy, hinder one;* ame-ni-fawiti = ame-ni-weka mno.

Fáwiti, *s., trouble, embarrassment* = uthia; kitu hiki kina-ni-tia uthia, kina-n-sirimisha (*Kin.*), *e.g.*, sina kizu, nina uthía bora.

Fáyida *and* fayidi (*vid.* faa), *v. n.*

Fazáa, *s., confusion, trouble; vid.* fathaa.

Fédeha, *s., a blame, blemish;* pasipo —, *blameless; cfr.* fetheha.

Féka (*or* fieka), *v. a.* (*cfr.* فكّ, fregit, dissolvit compagem, disjunxit), *to clear forest lands* (St.).

Feláni, *adj., vid.* faláni.

Felefélé (*or* ferefére), *s.* (فال, debilis, infirmus fuit), *an inferior kind of millet;* ferefere, *red millet growing in Arabia, from the flour of which the Arab sailors prepare the* mukate wa mofa (*vid.* mōfa); *the millet is first put into water and then ground together with the husks.*

Félegi (*or* feleji), *s., an excellent kind of iron, or steel;* upanga wa félegi (*vid.* kitara), *a long straight two-edged sword, used by the Arabs, a cimeter, sabre.*

Féleti, *v. a.* (*Arab.* فالت, effecit, ut evaderet, liberavit), *to advance money, to pay a debt in order that the debtor may be liberated;* ame-ni-feleti ame-ni-fungúa (kua ku-ni-zaidia awuni), *he has liberated, released me by paying my debt; to release from an obligation.*

Feletíka, *v. p.*

Feletisha, *v. c.*

Feléwa, *v. p., vid.* fā.

Feli, *s.* (*cfr.* fali); omen, auspicium (feli ngéma *or* mbáya); ku piga feli, *to ominate. Dr. Steere takes this word in the sense,* "feli, *pl.* mafēli, *a beginning of speaking or doing.*" *In this case it must be derived from* فعل, movit se, egit, opus fecit, *whereas* feli "*meaning omen*" *must be derived from* فأل, فال. *Bad omens are with the Suahili:* "(1) *when the cock crows before midnight;* (2) *when a hyena cries at daytime;* (3) *when an ass couples a cow;* (4) *when a sheep ascends the low roof of a cottage;*" wana feli ya wa masai, *they have an omen of the masai, that they will come;* ku-m-feli mtu, *i.e.*, kúa muivi; ku-m-feli mtumke, *to know a woman carnally.*

Fenessi, *s.* (*or* finessi) (la, *pl.* ma—), *a jack-fruit*

(*bread-fruit?*); mfenessi, *the jack-fruit-tree* (artocarpus integri folia).

Férăga, *s.*, *vid.* faragha (ya, *pl.* za), *secret;* ku-muelėza maneno ya féraga.

Feraka (*or* mfáraka), *vid.* fáriki, *v.*

Férasi, *s.* (wa, *pl.* za), *vid.* fárasi, *horse* (*also pl.* maférasi).

Ferdausi, *s.*, *paradise;* فردس, stravit humi, فردوس, paradisus, sedes beatorum.

Ferefere, *s.* (*vid.* felefele), *red millet.*

Féreji, *s.*, *a drain, a channel; cfr. Arab.* فرج, fissura, rima hiatus.

Fersadí, *s.* (*vid.* forsadi); *cfr. Arab.* فرصاد, morus arbor aliis fructus mori, aliis ruber fructus mori, tinctura rubra.

Ferúnzi, *s.* (ya, *pl.* za).

Fétha, *s.* (ya, *pl.* za), *silver, money; Arab.* فضة, argentum, *from* فض, fregit rem, rupit, separavit; mikúfu ya fetha, *chains of silver.*

Fetháluka, *s.*, *carnelian or carneol said to be found in Chagga* (*cfr.* margáni), *also a kind of beads;* ushanga wa fethaluka (*or* marijani), *a kind of water like beads of great value* (R.) (*cfr.* kido). *Dr. St. takes* "marijani ya fethaluka" *for "the true red coral."*

Féthehe, *v. a.*, *to disgrace one* = ku-m-tia aibu.

Fétheha, *s.*, *disgrace, a shame;* فضاحة, ignominia, opprobrium *from* فضح, ignominia affectus fuit; pasipo fétheha, *blameless.*

Fethehéka, *to be ashamed before the people* (ku ona aibu); *to be put to shame* (= ku aibika).

Fethehésha, *v. c.*, *to make ashamed, to put to the blush* (= ku tahayarisha).

Fétŭa, *v. a.; Arab.* فتح, aperuit portam, jus dixit, dijudicando diremit litigantes; *to give judgment on questions of the Muhammedan law.*

Fetiwa, *v. p.*, *to be condemned, to be adjudged, to be punished.*

Fetulikía, *v. a.*, *vid.* peketekéa.

Féuli (*or* feauli), *s.*, *the hold of the native ships at the stern, the place in a native vessel where they put up things as in a baggage-room* (jumba cha tini katika chombo cha ku weka mali katika tesi); jumba cha mali katika jaházi (*cfr.* akiki, *another kind of* feuli).

Fi, *prep.* (*Arab.* فى, in, de, propter), *by;* tano fi tano, *five times five;* saba fi saba, *seven times seven.*

Fi, fio, ndívio, alívio, *&c.*, *vid.* vi *or* vy, vi, *&c.*

Fia, *s.* (*vid.* fira), *a kind of serpent.*

Fia (*or* viáa), *v. a.*, *to give birth;* fialia, fialisha, *to give assistance at a birth;* fialiwa, *v. p.*, *to be born;* fiawa, *v. p.;* fiausa, *s;* mfiázi, *parent;* kifiazi, *generation* (mviazi, kiviázi).

Fía, *v.;* ku filía (*vid.* fā); kú fā, *to die;* (1) *to die to one; pass.* ku fiwa na—, *to lose by death;* ni kheri ku ji-fía, *I will rather die;* (2) *to be arrested in growth, to grow stunted, to be spoiled, corrupted, e.g.*, mnázi kwanza unaondóka na sihi (ngúvu), kisha unasunda wáfŭa; mtu huyu anafía múili na ákili, *this man died to or is spoiled, corrupted in body and mind, i.e.*, hakukúa, amerúnda, hakupata kimo, *his body did not grow large, he became crippled, short;* amefía ákili = amepumbā, *he was spoiled in point of understanding, he became stupid;* amekúa susu; mahindi yanafía kua júa, hayakupata kimo, hayakúa makúba, yanafía visegere *or* vimbúgue, *i.e.*, gugutalakwe ni ndógo, ni fupi.

Físă, *v. c.*, *to cause to be stunted, spoiled;* ku-m-fisa kazi, na kázi ifíe = iharibíke; mahindi yanafia = hayakuiwa sana jungúni.

Fisía, *v. obj.;* ame-ni-fisía kaziyangu, *he spoiled my work, he prevented me from finishing it.*

Fiagía, *v. a.* (= ku péa), *to sweep, hence s.* ufiagío (*pl.* fiagío), *broom* (= upéo, *pl.* péo); fiagia (*or* fagia) vema katika chumba hiki, *sweep this room well.*

Fiagilia, *v. obj.*

Fiagúa, *v. a.?*

Fialíka, *v. p.* (*or* vialíka), *to be born in a fine and strong manner, and to have many brothers and sisters* (Er.).

Fianda, *v. a.*, *to crush, to bruise, to contuse;* jiwe lime-ni-fiánda chanda, *a stone bruised my finger; to pinch, to jam.*

Fiandika, *v. p.*, *to be bruised.*

Fiándi, *s.* (ya, *pl.* za); búnduki ya fiándi, *a musket which has a small barrel and makes a weak report* (*cfr.* shugálo).

Fiáta, *v. a.*, *to hold one's hands or one's clothes between one's legs or thighs, to take between the thighs, to keep one's thighs closed* (*when your hands are full* (fiata *is not to be confounded with* fumbata); ku fiata ngúo, *to turn up the cloth from the knee and tie it to one's buttocks. The natives used to travel in this manner in the wilderness,* ku horumía nguozáo, *they do not feel ashamed as they are not observed by their countrymen;* ku fiata nguo ndógo kama Mkamba; ku piga ubinda kama Baniani (*vid.* ubinda). *Erhardt takes the word* fiata, *"to put one's hands in sleeping to one's genitals"?* Ku fiata mkía, *to take the tail between the legs.*

Fiatisa, *v. a.*, *to beat with a switch or whip which bends around the whole body and gives pain;* ku piga kua ufito uembamba *or* kua kikóto (*vid.*), *a kind of whip made of* gnongo za miā.

Fiatúa, *v. a., to let off, to allow a spring to escape.*

Fiatúka, *v. n., to escape (as a spring does).*

Fiázi, *s.* (*vid.* viazi), *sing.* kiazi, *sweet potatoes.*

Ficha, *v. a.* (*Kiung.*) = fita, *to hide, conceal;* ame-ni-fita kitu, *he did hide the matter from me.*

Fichía (= fitía), *v. obj.;* ame-ni-fitia nguoyangu, *he did hide my cloth.*

Fida (fidúa), *v. a., to uncover, to betray, to tell to* (ku-m-sema, *this expression is more usual*).

Fiduana, *v. rec., to betray one another.*

Ku-ji-fidúa, *to betray one's-self.*

Fida fida = gunkunisa (R.) ?

Fidi, *v. a.* (*Arab.* فدا, dato lytro redemit, liberavit aliquem; فدى *or* فدا, *s.*, res qua aliquis redimitur et liberatur), *to redeem, to free, to deliver out* = ku tóa nde, ku kombóa; maliyakwe ime-m-fidi katika kifungo, *his property redeemed him from prison, acquitted him from punishment by paying the fine.*

Fidía, *v. obj., to deliver or ransom one by paying the ransom;* ame-m-fidía babai kua reali mía, *he redeemed his father for a hundred dollars;* Kristosi ame-tu-fidía kua damu yakwe *or* damu ya Kristosi ime-tu-fidi, kuani, yee ame-tu-ona suisui katika thiki. *A free Suahili who wounds and kills another free man has to pay the sum of* 600 *to* 1200 *dollars; if he kills a slave of somebody he must pay sixty dollars. A slave who wounds and kills his fellow-man must pay fifty dollars, laid to the charge of his master. Formerly it was customary to punish wound with wound, life with life, &c.* (*like in Exod.* xxi. 23, 24), *but Sultan Said-Said, the ruler of Zanzibar, abolished this custom.*

Fidía, *s.* (ya, *pl.* za) (*in an abstract sense*), *blood-money, ransom;* fetha or mali ya makombózi; hatu-i-daki fidía, tuadaka kisasi (*retaliation*), zamani watoàpo fetha waona kama ku onéwa, *they consider it a disgrace to take money because they desire retaliation for the crime committed;* ameletta fidia yakwe, na kuamba hangetóa mali, angeuáwa, *he brought his ransom, if he had not given money he would have been killed.*

Fidia, *s.* (*in a concrete sense*); huyu ni fidia-yangu, *i.e.*, atoaliaye kisasi, *this man is my redeemer, he paid the* kisasi *for me.*

Fidía (*or* fidilía), *to atone or pay for another.*

Fidili, *s., alms* (Er.) ?

Fidi, *s., vid.* fithi (Sp.).

Fidiana (filidiana ?) ?

Fidikána, *v.* (R.), *vid.* sini.

Fidina, *s., mint* (?).

Fidio, *s.;* uganga wa fidio ? (R.).

Fídiri, *s., vid.* fítiri; *Arab.* فطر, solvit jejunium; فطر, jejunii solutio.

Fido (*vid.* fito), *a switch.*

Fido fido; watu wa fido fido ?

Fíduli, *vid.* fithuli, fithulikía.

Fiéka, *v. a.;* ku fieka, *vid.* fĕka; ku fiéka muitu, *to clear ground in a forest.*

Fieta, *v. a.*, (1) *to crush; e.g.*, ku fieta maembe, *to crush mangoes (which are ripe)*; (2) = ku-m-kaniaga tumbu kua măgū, *to tread upon one's belly* (Sp.)?

Fifía, *v. n., to disappear, not to be seen any longer, to pine away;* kofuyangu imefifía = haionekáni tena, *my scar is no longer seen* = imekúa muili mmoja; tayafifía, yadáka ku zima; wino wafifia katika wáraka, *the ink cannot be seen on the paper, which therefore cannot be read;* si mema wino hu, umengía maji; jua linafifia *or* lina-fifilisa nuru *or* muanga wa muili, *the sun has burnt or spoiled the colour or complexion of the body. Erh. takes this verb, "to become black;"* jua linafifia, *the sun blackened?*

Fifílisa, *v. a., to cheat one in counting, to over-reach one in reckoning* (ku fifilisa katika hesabu); ame-ni-fifilisa reali tano, *he counted 20 dollars, but gave me actually only* 15, *thus abstracting* 5 *dollars.*

Fifinuka ? *v. n.* (R.).

Figa (la, *pl.* ma—), *the three stones used to set a pot upon over the fire.*

Figili, *s.* (ya, *pl.* za), *a kind of large radish, growing best on the island of Pemba.*

Fignia, *v. a.* (fínia), (1) *to pinch, nip with the finger-nails* (=ku niukúa kua ukucha, *pl.* kucha); (2) ku kunda usso = ku kasirika, *to make a sour look, to frown* (*cfr.* ku kuniáta); ku fignia ngue ?

Figniána, *v. rec.*, (1) *to be pinched together, to be gathered up in a small or narrow place;* (2) ku kundamána usso.

Figniu, *s., the mouth of a bag;* kánoa figniu = lina-figniána, *or* mdómo unafigniána, *the mouth is narrow* (*cfr.* ombo); nguo hi fígniu, *this cloth is narrow.*

Figo, *s.* (ya, *pl.* ma ? za), *kidney;* figo ya-ni-uma, *the kidney pains me. The natives put the kidneys of a slaughtered goat upon the aching part of a man's body, to cure him. In like manner they put the* wengu (*spleen*) *of a cow upon the aching* wengu *of a man. The sickness of the* wengu *causes a swelling of the belly* (ma-tumbo).

Fika, *v. n., to arrive, to reach;* alipofika kule mbelle, *when he arrived there.*

Fikána, *v. rec., to arrive together.*

Fikanisha, *v. c., to cause to arrive at the same time.*

Fikía, *v. obj., to arrive at one's place or for*

one, to reach one; warakawangu ume-m-fikía, *my letter reached him, arrived at his place.*

Fikilía, *v. obj., to come up to, to arrive at one's place, to concern one;* mgéni ame-ni-fikilia kuangu.

Fikiliána, *v. rec., to arrive together, to coincide; e.g., many words of the Kinika language coincide with the Kisuahili and vice versâ.*

Fikilíwa, *v. p.;* nimefikiliwa ni mgeni = ame-ni-fikilia pango.

Fikilíza, *v. c., to cause to arrive for, or to reach;* nime-m-fikilíza mgeniwako niumbani muako, *I caused thy guest to arrive at thy house;* Muungu ame-m-fikilíza wema *or* vibáya; ku fikiliza áhadi, *to fulfil a promise or treaty.*

Fikilishía, *v. obj.;* ku-m-fikilishía maneno ketha wa ketha; ku-m-fikilishía matukano, *to abuse or revile one.*

Fikizía, *v. obj.;* nimefikizía niumba, *I reached the house.*

Fikisha, *v. c., to cause to arrive, to lead, to take.*

Fisha, *v.c., to cause to arrive;* chakúla hiki kita-ni-fisha Ukambani, *this food will bring me to Ukambani, will be sufficient till I reach Ukambani;* ku-m-fisha mbelle ndiáni, *to see one to the road, to accompany him till he reaches the road.*

Fishia, *v., to cause a thing to reach him;* ku-m-fishia mbelle mzígo, *to carry the load for some one to a certain distance.*

Fishiwa, *v. p.*

Fishua, *v. p.*

Fikidía ? (Reb.).

Fikíja (R. figija), *v.a., to rub between the fingers, to compress by rubbing, to rub to pieces, to crumble, to rub hard;* ku fikija unga ulio na mafómbo, *to crumble a lump of flour between the thumb and fore and middle fingers, in order to reduce it to powder for bread-making.*

Fikira (*or* fikara), *s.* (ya, *pl.* za), *thought, thoughtfulness, consideration;* mtu huyu yuna fikira nengi = yuna mańzo mangi; *cfr. Arab* فَكَرَ, cogitavit de aliqua re; فِكْر, cogitatio; fikira hizi hatunázo suisui.

Fíkiri, *to consider, think, ponder;* ku fikiri mali iliopotéa, *to think of the property lost;* ufíkiri sana, usiangúke, *think well, lest you fall.*

Fil, *s., a chess castle or rook* (St.); *in Arabic an elephant;* فِيلٌ.

Fila, *v. n.* = fia, *v. n., to die;* afile mballi, *may he die at a distance, far off.*

Filia, *v. obj.; cfr.* kú fĩa, *v. n., to die.*

Filimbi, *s., a flute.*

Filisi, *v. a.* (fifilisi *by redupl.*) (*cfr.* فَلَّسَ, inops fuit, inopem pronunciavit aliquem judex), *to take away or to sell by auction somebody's property, to pay his debts;* wali ame-m-filisi fuláni, ametoa watúma, shamba, viombo via niumba, *&c.;* na Abdalla amefilisiwa ni wali, na sasa Abd. amefilisíka, hana kitu tena.

Filisika, *v. p., to be distrained, to have been sold up.*

Filisiwa, *v. p., to be seized for the payment of debts (one's property).*

Mfifílisi, *s., a man who sells a debtor's property.*

Filílisa, *v. a.;* ame-m-sehaulisa, apate sehau, *to get by deceit.*

Filílisíka, *v. p., to have been sold up; also* = ku danganika *or* pumbasika, *to be overreached, defrauded.*

Fimba, *v. n.* (*vid.* vimba) = ku fura, (1) *to swell,* matumbo yana vimba = yunajáa telle ndani; (2) ku vimba niumba niassi *or* makúti, *to thatch or roof a house with grass and palm-leaves.*

Fímbisa (*vid.* vímbisa), *v. c., to cause to swell;* mtáma uta-ku-vimbisa, *to overfeed a person.*

Fimbiwa (*vid.* vimbiwa), *v. p., to overeat one's self.*

Fimbíka, *v. n.* (*or* fimbuka); maembe yafimbika niumbani, *the mangoes ripen in the house.*

Fimbísi, *s., the state of being inflated* (R.).

Fimbo, *s.* (ya, *pl.* za), *a long stick* (*cfr.* bákora), *a walking-stick.*

Finánga, *v. a.* (finianga) (*Kin.* umba), *to form or mould potter's clay, to tread and trample, to make vessels of clay;* ku fania viómbo kua udongo, *to do potter's work. Pottery is the business of women in East Africa. The women mould, bake, and sell the ware. They make water-jars, dishes, &c., of various sizes from a red and black kind of clay which they dig in the island of Mombas and near Jumfu, a Muhammedan village, situated on the mainland, about six miles to the west of Mombas.*

Finángua, *v. p.*

Finessi, *s.* (*vid.* fenessi), *pl.* mafinessi, *a jack-fruit;* finessi la Kizungu, *a duryan* (St.).

Finginiuka (*cfr.* mugnuníka), *v. n., to wriggle, writhe (like a serpent after having been killed, or like worms crawling in putrid meat).*

Fingiríka = bingirika, *v. n., to be rolled, to roll along, to writhe like a wounded serpent.*

Fingirisha = bingirisha, *v. c., to cause to roll, to turn over;* mtu afingirisha kitu asijoweza ku-ki-tukúa, *man uses to roll what he cannot carry.*

Finia, *v. a., vid.* fignia; ku finia niumba *or* ku fania finio, *to make the house narrow;* ndia ya ku finiana *or* ndia ya finio, *a narrow way;* (2) mafinio ya usso, *grimace, wry face.*

Finiana, *v., to be narrow* = haina pana; mlango unafiniana, *the door is narrow.*

Finia finia, *v. a.* (*or* winia winia), *to swing, to move backwards and, forwards* (*a child*); ku-m-tesésha muana (*vid.* vinya vinya).

Finiafa, *s., hay ?*

Finiánga, *v. a., to tread under foot;* ku finianga makoyokóyo, *to tread under foot a kind of large black ants* (*cfr.* ku finánga).

Finíka (*or* funika), *v. a., to cover* (*opp.* funúa, *to uncover*); ku finíka chombo, *to cover a vessel; to close, e.g., a book.*

Finikíka, *v. n.* (ngúo hi hai-ji-finikiki, ni ki-pande), *to become covered.*

Finikiza, *v. c., to cause to cover, to put something on the top of a vessel so that nothing can fall into it;* ufinikíze jungu, asingíe paka *or* pania; a-ni-finikize finikize maneno yale (*cfr.* hanikiza); ku finikiza vianda (ku-ji-shika mikono).

Finíkua, *v. p., to be covered.*

Finiko, *s.* (la, *pl.* ma—), *covering;* kifiníko, *a small cover.*

Finiongóa, *v. a., to quash ? = to crush.*

Fío (la, *pl.* ma—), *reins* (fio inakā na íni).

Fióa, *v. a.,* (1) *to cut, e.g.,* mashúke ya mtáma, ku tía kikapúni (Sp.); (2) *to scold.*

Fioléa, *v. a., to rebuke;* ku-m-nenéa kua maneno ya koro; ku-m-tolea ufiózi, *to abuse, reproach.*

Fióga, *v. a., to trample under one's feet, to press with one's hands or feet.*

Fiogána, *v. rec., to press or rub against each other strongly, to tread one upon another.*

Fiokóta, *v. a.* (fiogóta ?) (*cfr.* sokóta), *to twist with the hands, to turn between the hands;* kua ku unga úgue *or* mshípi wa ku fulía sámaki (*cfr.* kassi, *s.*).

Fiónda, *v. a.* (*cfr.* ku sonda), *to suck out;* ku fionda damu *or* púa ya watóto; wáli (*boiled rice*) uki-m-palía mtóto mjánga puani, mamai yuwa-m-fionda hatta wali ku toka puáni, *when the rice gets into the nose of a little child, his mother will suck it until the rice comes out (this is a Suahili custom)*; *fig.,* ku fionda watu kua ku guiagnánia = *to suck out the people = to impoverish, to exhaust them.*

Fiónia, *v. a., to make a chirping noise with the mouth, to do so by way of showing contempt* (St.).

Fira (*Kin.*), *s.* (= *Kis.* fía), *a kind of snake, which spits at men and endeavours to throw the spittle from a distance into the eyes, which causes great pain. The spittle causes an itching on the skin of the body. The natives endeavour to induce another person as quickly as possible to make water upon the eye which has been hurt, urine being considered a prompt remedy against the venom of this snake, which is of a whitish colour. There are various kinds of snakes:* (1) sayo, (2) bafe (*long and large*), (3) nduma ku wili (*short*), (4) satu (*about twelve feet long*), (5) ukúkui, (6) nondo, (7) fira (*is long*).

Fira, *v. a., to lie with a woman not being one's wife* (tongóza).

Firŭa, *v. p.;* fulani ame-m-fira mtumke wa fulani, na mtumke amefírua ni mtu mume mungine.

Firána, *v. rec., to commit* (1) *adultery,* (2) *sodomy or pederasty.*

Firaji, *v. a.* (*cfr.* fáraja *and* faraji, *v. a.*); Muungu ame-m-firaji akapóa, *God blessed, consoled him (after having been in* mat'eso, *in affliction).*

Firangi, *s.* (*Kin.*) (= *Kis.* mbúba), *measles.*

Firasi, *s., part of a ship* (?) (R.).

Firidi, *v. n., to smell well, to have a good odour* (= ku nuka, ku tóa rikhi).

Firigísi, *s.* (ya) (*also* firingísi), *the stomach or the gizzard of birds (the* figo *of quadrupeds).*

Firínga, *v. a.* (viringa), *to make round, to remove roughness of surface;* ku firinga tonge la wali, *to make a lump of boiled rice and put it into the mouth, the natives using no spoons in eating* (ku fania muili mmoja).

Firingána, *v., to become spherical and symmetrical;* mti umetóngua hatta unafiringana *or* hatta kúa mmoja na muiliwakwe, hatta ku ondolewa kulla kombo ya mti, hauna mlima tena, unafiringana, *the tree is round, smooth, without any roughness.*

Firkomba, *s.* (St.), *an eagle ? vid.* faukombe.

Firu, *s.* (la, *pl.* ma—), *fruit of the* mfiru *tree* (Sp.).

Firúka, *v. n., to whirl ?* roho ina-m-firúka = ina-m-geúka, inakúa na ghatabu, imekasirika, *to become angry.*

Firúsha, *v. c., to provoke one;* watu wame-m-firusha roho kua manéno mabaya (Sp.).

Fisadi, *v. a.* (*Arab.* فسد, corrupit, perdidit; فساد, corruptio) (*cfr.* husudu), *to corrupt;* (2) fisadi (*pl.* mafisadi), *s.;* hana uda wa kitu, ni fisadi mkū, *a wicked man in general, one who enters the houses of other people for a wrong purpose.*

Fisha, *v. c.* (*from* kú fã, *v. n.*), (1) *to cause to die;* (2) *to cause to arrive* (*from* ku fika, *vid.*).

Fishía, *v. obj.;* ku fishía watu, *to waylay people, to lie in ambush* = ku kā kikosíni, *in order to rob and kill* (kú fã) ?

Fisi (*or* fissi), *s.* (la, *pl.* ma—), *hyena. The Wanika entertain a foolish attachment to this voracious beast of the forest. When a hyena has been found dead or killed by somebody, the elders of the tribe perform a funeral ceremony such as is usual after a man's death. The* muanza (*vid.*) *is beaten, and a great lamentation*

and intolerable howling are heard. The beast having been buried in a deep grave digged by the mad mourners, the latter slaughter a bullock or goat, and eat and drink to excess for three days, raising from time to time their voices and weeping for their departed brother, as they call the hyena. The man who has killed the beast is obliged to pay one piece of cloth to the elders. Is this notion connected with Indian ideas and customs of the migration of man's soul? I do not think so, as the Wanika show no attachment to any other animal or beast. Very likely they intend by their superstitious respect for the hyena to keep this beast well-affected towards those who in a state of intoxication may fall asleep in the grove or forest or on the road at night, as a Mnika told me once when I questioned him on this subject. They frequently make a sadaka *(sacrifice) for the purpose that no wild animal may kill their countrymen during the period of* Keskazi (*vid.*), *when their drinking bouts are going on for days and nights in a shocking manner. Some Wanika have stated that the elders when talking in a state of intoxication in the forest (where they are often assembled day and night) endeavour to imitate the voice of the hyena, and that on this account they call the beast their brother. In regard to the Suahili superstition relative to the hyena see the word* fĕli. *See also Schweinfurth's "Heart of Africa."*

FISIDI, *v. a.* (*vid.* fisadi), *to commit an offence in another man's house.*

FISIDI, *v.*, *vid.* fisadi.

FISIDÍA, *v. obj.*; ku enda ku fisidia. Mambo yote a-ya-fisidi.

FITA, *v. a.* (*vid.* ficha), *to hide, to conceal.*

FITAFITA, *v. a.*, *to shuffle, to be evasive in one's speech* (R.).

FITAMÁNA, *v. rec.*, *to be hidden together*; jambo lililo fitamana.

FITÁNA, *v. rec.* (*and* FITIKÁNA).

FITÍA, *v. obj.*, *to hide a matter from any one*; ame-m-fitía wali kitu hiki, *he kept this matter secret from the governor.*

FITIKA, *v. n.*, *to be capable of being hidden or concealed*; mtana anafitika mituni.

KU JI-FITA MFÚA, *to take shelter from the rain.*

FITHULI (= fŭthuli), *adj.* (*cfr. Arab.* فضل, praecelluit, se praestantiorem aliquo judicavit), *to be proud, insolent*; mtu huyu ni fithuli *or* msafihi, yuwatukana *or* akashifu watu; anatakábiri m'no, *he is very proud.*

FITHULIKA, *v.* (= tukana), *to treat one contemptuously, to nickname one* (?); *vid.* ufithuli, *insolence.*

FITHULIKÍA, *v. obj.*, *to provoke one to anger by nicknaming*; mfithuli, *s.*, *one who despises others, nicknames them. Dr. Steere takes the word in the sense officious, over-talkative*; futhuli, *officiousness.* Ku-m-nenea asie = kua katiriyakwe; ku-m-fithulikia = ku-m-tolea manéno ya keburi *or* ya násaba, maneno maofu.

FÍTINA, *s.* (ya, *pl.* za) (*cfr. Arab.* فتن, probavit, tentavit, seduxit; فتنة, tentamen, seductio, discordia, seditio, bellum), (1) *n. abstr.* = ufitina, *enmity, hatred, slander, discord, malevolence*; (2) *n. concr.* (wa, *pl.* ma—), *inciter, instigator, abettor of discord or disturbances*; huyu ndie fitina ya watu (= mfítini).

FITINI, *v. a.*, *to bring about enmity, discord, against any one, to do him harm*; mtu huyu ame-ni-fitini, ame-ni-tia fitina kua ndugu zangu.

FITINÍA, *v. obj.*, *to cause enmity with one, to slander one with N. N., to sow discord*; Abdalla ame-ni-fitinia kua nduguyangu, *Abdalla put me at enmity with my brother.*

FITINIÁNA, *v. rec.*, *to put themselves at enmity one with the other.*

FITIRI, *s.* (ya) (*cfr.* fidiri) (*cfr. Arab.* فطر, solvit jejunium; فطر, jejunii solutio; عيد الفطر, festum Muhammedicum succedens jejunio mensis Ramadhani), *alms and presents given at the end of the Ramadhan*; sadaka ya ku fungúa muezi wa Ramadhani, ku tolewa muezi mozi na mfungúo mozi siku ya idi. *A* pishi *of grain is given to the poor. Alms are given* (1) *at the end of the Ramadhan,* (2) *after safe return from war, &c. The natives give money, cloth, rice, bullocks to the poor or to mosques.*

FITO (*sing.* ufito, *pl.* fito, za), *long slender sticks especially used for making a basket to catch fish*; ku súka usío wa sámaki; fito (*pl.* mafito), *a long staff. The Wanika use the* fito (*slender sticks or switches*) *in the construction of their cottages by putting them transversely to the poles and fastening them with the bark of trees or with ropes of* miã (*vid.*); *cfr.* bakora.

FIÚA, *v. a.*, (1) *to cut off*; (2) *to let spring or snap*; amefiúa shúke la mtáma alipokáta búa kua tíni, *he cut off the ear of millet after having cut down the stalk.*

FIÚKA, *v. n.* = tengúka (*vid.* pía), *to go off, to snap*; mtámbo umefiúka (= umeinuka jũ), *the trap* (*noose*) *went off, snapped.*

FIÚKO, *s.*; mtambo wa fiúko, *a trap of a stick and rope*; *opp. to* mtambo wa liwa *and* wa banchaga.

FIULÍA, *v.*, *to convince one of a falsehood by*

exaggerating, to refute by witticism; amefiulia kinayakwe kua ku teka.

FIUSHA (*or* FIUSA), *v. c., to let spring or snap, to let go off, to let off (a trap).*

FIUSSA, *v. n.;* ku fiussa watu au niama kua tanzi *or* matanzi (kitanzi, ngue wa mũã), *to catch men or animals unawares by a rope, which is placed on the road in the form of a noose.*

FIUFÍA, *v. a., to cook something with a slow fire; to spoil in cooking.*

FIUNDA, *v. a., vid.* ku ramba (2 *Tim.* ii. 17).

FÍWA, *v. p.* (*vid.* kú fa, *to die*), *to be dead to one;* fulani anafiwa *or* anafewa, *somebody died belonging to N. N.* (*to a certain individual*); ku fiwápo, *there where people are dead or die;* manamke aliofiwa ni muméwe, *widow* (*lit., a woman to whom her husband died*).

FIWI, *s.* (*pl.* za), *a kind of bean;* mfiwi *is the stalk of the bean. This kind of bean is said to have a strong smell, for which reason the wild boar will not eat it. Dr. Steere states (page 268) that this kind of bean grows on a climbing plant with a white flower.*

FIYÚKA, *v. n.;* joyo (moyo) lina-m-fiyúka akitukiwa.

FOKÉA, *v. a., to cover a sown field with sand and mud by inundation* (*cfr.* mena; ku timba mena ya ku yã *or* fokea).

FOKÉSI, *s., one who rolls on the mud;* mtu huyu unafokesi sana (Sp.).

FOKERÉKA, *v. n.* = fukía ? (R.).

FOMBO, *s.* (la, *pl.* ma—), *a lump;* unga úlio na ma fómbo (*cfr.* fikija).

FOMÓA, *v. a., to demolish;* ku fomóa niumba (= jengúa), *to demolish a house.*

FONDOGÓA, *s., a bad smell in flour;* vikiwa havi nuki tadu *or* tatu, ni ku nuka fondogóa (R.).

FONGÓNIA, *s.* (la, *pl.* ma—), *the fruit of the* mfongonia *tree.*

FORA, *s.* ? (R.).

FORÁRI, *v. a.* (*vid.* furári, *v. a.*), *to keep or tie together with ropes, e.g., the broken parts of the yard of a ship.*

FORARÍWA, *v. p.*

FORI, *s.;* mtanga wa fori ? (R.).

FOROMÁLI, *s., a ship's yard;* mti wa ku fungía tanga la jaházi. *St. writes* foramali.

FÓRÕTA, *v. n., to snore in sleeping* (*cfr.* misóno *and* mióno); *vid.* kórota.

FORSADI, *s.* (*vid.* fersadi, *s.*), *a small fruit of a tree which is eatable* (kama kunázi, laken niekundu), *mulberries?*

FORTHA, *s., custom-house;* forthání, *at the custom-house* (*Arab.* فُرْضَة , locus maris, ubi naves ad anchoram consistunt, statio navium). *The custom-house is usually near the harbour, hence the name serves for both the harbour and the custom-house in Arabic.*

FRAS (FRASI), *s.* (*vid.* fãrasi), *a horse.*

FRASI, *s., a chess knight* (St.).

FU, *adj.;* niamáfu = niamá fu, niama alie kufa (*vid.* nia mafu), *a dead animal, the flesh of a dead animal; neap tides,* máji máfu, *lit., dead water;* kitu kifu, m'tu m'fu.

FŨ, *natural sound; cfr.* bu; ku-mu-angusha fu.

FÚA, *s., a wooden bowl;* ni jáno kidógo cha ku oshéa mãgũ, mikóno, *&c.* (R.).

FÚA, *s.* (la, *pl.* ma—), *the chest;* mafúa, *a chest complaint causing a cough, a cold in the head and a stoppage in the nose;* mtu huyu ana mafúa, *this man suffers in his chest;* watu wana mafúa wakohóa msimu ukingía, *when the north-wind sets in many persons complain of the* mafúa.

FÚA, *s.* (*or rather* FÚO) (*vid.* fũo) la mikojo, *the scum of urine.*

FÚA, *s., a small trunk hollowed out like a canoe, into which the oily substance of the pounded* tõndõ *is squeezed. See* tõndo, *the fruit of a shrub which yields oil.* Fúa ni mti uliotóngua kúsudi wa ku kamulía tõndõ.

FÚA, *v. a.* (*cfr.* vua, *v. a.*), *the general notion of this verb is to beat, to drag, to draw, to forge.* (1) Ku fúa juma, *or* fetha, thahabu, *to forge iron, to be a blacksmith or silver and gold smith;* ku fúa vissu, *to forge knives.* (2) Ku fúa ngúo, *to wash a cloth by beating it on a stone;* mahali pa ku fua nguo, *a washing-place.* (3) Ku fúa (*or rather* ku vúa) samaki, *to catch fish with the angling-line or with a hook.* (4) Ku fua majini, *to fetch something out of the water.* (5) Ku fua (vua) ngúo, *to put off one's cloth, to undress.* (6) Ku fua (vua) = okóza, epusha, *to save from danger, sickness, &c.;* Muungu ame-m-fúa (ame-m-vua), *God has rescued or saved him.* (7) Ku fua ndia kua tini, *to excavate for making a road;* pania anafua ndia. (8) Ku fua maji (ku teka na ku muaya), ku fua daúni mtangani.

FULÍA, *v., to forge or wash for one, to butt as a cow.*

FULIWA, *p.;* juma kilicho fuliwa kama nanga (*vid.* opoléa).

FULIZA, *v. a., to go with long and quick steps without resting; not to stop, to go on.*

FULIZÍA, *v. obj.;* ame-m-fulizía farasi (waenda asipumsíke).

MFUO, wa ku fua mshipi.

MFŨO, *white sand on the seashore?*

MIFÚO, *lines.*

MFUSI WA NGUO, *s., washerman or washer-woman.*

MFUSI WA JUMA = afuai juma.

FUÁMA, *v. n., to lie on the belly or face (as one does*

when having pains in the stomach, &c.); *opp. to* ku lala kingalingali, *to lie on the back;* ku lasa ku fuama, *to lie on the stomach.*

Fuamía, *v. obj., to lie on the belly;* mtu huyu amefuamía kitanda; Mnika amekufa fuamia mzigo; aliefuamía nti; alála kitandani matumbo na kifúa na usso ukáwa jŭ ya kitanda.

Fuamisa, *v. c., to upset, capsize a boat, to prostrate.*

Fuása, *v. a.* (vuaza), *to make to cut, to wound with something sharp;* kissu nime-ni-fuása; niassa zime-ni-fuasa; ukambā ume-ni-fuasa; ame-ji-fuasa = ameji hasiri; kissu cha-fuasa = cha pata *or* tinda.

Fuasíka, *v. n., to be wounded by seizing something sharp;* nimefuasika kua ku guya niassi.

Fuāta, *v. a., to chew;* ku fuata tómbaku, *to chew tobacco;* ku fuata tombaku, si ku tafúna na meno, laken kana ku kamúa kua ulími na meno; ku tia tombaku kanoáni asipo tafuna mno kua sebabu ya kúa kali, ya ku asha tombaku; ku gandamisa, *to press, squeeze with or on the teeth, to take the tobacco into the mouth and press it on the teeth.*

Fuáta, *v. a., to follow, to succeed one, to adhere to one, to be a follower or party of —;* ame-m-fuata Muhammed, *i.e.*, diniyakwe (*his religion*); ame-m-fuata Tangai, *or* afuata kua Tangai, *he is a follower of Tangai the chief commandant of Mombas;* mtama unafuata kinu, *the millet is sticking to the mill, because it is wet.*

Fuása, *v. c.* (= ku rithía), *to be obliged to follow, to be under obligation, to be entirely devoted to somebody, to do whatever he likes* (Er.); maji yafúaza, *cfr.* ongóza *and* túngiza; mfuase adakálo, *follow him in whatever he likes;* ku fuasa mfano *or* maneno, *to make a thing exactly after the pattern or description.*

Fuatána, *v. rec., to follow each other, to go with, to be contiguous, to accompany.*

Fuatanisha, *v. c., to make one join or follow or to accompany;* nime-m-fuatanisha muana mdógo na mtu mzima ku nenda Mvita.

Fuatía, *v. obj., to make one follow, to gain one to one's party;* Abdalla ame-ni-fuatía mtumishi wangu kua mali au maneno mazúri, *Abdalla induced my servant to follow or join him by giving him property or flattering words.*

Fuáwa, *v. p.* (*pass. of* fua ?), *to be aground, to lie on the side and be beaten by the waves;* dau lina-fuáwa mtangani = limèpueléwa, linafúa mtanga, hali nendi tena.

Fuáwe, *s.* (la, *pl.* ma—), *an anvil;* ni jombo ja ku fulía kazi zote ziliópo za kiwánda.

Fucha, *v. a., vid.* futa.

Fuda, *s.;* — la kinéna, *vid.* kinena.

Fudifudi, *s., on the face* (*of falling or lying*) (St.); *cfr.* fulifuli.

Fudikiza, *v. a., to turn bottom upwards* (St.).

Fŭdŭ (*Kin.*) (*in Kis.* fŭfŭ), (1) *an eatable fruit of a tree;* tundo za mti ziliwázo; (2) *an empty shell.*

Fudúa, *v. a., to wash after circumcision.*

Fudussa, *v. c.;* ku fudussa kibófu, *to inflate a bladder.*

Fúe, *s.* (vúe) (la, *pl.* ma—), *an old or deserted plantation* = shamba la kale, *opp. to* shamba la tange, *a new plantation* (*cfr.* tange *and* koke) (shamba mpia).

Fufía, *v. a.* (vuvía), (1) ku fufía motto (= ku pepéa *or* toma motto), *to blow the fire;* (2) ku fufia nsumári, *to play the flute; vid.* makungu.

Fufu, *s.* (la, *pl.* ma—), (1) *an empty shell;* fufu la nazi, *used for various purposes;* fufu hili nta-li-fania kata, *hence* fufu la kata, *a small water-tube;* (2) fufu la usso, *cranium,* fufu la kitoa *or* fupa la kitoa; (3) fufu la upáa, *brain-pan, in which is the* bongo *or* uwongo, *the brain; of empty shells the natives make drinking-vessels which serve as cups, glasses, &c.;* (4) mfufu, *a species of tree which bears a sort of plum* (R.).

Fufúa, *v. a.,* (1) *to vivify, to bring to life again* = ku-m-húisha, *to cause to revive;* (2) *to charge a second time, e.g.,* amefufúa deni kua uongo *or* kua ku kopa; watu wale wana fufúa maneno ya kale, *or* maneno haya ni ya kale, watu wana-ya-fufua, *the people revived the old quarrel;* ku fufúa neno la kale, *to revive the former question.*

Fufuka, *v. n.* (= ku huika, ku hui), *to come to life again;* mtu huyu anakufa, kisha anafufuka, roho imerúdi, *this man died, afterwards he came to life again, his spirit returned. This verb refers to feigned death, which, however, was thought to be real for some time.* Ku fufuka = ku regea uzimani; ku fufúka niufúni.

Fufuliwa, *p., to be brought to life again, to be revived.*

Fufúliza, *v. c., to cause to come to life again for some one.*

Fufúma, *v. n., to surprise one;* huyu ni-ambía tangu jana ku amba utakuja, leo wa-ni-fufuma = wa-ni-jia kua gháfula (R.).

Fufúmka (*vid.* vivumka), *to grow up quickly;* ku kúa harraka, *e.g.,* mtu amefufumka; mbéu imekúa harraka.

Fufúmsha, *v. c., to cause to grow up quickly.*

Fufumonie, *in the kitchen* (*Pemba*) (St.) ?

Fufuríka, *v. n., to flow over, to boil over;* jungu kimepata motto mno, maji yamefufurika, *the kettle or pan was so much heated that the water ran over.*

Fufusa, *v. a.* ? (R.).

Fúga, *v. a., to breed, to rear, to bring up, domesti-*

cate, to tame cattle, to keep animals. The Suahili say, ku fuga niama, *to bring up animals, but* ku-léa muana wa mtu, *to bring up or educate a child;* ku fuga nuelle.

Fugíka, *v. n., to be tameable;* gnombe hu ana-fugika sana, si mbishi, *this cow is well tamed or domesticated, she is not refractory.*

Fúgua, *pass.; e.g.,* gnombezangu zimefúgua kua Abdalla (*he fed them on his pastures*). ·

Fugu, *s.* (*or* fugufugu ?) (R.), *bickerings, strife;* fugufugu hi (*pl.* hizi) ; wanasumbúa mambo ya fugufugu.

Fuguda (?), *v. n.* (*Kiniassa,* burubuda), *to move about before one falls asleep;* muana huyu hapa katiki, yuwa furuguda (*cfr.* furukuta) (R.); (2) *to pull, to spin* (R).

Fugúta (vukuta), *v. a.* (*vid.* mfua *and* mifua) ; ku fugúta mifua, *to blow the bellows. The blacksmith says to his apprentice,* Ewe manafunzi fugúta mifúa ni pate fúa, *or* nipate fania kazi. *The natives use goat or sheep skins as their bellows and do all their work in a sitting posture. Fig., to lie* (Er.); *vid.* kewa ya ku fugutia kiwanda.

Fugúka, *v. n.;* mti wafugúka kua wadudu ? (R.); fugulíka, fuguka, *or* fukuka, *to be concave* (R.). Fugudi *or* fukudi ? vile adakavio sivio wa-m-faniavio, ikiwa fugudi siku zote (R.).

Fugúto (vukúto), *s.* (la, *pl.* ma—), *sweat, heat* (= jasho) ; fugúto la jasho.

Fugúza, *v. a., to drive away* (R.) ; *vid.* fukuza, *to chase.*

Fuja, *v. a.,* (1) *to run through, to leak;* kitoma hiki chafuja, *this calabash leaks;* niumba yangu yafuja, *the roof lets the water all through;* (2) *to waste, squander, dissipate, e.g.,* ku fuja *or* fujafuja mali, *to waste property;* (3) ku tukana *in Kipemba.*

Fujía, *v. obj.;* mvúa ime-ni-fujía, *the rain drove me out.*

Fujíka, *v. n., to waste away, to moulder.*

Fujíwa, *pass.;* ukuta unafujíwa, *the wall is leaked upon.*

Fújo, *s.* (la, *pl.* ma—) (= jaro), *frequent, continual passing and repassing;* fujo la watu = watu wangi wangiao niumba isio na mume au mke, na watokao ku zungumza, ku fania kelele na ku teka to; (1) *thoroughfare, rambling;* niumba ya fujo, *a house of thoroughfare;* niumba hi inafujo; (2) *disorder, bungling;* kazi kua fujo; fujo *is also if you disturb others with singing* (*vid.* shambiro); msi-ni-wekée fujo tokani, *do not go in and out at my house, depart;* vijána vina fujo wakila, *children are sloppy in eating;* ku fania fujo haba.

Fujo fujo, *s.* (*vid.* ofio ofio), *slowness, laziness, slovenliness;* ku fania kazi kuo fujo fujo = kua ufifu na unionge, *to work lazily, because the workman knows that, if he has finished the present work, the master will give him other work to do. Slaves especially do their work as slowly as possible.*

Fuka, *v. a., to fill up or in a small hole* (St.) (*e.g., a grave*) (R.).

Fukia, *v. obj., to fill up a small hole for —;* ku fukia kua mtanga *or* mitanga (*cfr.* yā).

Fukilika, *v. n.*

Fuka, *v. a.;* ku fuka moshi, *to throw out smoke, to fume.*

Fúkiza, *v. c., to perfume, to cense, to put the incense-pot into a person's clothes or under his beard, to honour him in this manner;* usi-tu-fúkuze, uwashe motto, *do not smoke us, make a good fire;* ku fukiza watu, wapate ku nuka wema ; ku piga watu moshi wa ámbari, wa udi au wa ufumba ungine ; letta jetézo cha ku fukizia watu ndi. *The guests consider it the greatest honour if they are perfumed with ambari on account of the costliness of this substance.*

Fukizía, *v. obj.*

Fúkizo, *s., fumes, vapour.*

Fuka, *v. n.* (vuka), *to cross, to pass over, to pass a river, to ford* = ku enda gnambo ya pili, *to go to the other side of a river* (roho ime-m-fuka); muezi ku fuka *or* fumbúa watatueka (R.).

Fukfukía, *v. obj., to do away, carry away* (Er.)

Fukia, *v. obj.*

Fukíka, *v. n., to be capable of being ferried or carried over.*

Fusha, *v. c., to make one cross over, to ferry;* ku fusha watu daúni, *to ferry over people in a boat.*

Fusхána, *v. rec.* (*or* fussana), *to cross in parties by turn;* watu haba hapa wangia dauni marra moja, wangine wakiketi poani hatta ku rudi dau, ku fusha watu wasalíño.

Fúkara, *s.* (*pl.* mafúkara) (فقر , fodit, perforavit, pauper fuit), *an extremely poor man;* mtu mniónge kábisa ; watu hawa ni mafúkara *or* fúkara, *these men are extremely poor.*

Fukárisha, *v. c., to cause one to become poor, to reduce to poverty; vid.* komba, *v. a.*

Fuke, *s.* (la, *pl.* ma—) (*cfr.* mfúke), *a large drop of sweat.*

Fukía (*vid.* fuka); upumbafu hu una-ni-fukía sana unafukía nini, ukitoka Unguja? nafukia upanga wazi *or* kikuba (*name of a boat*) (R.).

Fukizo, *s., vid.* fuka, *to fume.*

Fukka, *s.* (ya), *a native gruel or porridge presented at the festivities which accompany marriages and mournings* (*vid.* matasa). *It is prepared of fresh* tembo *or honey, boiled and mixed up with fine rice-flour, black pepper, cinnamon,*

and other spices (*e.g.*, Tangaisi, matumba ya maulidi, pajori, mpakanga, kajiri, *all which spices are called* viúngo via madukáni); leo tumekúnŏa fukka kua felani; kahawa ya fukka, *a mixture of honey, sugar, flour, and pepper;* fukka (*of* asali *and honey*), *for a woman in child-bed.*

FUKO, *s.* (= shimo); kuku atimba fuko; *vid.* kioto.

FUKO, *s.*, *vid.* fuka, *v. a.*

FUKO, *s.* (la, *pl.* mafuko), (1) *a large bag* (*larger than the* mfuko); (2) *a mole?* (St.).

FÚKŎA, *s.* (wa, *pl.* ma—), *a turtle-dove;* ndíwa *is a small dove with a black neck;* kipúre *has red down on the neck and under the wings.*

FUKÓMBE (*or* FAUKOMBE, *or* FURUKOMBE), *s.*, *a large vulture which catches sheep, &c.*

FUKÚA, *v. a.*, *to dig a small hole for receiving the posts of houses; in general to dig up; e.g.*, fissi ame-m-fukúa mtu, *the hyena dug up the grave of a man;* kuku amefukúa mahindi, *the fowl scratched up the Indian corn.*

FUKILIKA, *v. n.?* (R.).

FUKÚA FUKÚA, *v. a.*, *to burrow* (St.); ku-jiwe, *excavate stones.*

FUKÚKA, *v. n.*, *to be dug up, capable of being dug up* (= timbuka).

FÚKUE, *s.*, *pl. of* ufúkŭe, *fine sand; vid.* mtánga.

FUKUJÍKA, *v. n.*, *to be spoiled;* mtama umefukujika = umeóza.

FÚKURU, *v. a.* (فَكَّرَ , cogitavit?), *or s.* (فُقُورٌ , sollicitudo, moeror?).

FUKUTÚKA, *v. n.?*

FÚKUZA, *v. a.* (*R. writes* fuguza), *to chase, drive away, banish; e.g.*, ku-m-fúkuza mjini, *to banish one out of town. Mr. Er. seems to derive this word from* fakúa (*vid.*); *Mr. R. from* fuka.

FUKUZÁNA, *v. rec.*, *to chase or persecute one another.*

FUKUZÍA, *v. obj.*, *to drive away from —.*

FULÁNI, *adj.* (*vid.* feláni *or* faláni), *somebody, a certain man, such and such men or things, such a one. This word remains unchanged:* kitu fulani, *not* kifulani; pahali fulani, *not* pafulani; *cfr. Arab.* فُلَانٌ , quidam, quaedam.

FULI, *s.*; mkóno wa fúli *or* wa kufuli (*in Kimrima*) *for* mkóno wa ku lia, *the right hand* (*with which men eat*). *In Kigúnia* mukono wa kuume, *the male hand = right hand, opp. to* mkono wa ku shoto *or* wa kike, *the female or left hand* (*vid.* shoto).

FULI, *s.* (ya), *the beginning of the north-wind* (pepo ya kaskázi); *also the time of planting and harvesting the third time in the year* (*Oct., Nov., Dec.*). Fuli ni muanzo wa kaskazi, mjóu ni muanzo wa kussi (*south-wind, from May till Oct.*); kwanza watu wanalima mjóu; (2) wakila mahindi ya mjóu, wayā mahindi ya muaka, wakifuna mahindi ya muaka; (3) wayā mahindi ya fuli, na (4) baada ya fuli ni kaskazi. *Thus the natives have three harvests:* (1) ya mjóu; (2) ya muaka; (3) ya fuli, katika fuli mfúa iko, laken si nengi. *When the* fuli *has plenty of rain it is called* mume (*male*), *when it has but little rain it is termed* mke (*female*). Muaka hu fuli mke = muaka hu hamna mfúa nengi. Harri nengi, *vid.* kussi *and* kaskazi (*from Dec. till March*). Ku panda *or* ku lima kilimo ja fuli, *vid.* mjo *and* kilimo.

FULÍA (FUULIA?), *v. obj.* (*vid.* fúa), *to forge, to work in metal for somebody; also said of the carpenter when he makes a line with the chisel as a mark.*

FULIZA, *v. a.*, *lit.*, *to cause to beat;* ku fuliza magu, *to make beat one's feet, i.e., to go with quick and long strides without resting, to go on, not to stop, to run, gallop;* amekuenda hattúa kuba, *or* amekuenda mno asipopumúa tangu Rabbay hatta Mombas, sebabu, amekuenda simlía na watu, hakudaka ku pumzika; *cfr.* ku pigo mbio upesi.

FULIZA = fuúliza (R.); ku fuliza maneno, *to hurry over* (*one's*) *words; cfr.* fuuza.

FULIZÍA, *v. obj.*, *to make one go quickly;* ame-m-fulizia farasi ku enda to (*cfr.* kifarasi *and* kianga).

FULULIZA, *v. c.*, *not to stop or delay, to go on fast* (St.).

FULIA (FUULIA?), maji yana-ni-fulia *or* palia, *when it goes the wrong way in drinking: then the people say* natájua, *I am named, they speak of me; of food they say,* chakula kina-ni-songa, *the food chokes me* (*without superstitious explanation*) (R.).

FULIFULI, *adj.* (= kua ungi), *in plenty* (wangi), *much;* maji yapita fulifuli; wame-m-gia watu fulifuli ku-m-kubali. *St. takes* fulifuli *for "on the face forwards."*

FŬMĂ, *v. a.*, (1) *to shoot or to hit one;* (2) *to weave;* ame-m-fŭmă kua (uta) m'fi (*pl.* miffi), *he shot him with an arrow;* amefuma nguo, *he wove a cloth;* ame-m-fuma kua fumo, *he hit him with a spear;* ku fuma uta, *to shoot an arrow, to wound;* fulani afuma.

FUMÁNA, *v. rec.*, *to shoot each other* (ku pigana vitani).

FUMANÍA, *v. a.* (ku-m — katika uzinzi), *to take in the very act of adultery and to punish the offender, to come suddenly upon, to surprise. The offended person may kill the offender;* aki-muona na usso.

FUMANIÁNA, *v. rec.*, *to intrude into people's houses without reasonable cause* (St.).

FUMÁWA (*and* FÚMUA), *p.* (*vid.* onsa); ku fumáwa, *to be wounded* (Sp.).

Fumía, *v. obj.;* sindáno ya ku fumia nguo, *a needle for sewing a cloth.*

Fumíka, *v.;* inafumika ngúo hi.

Fūma, *v. n.* (*vid.* vuma), *to blow, rage, roar;* pepo lafuma; bahari yafuma, *the sea roars;* muamba wafuma, *the rocks cause a tumult* (*in the water*); simba afuma *or* anguruma, *the lion roars.* Ku fuma *means in Kipare and Kichagga "to go out, to set out;" but this belongs rather to* fŭmă (*vid. above*).

Fumía, *v. obj., to blow on or against one;* pepo ime-tu-fumía wema au vibáya = tumepata pepo ngema *or* mbaya, tumefumiwa ni pepo kū, ni pepo ngema.

Mfumi, *sibilant;* mafumo, *sibilation?*

Fumánsi, *s.* (?).

Fumatiti, *s., vid.* babewana.

Fumba, *v. a., to shut or close;* ku fumba mato, kanoa, mkono, *to shut the eyes, the mouth, hand, &c., opp. to* fumbúa mato, *to open the eyes;* ku-m-fumba manéno asisikíe, *to speak to one of a person in a language which he does not understand, to veil or obscure the words lest he hear them;* fumba fumba maneno, *opp. to* tasúa maneno; ana-ni-fumba haku-ni-ambia wasi; ku fumba māgū hatta mana ana-mu-úa *or* ana-mu-ulia mballi, *said of a woman in travail, who puts the legs close together from fear or pain, and thus destroys the child;* jungu chafumba, *said of* tui *or milk when it comes up* (muanzo wa ku wía).

Fumba, *s.* (fumbo) (la, *pl.* ma—), (1) *lump;* fumba la unga uliogandamána, *a lump of flour which cleaves or sticks together* (*cfr.* pumba); (2) makuti ya fumba, *cocoa-nut leaves plaited for making enclosures;* (3) maneno ya fumba, *a dark saying* (fumbo); fumba za mtama.

Fumba, *s.* (ya, *pl.* za), *a kind of mat made like a bag, which people wear at sea to protect themselves from the cold. The* fumba ya miă (*made of palm-leaves*) *is open above and below* (*cfr.* kitumba, kishunda). Ni béredi, tungíe fumbani, *it is cold, let us get inside the bag. When the Masrue dynasty ruled at Mombas criminals were put into such a bag-like mat, which was sewn up and loaded with stones, thus the malefactor was thrown into the sea, to rise no more.* Yastáhili ku tiwa katika fumba akatósua baharíni, *he ought to be put into a bag and thrown into the sea.* Fumba ni jamvi lililo súkua kua miă (*vid.* miă).

Fumbáma, *v. n., to crouch; but* tui (*milk*) chafumba (*cfr.* otamo) (R.).

Fumbáta, *v. a., to grasp, to close the fist, to compass, to span with the hand or arms;* siwézi ku fumbáta kua mikonoyangu mti hu, ni mnéne, *I cannot span this tree with my hands, it is too big;* amefumbáta fetha mukononi, *he grasped or kept the money in or with his hand.*

Fumbatíka, *v. n., to be grasped, to be capable of being grasped.*

Fumbáza, *v. a.* (*vid.* pumbaza), *to clinch, grasp, compass;* pepo *or* shetani ame-m-fumbaza = amepoteza akili yakwe.

Fumbázua, *pass., to faint?*

Fumbi, *s.* (la, *pl.* mafumbi) (*vid.* vumbi), (1) *dust;* fumbi la niumba, *the dust of the house;* (2) *a ravine, a depression* (*through which runs a torrent in the rainy season*); mafumbi ya ku panda mpunga, *because there the ground is always wet;* fumbi la niassi (*cfr.* ufumbi, *s.*), *a moist place for planting rice, but* fumbi *or* vumbi *is dust;* maji ya fumbi fumbi, mahindi ya fumbini.

Fumbika, *v. a., to put into hot sand or ashes;* ku fumbika muhogo, ndízi, *&c., to roast in hot ashes;* ku fumbika mbō iliotahiríwa mtangáni, *to put the member which has been circumcised into hot sand in order to promote the process of healing. You may often see boys sitting in the sand on the sandy roads of the interior of the island of Mombas for this purpose.*

Fumbikía, *v. obj., to bedust, to bury in the dust, i.e., to sow or plant before the rain* (*Kin.* ku angira).

Fumbisha, *v. c.* (fumbiza).

Fumbiwa?

Fumbo, *s.* (*vid.* fumba, *v.*) (la, *pl.* ma—), (1) *lump;* fumbo la unga, sima hi ina fumbo; (2) *parable, dark saying, a hidden thing;* ku sema kua mafumbo, *to speak in parables;* (3) *a trick hidden or covered by talking in a language which the other man does not understand, a similitude, an allegory, puzzling language;* wame-ni-fania fumbo kua kiárabu, nami sijui; maneno ya fumbo *is a mysterious or hidden speech.*

Fumbúa, *v. a.* (*opp. to* fumba), (1) *to open, to unclose* = ku ata wazi, *e.g.,* mukono *or* mato; (2) *to expose to the air, to lift up, to raise;* ku fumbúa niassi zilizo límua, zilizo átua hatta ku óza, hatta ku fumbúa kua jēmbe na ku panda mbeu, ndío sámadi ya shamba, *to lay open the decayed grass in order to sow the seed; this grass is, as it were, the manure of the plantation.*

Fumbúka, *v. n., to show one's-self, to appear, to come to light* = kúa wazi, ku onekána, ku tokéa; kukuwangu aliepotéa, sasa anafumbúka, *my fowl, which was lost, has now come to light.*

Fumbulía, *v. obj., to lay open to, to explain to one the meaning of any matter;* ku-m-fumbulia neno.

Fumburika, *v. n., to be startled, to start in sleep* (*or* kua kazi); fumburusha, *v. c.*

Fumfuana = fimbiwa (R.).

FUMFUMKA, *v. n., to grow quickly* (R.).

FUMI, *s., a kind of fish. Erh. takes it* = mgumi, *a whale. The* sesse, msía, *and* mgúmi *are large fish.*

FUMI, *s.* (*vid.* vumi) (la, *pl.* ma—); fumi la watu wangi, *the noise or din of many people;* fumi la ngóma la magu manne, *the great noise which a drum of four legs produces;* fumi la ngóma (ya kumbuáya) mliowakwe ni fumi.

FUMÍA, *v. obj.* (*vid.* fuma *or* vuma), *to frighten one by roaring;* simba ame-m-fumía = ame-m-tisha kua ku fuma, *the lion roared at or against him, frightened him by roaring;* na mtu amefumiwa ni simba, *and the man was frightened by the roaring of the lion.*

FUMILÍA, *v. a., to bear up, to endure, to be patient* = ku stahámili, ku fumilia shidda; mfumilizi, *a sufferer;* fumilío, *patience.*

FUMILIZA, *v. c.* (R. ?).

FUMISHA, *v. a., to gladden, to make happy* (?).

FUMIWA, *v. n., to be blown.*

FU'MKA (*or* FUMÚKA), *v. n.;* ku fu'mka, *to become unsewn, to open at the seams, to leak* (*of a boat*).

FUMO, *s.* (la, *pl.* ma—), (1) *a flat-bladed spear, lance;* ku-m-piga *or* toma fumo, *to lance one;* (2) *a chief* (*Kingózi and Kiniassa*) (St.).

FUMÚA, *v. a.;* (1) ku fumúa motto, *to draw out the pieces of wood from a fire, after the food has been cooked, in order not to waste the wood* (kuni siziteketée burre); ku fumúa uzi, *to pick out, to unstitch the thread or seam* (*cfr.* fuma, *to weave*) (*vid.* fumbúa); ku fumúa makúti mabófu, *to cut up bad* makúti (*vid.*) *on the roof of the native cottage and throw them away;* (2) *to waste or squander, e.g.,* ku fumúa máli; (3) *to come into ear;* mtáma wafumúa *or* unakúa ku fumúa = watóa tembe, sasa tulinde niúni (*as the birds will then hurt the corn which has come into ear*); maúa yamefumúa, *the flowers are coming out.*

FUMUA FUMUA, *v. a., to scatter.*

FUMUKA; ganda la fumuka uombo ? (R.).

FUMÚKA (*or* FUM'KA), *v. n., to go off, to fray out* (*vid.* fum'ka); ngúo inafumúka ushóne, *the seam is unripped, sew it.*

FUMULÍA, *v. obj.*

FUMUKÁNA, *v. c.* (*to be despised?*), *to secede, separate, to set out, depart;* mfumúa maneno nde = mpelelezi; mafumukano, *separation?* watu hawa wanafumukana, *these men* (*who were just assembled*) *departed, went off or away.*

FÚNA, *v. a.* (VÚNA), *to reap, to harvest;* ukiyā mtama, uta-u-funa, *if thou sowest millet, thou wilt reap it.*

FUNÍA, *v. obj., to reap for one;* ku-m-funía mtu kua úgira; -nimem-funia shambalakwe muegniéwe kapo, *I harvested his plantation for him in his absence.*

FÚNISA, *v. c., to make to reap;* ku fúnisa kua mtu, *to cause one to harvest with one, to assist in reaping for wages;* mafuno, *s., reaping;* mfuni, *s., a reaper.*

JI-FUNA, *refl.;* ku —, *tos well up, to be puffed up, to boast;* ku-ji-funa = ku-ji-tia hangówe (*vid.*).

FUNÁMA, *v. n.* (FUAMA), *or* ku wama = ku lala kifunifuni *or* kitumbotumbo, *to lie on the belly and breast when sleeping* (*vid.* wama).

FUNDA, *s.* (la, *pl.* ma—) (funda la tafu), *a large mouthful of liquid or solid extending the cheeks so that they swell out;* kánoa telle, ku jasa funda telle; ku piga mafunda ya maji ku-ya muáya, *to take the mouth full of water and pour it out, as playing children do to the vexation of their mother, who, having brought the water from a distance, does not like to have it wasted.*

FUNDA, *v. a.* (*vid.* vunda), (1) *to break or demolish; e.g.,* ku funda viombo, *to break vessels;* mke anafunda tupa ataviā sasa; (2) *to beat up, to mix by beating, to pound;* (3) *to teach;* (4) *shipwreck,* amefunda jahazi.

FUNDA FUNDA, *v., to dash, crush.*

FUNDÍA, *v. obj., to break something belonging to one, to frustrate, to stop; e.g.,* ame-m-fundia sáfari, *he has stopped his journey;* ame-ni-weka safari; ame-ni-fundia kitoma akatia kisibíko; ku fundía mazinga, *to beat broad the tops of nails where they jut out;* usi-ni-fundie manangu.

FUNDÍKA, *v. n., to be broken, capable of being broken;* viombo vimefundika; mtu anafundika mukono, *the man has a broken arm;* maji yafundika (*after full moon*). Ikifundíka bárasa ndo nije ni-ku-andikie, *when the assembly is gone I will come and write for thee.*

FUNDIKA, *v. n.* (VUNDIKA), *is everything which has been plucked in a green state and ripened at home;* ku fundika maembe, *&c.* (R.).

FUNDÍKA, *v. a., to put something into one's cloth* (*cfr.* chomeka).

FUNDIKÍA, *v. obj.* = temekéa *or* katikía, *to remain permanently in a place;* amefundikía Unguja = anakeli kabisa (Sp.); fulani una-m-fundikia fundo, akáe nami nikáe, ijapokúa muakani; mimi naye tukionana, ni daua mimi naye.

FUNDIKIWA, *p., to be broken or ruined;* amefundikiwa maliyakwe = hana mali tena; amefundikiwa kua mambo ya imani, 1 *Tim.* i. 19.

FUNDÁNA, *v. rec., to break each other, to vie by breaking;* ku fundana mai ya kuku, *or* nazi ya ku teza katika Ramadani. *The natives play with eggs or cocoa-nuts during the Ramadani. He who breaks the egg of the other by*

dashing his own against that of the other is entitled to the taking it from him; ame-m-funda iilakwe.

Fundikana, *v.*

Fúndisha, *v. a., to teach, instruct.*

Ji-fundisha, *v. ref.;* ku-ji-fundisha, *to learn.*

Fundajungu, *s.* (wa, *pl.* ma—), *a small black and harmless insect living in the grass and forest. Mr. Erhardt calls it the walking leaf* (mantis religiosa). *The natives believe that a child will become careless and break the kitchen vessels if he has touched this insect.*

Fundanga, *v.;* ku-ji-fundanga, *to allow one's self to be broken, to be carried away, to be overpowered or borne down by the other sex.*

Fundarega, *v. a., to break through in running, as a wild beast.*

Fundarere, *s.* (la, *pl.* ma—), *a kind of snake which throws spittle like the* fira. *Mr. R. takes it for a green snake which is harmless. He says that this serpent is of a green colour and 6 feet long.*

Fundefunde, *s.* (la, *pl.* ma—), *rain and darkness in the morning, when the sun cannot be seen* (E.); *cfr.* gubari.

Fundi, *s.* (wa, *pl.* mafundi ya kazi), *a skilled workman of any kind; e.g.,* muhunsi wa chuma; mfufi wa samaki; sermalla, muashi wa niumba, mganga, *&c., every one of these workmen is a* fundi (wa kazi), *a skilled workman, mechanic, a teacher of any handicraft.*

Fundisho, *s.* (la, *pl.* ma—), *teaching, direction, instruction.*

Fundo, *s.* (la, *pl.* ma—), *a knot (of wood, thread, cloth, ropes, &c.);* fundo la mti, la uzi, la nguo (*a cloth tied together*), la dau, la mua, la ua, *&c.;* ku piga fundo, *to make or tie a knot;* fundo la muongóti (upana wa chombo) (R.).

Fundúa, *v. a., to untie, to open, e.g., a knot or cork;* fundúa fundo la nguoyangu, *untie the knot of my cloth;* fundúa kisibiko cha túpă (*or simply* fundúa túpă), *take out the cork of the bottle.*

Fundúsa, *v. a., to break open, to bud (of a flower opening);* mjúngua wafundúsa *or* wafania maúa.

Funga, *s., a civet cat* (St.) (*larger than the* engáwa).

Funga, *s.* (la, *pl.* ma—); funga la nuelle, *long thick hair worn by the Suri people (in Arabia) and by robbers;* mtu huyu yuwalimbika nuelle funga la nuelle, ha-zi-niói, yuwa-zi-weka; nuelle zina fungána.

Funga, *v. a., to tie, fasten, to bind, to confine, to imprison, close, to be dense, thick* (ku funga, ganga, *and* jenga, *to bind, fasten, and build by binding*); ku funga mlango = ku tia kia ja mlango ja ndani watu wakilála, *to shut the door from within when the people sleep; to be distinguished from* "ku shindíka mlango," *to shut the leaf of a folding door without bolting them with the* komeo cha nde (*vid.* shindika); ku funga mali = ku kopa mali (R.); mvua inafunga léo = ulimengu ni meaussi *or* mawingu ni măeussi; ku funga waraka kua súmak, *to seal a letter with gum-arabic.* Imefunga mito pia = haipishi, *the rivers shut themselves up by becoming impassable* (R.); *opp.,* mito inafunguka, *the rivers get open, fordable, passable.* Mitu (*forest*) hu mkuba, unafunga = unafania kiza, haupitiki; ku funga vita, *to wage war;* ku funga kanoa, *to shut the mouth, to fasten* (ku funga tháũmu, thúmu, *vid.*); ku — choo, *to become constipated.*

Funga funga, *v., to swaddle?*

Ku-ji-funga, *v. ref., to give or devote one's-self to a matter, to make great efforts, to be very eager in, to pursue;* ku-ji-funga (kua) na ku soma, *to be eager in reading;* ku-ji-funga kua *or* na kazi, *to be intent in working;* a-ji-funga námi sana, *he engages with me in a quarrel;* ku-ji-funga muniewe, *to bring upon one's-self trouble, &c. It means also: to contradict one's-self.*

Fungamána, *v., to cling together, to connect, to be dense, compact, to cohere* (Er.); mahali hapa panafungamána kua miba, hapafúnŭki, si peaupe, hapána ndía ya ku pita.

Fungána, *v. rec., to bind each other, especially said of a dense forest, also said of clouds;* mitu unafungána *or* unaguyána; ku — mūgū, *cross-legged?*

Fungana fungana (= ku ngia matáta).

Fungánia, *v. a.,* (1) *to entangle, to enclose;* (2) *to pack up;* ku — viombo (*vid.* muumbi); ku fania saffari, *to pack up one's baggage for a journey;* uguo wa ku fungania mzigo; wákĕli mūmo (mjini) wa-ji-fungania, *they are still in town, and prepare for a journey.*

Fungánisha, *v. a.;* ku — jaházi na jiwe, *to tie a vessel to a stone.*

Fungasía, *s.;* kamba ya ku fungasía jombo.

Fungassa, *v. a., to tow, to tie to the stern of a vessel; e.g.,* ku fungassa dau *or* máshŭa *or* mbáo za ku undía, *to tie a boat or ship's timber.*

Fungata, *v. ?* (R.).

Fungía, *v. obj., to shut to one.*

Fungíka, *v. n.;* ku — sana (fuugika) (R.), *to be tied well;* niumba inafungika.

Fungisa, *v. a.* = zungúka, *to surround or block up, e.g., in war*]; ku fungisha, *to shut against*

Fungiwa, *v. n., to be bound or be put in prison for anything.*

Fúngiza, *v. c., to cause to be shut or closed up to one, to make one stop, to detain;* Wagalla anafúngiza (anafungisha) Wakamba ndía, *the*

Galla have closed the road for or to the Wakamba; mvua ina-ni-fúngiza niumbani, *the rain shut me up in the house;* ku-m-fúngiza or fútiza moshi, *to suffocate by smoke;* ta-m-fungiza, *I shall prevent him.*

Fungáte, *s. A period of seven days, during which the bride's father sends a daily portion of food to the newly married couple, after the completion of the wedding. During the second week the bridegroom's father provides the food; this is called* fungáte kua mume, *whereas the former is styled* fungate kua mke. *Hence the natives say:* "leo tuatoka kúla fungate harrusini." Kua nani? *resp.* Kua mume *or* mke. *Thus the married couple and their friends are provided with food by their parents and relatives for a fortnight.* Wamekúla fungáte mbili. Fungate mmoja, *one week or period of seven days.*

Fungo, *s.* (wa, *pl.* ma—), *a civet cat. The natives catch this speckled animal in the forest and sell it for about two dollars; when brought up, it is sold at a higher rate;* fungo ni niama wa mitúni, anaketi kana jiboa, ana sábadi (*cfr.* ku-m-sábidi or sábadi), niama mkáli. *The* ngáwa (*vid.*) *is much smaller.*

Fungu, *s.* (la, *pl.* ma—), (1) *portion, part;* fungu la niama, *portion of meat;* (2) fungu la mtanga, *sandbank in the sea, a shoal, lit., portion of sand, i.e., there where the sand is alone or for itself and where it rises over the sea;* hapa pana ungi wa fungu katika bahari; fungu za baharini; jaházi imepanda funguni; ku tia mafungúni, *to cast or draw lots (on)?* (Reb.); fungu lime-m-tokéa, *the lot fell upon him.*

Fungúa, *v. a., to let loose, to unfasten, to open, unbind, untie;* ku fungúa mlango, *to open the door;* mtu aliefúngŭa kifungoni amefunguliwa jana, *a prisoner was untied yesterday;* ame-ni-fungúa mali nzúri, *he has presented me with a fine gift, lit.,* amefungúa mukóno ku-ni-pa kitu kizúri, *he opened the hand to give me a fine thing. It is considered very uncivil to dismiss a friend or guest without a present.* Ku enda mikono mitupu haifai; mgeni aki-ku-tembeléa, haifai ku-m-fungua mikono mitúpu.

Fungúka, *v., to be unfastenable, to become unfastened.*

Fungulia, *v. obj., to open to or for one;* ku-m-fungulía mtu mlango, *to open the door to a man.*

Fungulíka, *v. n., to be free from; vid. Rom.* vii. 2.

Fungulíwa, *pass., to be opened, to be unfastened for one.*

Fungúkua fungúkua, *said of a wife who stays for a long time with a man* (?) (R.).

Fungúo, *s.; sing.* ufungúo (wa), *a key; pl.* fungúo (za), *keys.*

Fungúrŭma, *v. a.* (*cfr.* totóma mitu); unafungúruma mitu na mitu hatta ku toka.

Fungúza, *v. a.;* (1) ku-m-fungúza mtu nuelle, *i.e.,* masongamáno ya nuelle, *to untie a person's plait or tress of hair;* (2) ku-m-funguza mtu majira ya Ramadhani = *to present a man with food* = kú-m-pă kitu ja kula mtana, shert ule, *but the wife says to her husband* usi-ni-fungúze Ramadhani; *to force open?* (R.).

Fúnika, *v. a.* (*vid.* finika), *to cover (with a lid), to close a book.*

Fúnika = ku finika; mtu huyu afúnika fúnika to, hasemi wazi wazi (Reb.).

Funikíka, *v. p., to become covered.*

Funikiza, *v. c., to cover as with a flood.*

Funo, *s.* (la, *pl.* ma—), *reaping, harvesting;* funo la mtama (*vid.* funa via).

Fŭnŏ (*or* funno), *s., a red animal about the size of a young goat;* funno ni niama wa mituni kana mana wa mbuzi, rangeyakwe niekundu; *an antelope* (dorkas), *as Erh. states.*

Fúnsu, *s.* (la, *pl.* ma—), *muddiness;* funsu la maji, *muddy water;* watu wametia funsu *or* mafunsu mtóni, *the people have troubled (or made muddy) the river;* kua ku furúnga maji; bahari inafunsu *or* funju.

Funúa, *v. a., to uncover, to lay open, to open (a book);* ku funúa kitu kilijo finikua; *e.g.,* ku funúa jungu, juo, *&c.;* ku funúa meno kua ku teka; ku-m-funúa mtu akili, akili zime-m-pungúa.

Funulía, *v. obj., to uncover for or to one;* amem-funulia muana jungu, *he opened the kettle for the child, who was too weak to do so;* ku-m-funulia = tefsiria juo.

Funulíwa, *v. p., to be opened.*

Fúnuka, *v. n., to be open* (wazi); *e.g.,* mahali pa ku fúnuka, pa peaupe, pasipo na miba *or* mitu (*opp.* fungamana); inafúnuka sana sasa, *it has become very clear now;* ndipo ufunukápo, *then it will become clear.*

Funza, *s., a maggot.*

Fúnza, *v. a., to show, to teach;* ku-ji-funza, *to learn;* ku funza kazi *or* júo (ku elemisha júo), *to teach one in workmanship or in learning (book).* Manafunzi wa juo afúnzua ni mkufunzi, na manafunzi wa kázi afúnzua ni fundi wa kazi; mana huyu amefúnzua sana kazi na juo; si funzui sana.

Funzíka, *v., to be taught or instructed, to know;* amefunzíka kazi = ametaálamu kazi, *or* amepáta élimu, *he proves well taught.*

Fúnzua, *v. p.;* mtu yule hadáki ku ambiwa neno, ajua killa neno; ni muana (wa) kuku hafunzui ku chakura, hana asi-lo-júa.

Funzána, *v. rec.*

Funziana, *v. rec., to teach each other, to counsel each other.*

Fúo, *s.* (la), (1) *scum or foam* (= pofu); *e.g.*, fúo la mikójo, *the foam of the urine* (*cfr.* fúa, *s.*, *and* ufúo); (2) fuo la ku fulía ngúo = máhali pa ku fulía ngúo.

Fupa (la, *pl.* ma—), *a large bone* (*cfr.* mfúpa).

Fupi, *adj.*, *short;* mtu mfupi; ubao ufúpi; kasha fupi; mti mfupi; makasha mafupi; kitu kifupi; vitu vifupi.

Ku fupiza, *to shorten.*

Fura, *v. n.*, *to swell;* muili umefura; *to be puffed up;* فَارَ (?), efferbuit bulliendo ossa, pulsavit arteria.

Fúraha, *s.* (ya, *pl.* za), *joy, gladness, delight;* فَرْحَة *and* فَرَح, gaudium, laetitia; furahani, *with gladness, gladly, with pleasure.*

Furahi, *v. n.; Arab.* فَرِحَ, hilaris, laetus et laetatus fuit, *to rejoice, to be glad or joyful.*

Furahía, *v. obj.*, *to rejoice with —, in —, to be pleased with —* (*cfr.* zihi).

Furáhisha, *v. c.*, *to make glad, to gladden, to cheer.*

Furahiwa, *pass.*, *to rejoice for, over, or at —.*

Furána, *v. rec.* (*vid.* fura *and* fira), *to commit sodomy one with the other;* ku fura mkundu, *to commit sodomy* (*vid.* fura).

Furári, *v. c.*, *to fasten with a rope that which is broken;* ku funga kitu kilijo fundika; ku piga kidángo cha mũã, viombo via sĩnĩ viafurariwa, *China wares are repaired, e.g.*, mkebe, bilauli, tupa, *&c.*

Furarika, *v. a.*

Furariwa, *v. p.*, *to be fastened.*

Furda, *s.* (*or* fúruda, *or* fóroda), *staple, depôt, custom-house; Arab.* فُرْضَة, locus maris ubi naves ad anchoram consistunt, statio navium.

Furía, *v. n.* ? (Reb.); mtafuría-ni ?

Furijíka (*or* furujika), *v.*, *to moulder away*=ku óza kabisa; kule ku óza kuna (*to decay, to decompose*) kisiri, kuna sidi, *to rot, putrefy* (R.).

Fúrika, *v. n.* (= ku muaika), *to boil over, to bubble, to run over, to inundate.*

Fúrisha, *v. c.*, *to make to bubble;* mabuyu yafurisha matáfu.

Furikía, *v. obj.*

Furufuru (*pl.* ma—); *cfr.* gubari, *s.*, *out of order?*

Fúruga, *v. a.*, *to stir up, to mix* (*vid.* vúruga), *to work at, e.g.*, unga, *flour;* ku — udongo, *clay;* ku — tõkã, *lime.*

Furugía, *v. obj.*, *to stir for one;* ku — *or* ku tangania pamoja na udongo na tõkã.

Furugíka, *v. n.*, *to decay, fall off* (*cfr.* furujika); kitu hiki kinaóza hatta kinafurujika, hakiliki tena, *this substance rotted until it fell off or asunder, it is no longer eatable;* moyo wangu unafurugíka hautakáta (moyo jũ jũ) (*said of anger*).

Furugisha, *v. c.*

Furuguda, *v. n.* (=*Kiniassa*, ku burubuda, *to move about before one falls asleep*); muana huyu hapakatíki, yuwa furuguda (*cfr.* pakata, *cfr.* furukuta) (R.); (2) *to pull, spin* (R.).

Furujika, *vid.* furijika, *v. n.*

Furujúa, *v. a.* (jika) (R.).

Furukómbe (*or* faukombe, fukombe), *a large vulture like the* mana kombe (*stork?*); ni adui ya sámaki. *It makes its nest upon the* mfunme *tree;* niumba ni dungu (la) mbawazákwe, anatumia kua vigumba.

Furukuta; ku —, *to move, as of something under a carpet* (St.).

Fúruma, *s.*, *a block for stretching caps on.*

Furúmi, *s.*, *cfr.* fãrúm, farúmi, *ballast.*

Furúmiza, *v. a.*, *to fling or push away, to sling; e.g.*, ku furúmiza jiwe na mkóno; ku-ji-furúmiza = ku-ji-tupa, ku-ji-pumbaza, *to undertake or do a thing at random* (*cfr.* sukúmiza).

Furúnga, *v. a.*, *to wade through;* nimevúka mto kua ku furunga maji, *I crossed the river by wading through it or stemming the rush of the water.*

Furungíka, *v. n.*, *to be overcast;* ulimengu una furungíka.

Furungu, *s.*, *ferrule* (R.) ?

Furúngu, *s.* (la, *pl.* ma—), (1) *a little bag* (*of* mĩã) *used as a plaything by children;* kikóba cha watoto ku tezéa — limesúkua kua makuti mabiti *or* mushupátu *or* mĩã; (2) *a large citron;* (3) kikuku cha fetha, *an ornamental ring on the legs of women, an anklet;* katika vikúku anatia káwe za fetha yapate lia mafurungua. *The wealthy and honourable ladies wear* (1) *silver-rings* (vikuku via mãgũ) *on the feet, each at the rate of* 10 *dollars* (= 20); (2) *on each hand a* kekée ya mkono *to the value of* 2 *dollars each* (4 *dollars*); (3) *on the ear* shámili (*pl.* ma—) la shikío, *each* 2 *dollars* (= 4); (4) *on the neck a* mkuffu *from* 1 *to* 2 *dollars; total expenditure for female ornaments* 30 *dollars; cfr.* kóa la fetha, *a silver-ring adorning the upper-arms, each* 15 *dollars. No wonder if the property of the husband is absorbed by a large establishment of women, which is the gangrene of heathen and Muhammedan nations.*

Fúruni, *s.*, *a kind of oven on ships;* meko ya mofa jombóni; فُرْن, furnus, in quo panis coquitur.

Fúrura, *v. a.; cfr.* burura *in Kiniassa, to deprive of, to strip of* (R.) ?

Fúrushi, *s.* (la, *pl.* ma—), *a packet, bundle, a bundle tied up in a cloth;* fúrushi la mtama, *containing from one to two* pishi (*native measure for corn*); *cfr.* فرش , expandit stratum.

Fúsa, *v. a.* (fúliza); nime kuenda kua ku fusa, *I went without resting.*

Fusai, *v. a., to make poor;* Muungu ame-m-fusai (Sp.).

Fusáika, *v. n.* = korofíka = hana kitu, *he became poor.*

Fusha, *v. c., vid.* fuka (vuka).

Fŭsi (*or* fussi), *s.* (la, *pl.* ma—), *a fine black sand;* fŭsi la mtanga meaussi na mtéfu. *Steere takes the word for "rubbish," and Erh. takes it for "black fat earth."*

Fúsi, *s.* (la, *pl.* ma—), *the shoulder, blade-bone; cfr.* raba raba. *The natives avoid the plural* mafúsi *signifying the hair of the privities.*

Fusía, *v. a.;* ku — mzingi, *to lay the foundation* (R.).

Fussus (*or* fusfus), *s.* (St.), *precious stones; cfr.* فض , separavit; فص , *pl.* فصوص , gemma annuli.

Futa, *s.* (la, *pl.* ma—), *the fat or greasy part of an animal which is melted by fire; e.g.,* "futa la gnombe, la papa," *&c., pl.* "mafuta," *fat, oil;* futa la kinena (Sp.).

Futa (vuta), *v. a., to draw, to pull, to wipe off, to cancel;* ku futa maji, *to draw water, to bale out water;* ku futa fumbi nguóni, *to wipe off the dust from a cloth;* Muungu a-ni-fute thambizangu, *may God wipe off my sins;* m-fute kando uka-m-saili, *take him aside and ask him;* ku futa tómbako, *to smoke tobacco;* ku futa vibáya via wáraka, *to cancel errors of writing;* ku futa úzi = ku tatisa kijitíni; ku futa makasía, *to row;* ku futa kamasi, *to blow the nose;* ku futa jombo, *to haul off a vessel.*

Futía, *v. obj.;* ku-m-futía mtu fumbi nguóni; ku futia mke mzúri kua ku péleka mtu aliepata rubu reali, *to seduce a fair woman through somebody who receives a quarter dollar for his service;* ku-m-futia mtu, *to take aside to commit fornication.*

Futika, *v. n., pliable, flexible;* úgŭe unafutíka.

Futilía, *v.;* ku — utángule (*pl.* tángule) wa miă.

Futilíka, *v. n.;* tángule zimefutilíka.

Futána, *v. rec., to draw unitedly, to draw together.*

Futari, *s., the first food taken after a fast* (*cfr.* فطر).

Fúthuli, *s., officiousness* (*vid.* fathili).

Futi, *s.* (la, *pl.* ma—), *the knee* (St.).

Futíka, *v. n.* (*vid.* futa, *v. a.*), *drawable, to tuck into the girdle or loin-cloth* (St.).

Fútiza, *v. c., to spread over, to paint over, to do over* (?).

Futúa, *v. a., to shake out; e.g.,* ku — ngúo = ku tóa *or* kuta fumbi ngúoni, *to wipe the dust from a cloth;* ku — kibófu ja gnombe, *to inflate a cow's bladder;* ji-futúa m'no kua manéno, *to boast, to brag.*

Futúka, *v. n., to grow angry* (= ku fania ukáli, ame kúa mkáli), *to fly in a passion.*

Futukía, *v. a., to upbraid with, to scold* (= ku fioléa); bana ame-futukía watuma wakwe, *the master scolded his slaves* (ku fania hasíri).

Fŭtŭa (fudua), *v. a.,* (1) *to pull or pluck out; e.g.,* ku — magnióya ya kuku, *to pluck off the down of a fowl;* (2) *to bring to light, to draw forth, to tell to, to let out or on* (Erh.).

Futúka, *v. n.,* (1) *to be brought to light;* (2) kuku amefutúka.

Futulía, *v. obj., to pluck out for one; e.g.,* na-ku-futulia kuku, na-ku-pokéa kazi.

Futulíka, *v. n.;* kuku amefutulika, *the fowl has been plucked.*

Futulíwa, *v. p., to become known* (Erh.).

Futussa, *v. c.;* (1) ku — matambo, *cfr.* tutumsha; (2) *to cause to thrive; e.g.,* mvúa inafutussa mahindi yadakayo kúfa; mvúa inafutussa mméa ulipo kúa mkávu.

Fúturi, *s., a span; cfr. Arab.* فتر , mensuravit rem, *&c.;* فتر , intervallum inter extremitatem pollicis et indicis digiti extremitatem.

Fúturu (*and* futari), *s.* (*cfr.* فطر), *the first meal after sunset during the Ramadan. It consists of a peppered* tisane *of rice. After the* futuru *comes the more substantial part of the banquet.*

Fúturu, *v. n.* = kú noa uji katika Ramadani; leo tuende fŭturu kua Gabiri = tuta kú noa uji kua Gabiri jióni, *to-day we shall drink rice-*tisane *with Gabiri in the evening* (*cfr.* eftári, *s.*).

Futúrisha, *v. c.* = ku-wá-pă watu futuru; watu wake wa Gabiri wame-tu-futurisha wema, *the women of Gabiri have given us a good* fŭturu.

Fúu, *s.* (*pl.* ma—), *a small black fruit.*

Fuúza, *v. n., to go straight forward* (*vid.* msobe msobe) (R.).

Fuuliza; kuni hazifuulizi kuja, *wood does not always come, does not come continually, to be off continually.*

Fúvu, *s.* (la, *pl.* ma—), *an empty shell;* fuvu la kitoa, *a skull.*

Fúya, *v. a.* = ku muáya fetha; ku háribu máli, *to spoil or squander property* (Er.).

Fuza, *v. n.;* ku —, *to go on, not to stop* (*cfr.* fuuza).

Fuzi, *s.*, *vid.* fusi *and* mafúsi.

Fyóma (*vid.* fióma), *v. a.*, *to read* (= ku soma).

Fyonda (*or* fyonja), *v. a.* (*vid.* fiónda), *to suck out.*

Fyonza, *v. a.*, *to suck.*

Fyúka, *v. n.* (*vid.* fiúa *and* fiúka), *to drop, to go off, to escape like a spring.*

G

Gábi, *s.* (ya, *pl.* za), (1) *a pulley, a block through which the ropes of a vessel run* (Er.); (2) *crane?*

Gábri (*or* gáburi), *s.* (recte káburi), *a grave* (*vid.*).

Gaddi, *s.* (la, *pl.* ma—), (1) *a piece of clay. This is a white clayish substance having a saltish taste, exported from Ukambani and Barawa. The natives grind it and mix it up with their snuff. The gaddi brought from Barawa is preferred to that of Ukambani; cfr.* جَدَد, terra dura ac plana, superficies terrae, arena mollis. (2) *Palanquin in India;* (3) gaddi *or* gari, *a waggon.*

Gádi, *s.* (ya, *pl.* za), *the stay or support lashed by the natives to the side of a vessel to prevent it from falling over in shallow water when the tide is out;* gadi za jombo ni ngúzo za ku tegeméa jaházi katika maji ya kú pōa, isipindúke jaházi isivundíke (*cfr.* shíku *and* táumu, *and* inulía).

Gádimu, *v. a.;* ku gádimu jaházi, *to support or stay up a vessel on shore.*

Gadimía, *v. obj.*

Gadimiwa, *v. p.*

Găgă, *v. n.*, (1) *to turn about, or to roll from one side to the other* (*in bed at night or on board a vessel*) = ku pindúka háko na huko; ku găgă vumbáni, *to roll in the dust, as an ass does;* (2) *fig.*, ku lála mno, *to sleep too much;* kúa mvívu (*or* mfifu), *to be idle, lazy;* ku găgă mt'anga, *to lie on the sand, to divide a haul of fish* (*vid.* numbi).

Gagáza, *v. c.* (*cfr.* fingirisha *or* bingirisha), *to make to roll* (*a person*).

Gágă, *v. n.* (*Kim.*), *to make a charm* (ugánga) *for keeping off wild beasts from the houses.* Mūā muiti usingíe ndáni ya niumba. *The* mūā (*cfr.* mūā) *with which the women tie up their bundles of dry wood must be thrown away before entering the town. Furthermore, they do not burn the* kifúfu cha názi. *All these and other superstitious things are comprised in the term* "gágă."

Gāga, *s.;* — la maji, *vid.* kūfu *or* koga.

Gagámiza (*or* gugúmiza), *v. n.*, *to penetrate by force; e.g.*, ku pita mto kua ku gagámiza *or* kua ku furumiza.

Gagázi, *s.;* maembe mabiti yana gagázi?

Găi, *s.* (la, *pl.* ma—), *a large potsherd;* jombo kifundikájo; găi la júma la ku tia motto = chafer; gai *is larger than the* kigeregnensa, *which means a very small potsherd* (*cfr.* waya).

Găla, *s.* (la, *pl.* ma—), *a species of wild cat* (*like* ngáwa) (R.).

Galawa, *s.*, *a small canoe with outriggers* (matengo). *Galawas are hollowed out of the trunk of a tree; vid. Dr. St., "Handbook,"* 271 (*cfr.* mtúmbui).

Gale (*or* ugale), *s.* (la, *pl.* ma—), *white wood* (Erh.)?

Galíli, *s.* (la, *pl.* ma—), *tortoiseshell;* galíli la kā (= ngóvi ya kā), *the shell of the crab;* galili ni bamba la kassa.

Gálme, *s.* (la, *pl.* ma—), *the small mizzen-mast of a dhow;* (1) mlingóti *or* muongóti wa galme = mlingóti mdógo wa galme, *the little or second mast of native vessels;* (2) tanga la galme *or* tanga ndógo la galme, *the little sail-cloth, the little sail, the back-sail.*

Gamba, *v.* (*cfr.* ji-gamba, *v.*), *to boast, praise one's-self* = ku ji-sifu.

Gambía (*or* jambía), *s.* (la, *pl.* ma—), *a dagger, which the natives* (*especially Arabs*) *always carry in their girdles.*

Gamía, *v. a.*, *to regard one with malice and to seek to take revenge* (*cfr.* binga *and* sansa *in Kiniassa*); ku gamia kua maofu, *opp. to* gamia kwema; a-mgamia nani? gamiana = bampána *in Kiniassa.*

Gamma, *v. n.*, *vid.* ghamma.

Gána, *s.* (ya, *pl.* za), *the tiller, the wooden handle of the ship's rudder.*

Ganamu?

Ganda, *s.* (la, *pl.* ma—), (1) *the bark of trees or plants* (ganda la muhógo *or* la ndízi), *husk, rind, shell;* maganda ya mbázi; (2) *a bag made of strong bladed grass called* miā (*vid. rather* kānda, *a great bag*).

Ganda, *v. n.;* ku —, *to congeal, to coagulate, to curdle, to freeze;* samli imegánda; massiwa yameganda, *the milk has become solid, to pass from a fluid to a solid state.*

Gandáma (*or* gandamána) (*said of* ghee), *v. n.*, *to cleave or stick to something, to cleave together, to curdle;* túngu wamengía jombóni, wamegandáma samlíni, na samli imegandáma na jómbo, *the little ants entered the vessel and stuck in the grease, the grease sticks to the vessel* (*cfr.* figníana, gandúma, sindáma, páraga).

Gandamía, *v. obj.*, *to lean or press against a person or a thing, to stick to, to sit closely;* amegandamía muenzíwe ku jifíta, *he pressed against or close to his friend in order to conceal himself;* ku gandamía mti, *to lean against a tree;* mashísi iliogandamia jungu (*vid.* shísi).

Gandamiána, *v. n.*, *to bring together, to unite* (Er.) ?

Gandámiza, *v.*, *to press upon and take firm hold of some one* = ku-m-gúya sána; *e.g.*, *if one throws another upon the ground or against a tree, and keeps him in this position so that he cannot move* (gandamiza, *to confide; vid.* nietea).

Gandika, *v. n.*, *to plaster a vessel of beer ?*

Gando, *s.* (la, *pl.* ma—), (1) *a deserted place;* (2) *the claw of a crab* (gando la kā), *but the claw of a* puéza (*a cuttle-fish*) *is called* m'gniri, *pl.* mígniri.

Gandúa (*or* bandúa), *v. a.*, *to pull asunder, to wrest one from another's hand, to rescue him;* watu wame-m-gandúa.

Gandúka (*or* bandúka), *v. n.;* amegandúka muilini wa muenzíwe, *he is pulled away from the body of his comrade* (*whom he threw on the ground, to maltreat him*) (ameáta ku gandamána nai).

Ganga, *v. a*, *to bind round with string* (*that which is sprung*), *to fasten or sew together, to splice, to mend* (*cfr.* جنح, inclinavit, cito incessit); ku — géräha *or* ngúo, *&c.* (*Kimrima*); (2) *to restore or mend by sewing that which is torn to pieces, hence to cure, heal* (sc. kua daua), *hence* uganga, *s.* (*vid.*); ku ganga vitu *and* muili; nimeganga matumboyangu kua daua, *I have cured my bowels with medicine;* kuani ku ata ku ganga pishiyako? *why didst thou not fasten thy* pishi?

Gangika, *to be mendable, curable.*

Gángoa, *v. p.*

Gangána, *v. rec.*, *to cure each other.*

Gango, *s.* (la, *pl.* ma—), *brace, cramp-iron, patch, splint;* ku tía gángo la júma ku shikía mbáo kúsudi; ku tia magángo ngúo pía, *to put patches into the whole cloth* (*vid.* kiráka).

Gáni, *pron. interrog.*, *what? which? what kind or sort of?* mtu gáni, *what sort of a man? The name of the thing queried always precedes the word* gani: kitu gani? sebabu gani? nti hio gissi gani? *or* nti hio inakā-je? *what kind of country is that?* manéno gani mnenayo? *what are you talking about?*

Ganika, *v. a.*, *to plaster over beer, i.e., the vessel in which it is contained* (R.); ganikisa, *to smoothen.*

Ganja, *s.* (la, *pl.* ma—), *the palm of the hand;* ku káta gánja la mukono, *to cut the palm of the hand.*

Ganju, *s.* (la, *pl.* ma—), *the fruit of the* mganju *tree; cfr.* kánju (*pl.* makánju), *a cashew apple.*

Gáno, *s.* (la, *pl.* ma—) (kano?), *sinew, tendon, nerve* (Er.); mshipa wa niuma ndío gano (*cfr.* mshipa).

Ganza ganza, *v. a.;* muegni ku — yuna mukono mzito, hawézi ku nena upesi; maneno haya usaganze ganze, ukatafuna tafuna bilashi (R.).

Gánzi, *s.* (la, *pl.* ma—), (1) *the unpleasant effect of acid;* ku tia ganzi la meno; nimefania ganzi la méno kua kúla maémbe *or* mananázi mabíti, *I have set my teeth on edge by eating unripe mangoes or pine-apples;* meno yanafania uthía (*vid.* uthia); kitu kikáli kiliwájo jafánia ganzi la méno; méno yana- *or* yame-fánia ganzi; măgŭ yana-ní-fă ganzi; (2) *cramp;* nimekéti hatta nimefánia gánzi la magúni; mukono unakuffa ganzi (*vid.* posa). *The natives will not say publicly that they are seized by cramp, as they are then in a defenceless condition, of which any of their many enemies might take advantage by attacking them in order to settle an old feud* (ganzi, *the leg going to sleep, doubtful?*).

Garamúka, *v. n.*, *vid.* erevúka.

Gári, *s.* (la, *pl.* ma—), *a cart* (*to be distinguished from* gŭrtŭmu la mzinga, *a gun-carriage*); gári la ku tukulia máwe *or* wátu, *a cart brought from India, a carriage, a wheeled vehicle.*

Gáribu, *v. a.* (*vid.* geribu), *to tempt.*

Gáriki (*or* ghariki), *v. a.*, *to sink, immerse; cfr. Arabic* غرق, submersus fuit.

Garikisha, *v. c.*

Garofuu (*or* karofuu), *s.*, (1) *clove;* (2) *a kind of rice* (?) (St.) (*vid.* grafu).

Gasama, *v.;* gasama mangine na kumbúka mangine kua-ya-gasama? (Reb.).

Gasi, *vid.* kassi; ku tia kassi uzi.

Gasi, *s.;* ku tia gasi (R.) ? (*vid.* kassi).

Gaúa, *v. a.* (= ambúa), *to peel.*

Gáugáu, *s.*, *the roller* (*a bird*).

Gaúka, *v. n.* (*vid.* geuka), *to turn or shift about, to turn one's-self from one side to the other when one is weary in bed, to change;* ku lála kua ku pindúka akijóka; ku lála upánde wa pili; muelle amegauka amelála upande wa pili; gáuka (*Kimrima*) = geuka (*vid.*).

Gauza, *v. a.* (= geusa), *to alter, change, turn.*

Gaúzi, *s.;* ndia ina gauzi (?) (R.).

Gauzía, *v. obj.*, *to change to one;* gauzoa, *v. p.*, *to be changed.*

Gauziána, *v. rec.;* hali (saua na yule aliekufa).

Gáwa, *v. a.*, *to divide, to part out.*

Gawa, *s.* (la, *pl.* ma—); la ku finikia maji (*vid.* kawa).

Gawánia, *v. a.*, *to divide, to share;* tugawánie mtelle, kulla mtu atóe wákwe *or* atóe adakávio pata; gawánia *is not to be confounded with* tawánia, *which means "to disperse"* = muáya.

Gawanía, *v. obj., to divide for one in his behalf, to allot or assign to one in his absence;* nime-m-gawanía sehemuyakwe, *I have assigned to him his share;* toáni mkagawanie wegniewe, *vid.* ku pigia mafungu.

Gawaníka, *v. n., to be divided;* máli háya yame-gawaníka sasa, *this property is now divided.*

Gawanikána, *v. rec.; cfr. Luke* xii. 52.

Gawániza, *v. c., to cause to divide for others;* ali-wa-gawaniza = ali-wa-pa kulla mtu chakwe, sehemuyakwe, *he gave every one of them his due.*

Gawanizána, *v. rec.;* shikáni kitu hiki mgawani-zane, *to divide for another, among —.*

Gawanizía, *v., to distribute among —, to divide among —;* muegniéwe hakudáka ku énda níka, bidaazákwe amegawanizía watu, ku fánia biá-shera; nuinui hamkuápo, tume-wa-gawanizía nuinui sehemuzénu hizi.

Gébali (*or* jébali), *s.* (ya, *pl.* ma—), *a large rock on the coast, called* genge (*vid.*); *Arab.* جبل, mons altus. *The stone is used to cover the flat roofs of the stone-houses, and to make lime* (ma-finiko ya dari).

Gefjagefja, *v. a., vid.* gofjagefja.

Gegesha; mlimgegesha hatta (R.) (?).

Gejeli, *v.;* ku-mu-ambía mtu maneno mabáya (Er.).

Gélāda, *s.* (ya) (جلد , flagellavit, excoriavit; جلد , cutis, pellis, corium); gélada ya júo, *the binding of a book in calf;* ku-m-piga gélada, *to whip, lash, or beat with a thong;* laken "ku piga gélada" hamna müétu, *would the Suahili say, it does not occur with us, it is not our custom.*

Géma, *adj., good; vid.* méma.

Géma, *v. a., to get palm-wine;* ku géma tembo, ku gema mnazi, ku gema minázi, *to obtain palm-wine from the cocoa-nut tree; this expression refers to the manner in which the natives obtain the cocoa-liquor from the tree. I shall best describe the whole process by giving the very words of a native:* Ku géma ni ku kuéa mnázi; mtu akísha kuéa yuwakéti kumbíni la mnázi, akikéti yuwagéma pánda la mnázi, kana ku-amba yuwakáta panda la mnazi, tembo lipate toka pandáni, alipogéma yuwafunga kitóma pandáni asingíe niúki, kisha yuwashúka na tembo. Mtu yuwagéma essúbŭkhi na edókhŭri na mangáribi, laken edókhŭri yuwajongéra bassi, hatoái tembo, yuwaáta mŭmŏ jŭ ya mnázi hatta mangaribi akifungúa kitóma, akísha fungúa yu-wamimína tembo jombo kingíne, kama alivio-fania essúbukhi. *The substance of this is: the man whose business it is to* gema *climbs the cocoa-tree, sits upon a branch and cuts the shoot on which the young nuts are coming out. Having cut it off about half a yard distant from the trunk, he ties a rope to the stump and hangs a little calabash under it, into which the liquor runs slowly. But it must be well covered, to keep off the bees and other insects who are fond of the liquor. Every morning and evening he removes the calabash and pours the contents into another vessel, which is attached to his arm. Before he hangs the calabash again under the stump he cuts a piece off the end of it, to promote the flow of the liquor. This is done about noon. It is, however, to be observed that the shoot yields the liquor only for a certain time. When it gets dry he must commence with another. When the nuts are in an advanced stage of growth the liquor will not flow at all from the shoot. Thus the possessor of a cocoa-tree receives from it at one and the same time an agreeable liquor and both fresh* (madáfu) *and old* (názi) *nuts* (*vid.* mnázi).

Gembe, *s.* (*pl.* magembe), *a hoe; vid.* jembe.

Geméa, *v. obj.*

Gémua, *v. p.*

Génge, *s.* (la, *pl.* ma—), *coral stone;* jíwe la génge, *a soft white stone containing calcareous matter;* jiwe la génge si gúmu, ni joróro na jeauppe ndáni ku fania tŏkā. *It is found in great abundance on the shore of the island of Mombas, and is used for building and to make lime. Sometimes in the rainy season large pieces fall off into the sea, wherefore people at that time take great care not to approach the edge of the cliff overhanging the sea* (*cfr. Luke* iv. 29). *Steep descent, precipice* (Er.); mahali fulani pana magenge; mangi sana, genge laomóka (*vid.* siri).

Gengeúka, *v. n.;* ku — watu, *to endeavour to avoid, shun, or escape people* (R.) (= dende-uka?).

Géni, *adj., strange, foreign; vid.* mgéni, *a stranger.*

Génsi (*or* gisi), *s.* (ya, *pl.* za) (*cfr.* gisi), *kind, sort;* nadáka n'gúo kama gensi *or* gisi hi, *I demand a cloth of this kind;* mkúu gensi, *a guide, one who is well acquainted with the road; Arab.* جنس, genus, species.

Gérāha, *s.* (*vid.* jeraha, *s.*) (ya, *pl.* ma—) (جرح, vulneravit; جراحة, vulnus), *wound;* ku-m-tía géraha, *to wound one;* géraha kuba, *large wound.*

Gerègéta, *v. n.* (*vid.* kereketa); wali inafania roho —, *the boiled rice is too hard for the palate.*

Geréza (*or* grésa), *s.,* (1) *a fort,* (2) *a state-prison;* kifúngo cha serkáli; júmba cha ku fungía watu; páhali pa geresani wafungoápo watu pasi-kéti mtu mungíne ela wáli ku tisha watu, wapáto jéwa.

Gérību, *v. a.* (*vid.* gáribu) (جرّب , probavit), *to try, to attempt, to tempt;* ku tezáma, ku angalía, ku ónda, nimegéribu safari laken sikupata.

Gerebiana, *v. rec.*

Gésa, *v. a., to turn (in a lathe), to form on a lathe.*

Géshi, *s.* (ya) (*cfr.* جاش , exercitum collegit; جيش , exercitus), *an army* = watu wangi, *a multitude of people.*

Gesi, *s.* (ya), *yard-measure;* gesi ni mti wa ku pimía ngúo. *In Mombas and other places it is only used by merchants from India* (Mabaniáni na Wahindi).

Gesila, *s.* (*vid.* m'so, *s.*), *the measure of* 60 pishi; جزل , in duas partes secuit; جزيل , magnus, copiosus, firmus.

Géso, *s.* (la, *pl.* ma—), *turning-lathe* (*vid.* gésa).

Geúa, *v. a., to change, to turn* (*vid.* gaúa); ku-ji-geúa, *to turn one's-self; e.g.,* ame-ji-geúa nióka, *he turned himself into a snake.*

Geúka, *v. n.* (*vid.* gáuka), *to become altered, changed, turned;* manéno yanageuka.

Geuliwa, *pass., to be changed.*

Geúza, *v. c., to cause to alter, change, turn* (pindúsa).

Geuzi, *s.* (la, *pl.* ma—), *a change.*

Geuzía (*or* geulia), *v. obj., to alter for one or against one;* ame-m-geuzía manéno, *he perverted (gave a wrong turn to) his words, he misrepresented them;* geulía muhogo wangu motóni, *turn my muhogo for me in the fire.*

Ghósubu, *v. a., to bamboozle* (*vid.* غصب, *Arab.*, violenter et contra jus eripuit).

Gidam, *s., the strap of a sandal* (St.).

Giduya (*or* guduya), *s.* (la), *cfr.* guduía.

Gígiza, *v. a., to perplex;* wazungu ulimiwao, haugigizi na neno, ulimiwao unatõã maneno upesi (R.).

Gīlgīlān, *s.* (جلجل , miscuit), *coriander-seed, a kind of Indian spice put into curry-powder* = kusubara *used in curry-powder* (Sp.).

Gilía, *v. n., vid.* ngia; masika yame-m-gilia (*to winter*), *the winter came upon him.*

Giliidi (gélidi), *v. a., vid.* gélăda; ku — júo, *to bind a book in calf, to bind it with a leather cover.*

Ginsa (*and* ginsana), *vid.* kinsa, *v. a.*

Ginsi (*or* gissi), *s.* (ya, *pl.* za), *kind, sort.*

Gisikáfiri (*or* mgisikafiri), *vid.* mjiskafiri; tu-mu-úe gisikafiri, ndie anakuja na sababu ya watu wakafũa wasirudi tena-ku-zimu wende ka-bisa; watu wa ku zimu wapige ngoma ku te-kella; *a kind of lizard.*

Gissi, *v. n.* (*vid.* kisi), *to guess;* (2) *v. a., to turn the sail;* hawa-ji-gissi, wakaletta kabula wasi a ambiwa ni wale walão.

Gissia (*or* ushuru); ku andíka gissia *or* ushuru, *to tax; Acts* v. 37 (*cfr. Arab.* جز , pars); gizi gani *or* ginzi (genzi) gani, *why? how is it?* ginzi ilivio kua njéma, *the sort which was good;* sijui gizi *or* ginzi afungávio, *I do not know his manner or way of binding.*

Gnā, *v. n.* (*or* ku gnára), *to flash, to glitter, shine; e.g.,* máto ya páka yagnā *or* yagnára katika kiza, *the eyes of a cat glare in the dark.*

Gnaría, gnarizía, gnáza (*vid. below*), gnazía, *v. obj.;* ku gnáriza mato, *to fix the eyes;* muezi wagnāra, *but* jua lăwā.

Gnagnaníka, *v. n.* (ku gnā), *to shine, to be polished, glisten, especially after having been anointed with oil or grease;* muili wagnagníka kua samli; usso-unagnagnika.

Gnámba, *s.* (ya, *pl.* ma—), *a kind of sea turtle; it is nearly as large as the* kāsā; gnamba ana niáma kána ya gnombe, laken aviā mai kana ya kúku. Muáka hu ndá ya gnamba. Muaka wa gnamba Wajomba wamengía ku pindúa gnamba ya Mnika. Mtu huyu anapindúa gnamba, *this man has stolen (lit., has overturned) a turtle. A turtle must be turned over before it can be taken away. In like manner the famine has overturned the Wanika, and thus enabled the Suahili to take and sell them. The shell of the turtle is exported.* Ku piga *or* pindúa gnamba (mrongúra) = ku iba (*cfr.* kõbe). *The* gnamba *lays her eggs in the sand near to the sea. Hence the people watch her returning to the sea and put a large pole in her way. When she comes to the pole they turn her over quickly, and, having tied her flippers, they put her in the boat and slaughter her. The head is said to move for one or two days.* Kítoa ja gnamba jatukutíka siku mbili. Mai ya gnamba ku liwa kuakwe, suti *or* shurti yatindõe. Juma cha gnamba kina támani sana; gnamba, *a hawk's-head turtle* (St.).

Gnámbo (*or* gnambu), *s.* (ya, *pl.* za), *side, bank of a river;* gnámbo ya pili, *the second side* = *the opposite side or bank of a river or bay; cfr.* جنب , declinavit, in latere posuit; جنب , dimidium hominis, latus ejus.

Gnánda, *s.* (ya), *a handful taken with the fingers lifted upward;* ku piga gnanda ya mtáma, ya fetha, ya pilpili, *&c., to take a handful of millet money, pepper, &c., with the fingers;* óya (wa mukóno) *is a handful taken with the fingers stretched out in full length;* kónsi (ya) *is a handful taken by closing the hand* (*vid.* oya).

GNARÍA, *v. obj.;* ku-m-ringía (?) kua mukono *or* upanga, *to burnish, &c.* (Sp.) (*vid.* gna).

GNÁRIZA (*vid.* gna *or* gnára, *v. n.*); *e.g.*, mato, *to fix the eyes.*

GNARIZÍA, *v. a.* = ku-m-tulizía *or* kodoléa mato, *to fix the eyes upon one, to stare at him with open eyes, as is done in anger or in quarrelling*; ku-m-tezáma mno.

GNÁZA, *v. c.; e.g.*, upanga, *to cause the sword to shine, to be bright.*

GNAZÍA, *v. obj., to make intelligible* (= ku-m-fahamisha) *or distinct;* ta-m-gnazía tháhiri ajúe, *I shall make it plain to him so that he may understand it.*

GNÉA, *v. n., to itch;* muili wa-ni-gnéa = wa-ni-washa.

GNĪA, *v. n.* (*or* KÚ NĪA), *generally "to let fall," to discharge, cast off, said of rain and of the evacuation of the bowels;* (1) mvúa yágnia (*or* inakúgnia) leo, *it rains to-day;* mvúa ilikúgnia jána, *it rained yesterday;* mvúa itakúgnia kesho, *it will rain to-morrow;* (2) mtu yuwágnia joóni sasa, *the man is now at stool;* mtu amekúgnia joóni sasa, *the man has gone to stool* (kú gnia *or* kú nia mafi ndiáni).

GNIÉSHA, *v. c., to cause to rain;* Mungu amegniésha mvúa; ku-m-gniesha mtóto, *to attend to a child's necessity* (Er.).

GNIÉA, *v. obj.; pass.* gniewa.

GNIELÉA.

JI-GNIÉA; mvúa wa-ji-gniéa.

GNIÁGNIA, *v. a., to scramble for anything, as in a market* (Sp.).

GNIÁKA, *v. a., to intercept or catch something which is thrown near or over-against, e.g., a ball;* tui ame-m-gniaka kuku, punde ame-mu-akía (*devoured it*).

GNIAKÚA (GNIAKÚRA), *v. a., to snatch away by flying or springing upon;* kózi *or* tui amegniakúa kuku, punde ame-mu-akía, *the vulture or leopard has snatched away a hen, and afterwards devoured it* (*vid.* akía).

GNIAMĀ (NIAMĀ), GNIAMAZA, *v. c., vid.* niamaza.

GNIAMAMBI (?) = niama mbī, *fester* (Sp.).

GNIÁMGNÍA, *v.;* mkúndu wa-m-gniamgnia (*or* wa-múnia múnia), *the fundament trembles or quakes, makes a quaking motion after the excrements are gone* (*vid.* kiwiniowinio).

GNIÁMZA, *v. a., to help in eating without being desired by the owner* (Sp.).

GNIANA GNIANA, *v., said of* tungu ? (R.).

GNIANGNÁNIA, *v. a.* (= ku pokónia), *to take violently against the will of the owner, to commit violence, to rob one, to deprive him of his property by force and injustice;* mgniangnánii, *s., robber.*

GNIÁNNI, *s.* (ʒa, *pl.* ma—), *a kind of monkey of a reddish colour. The natives know of four kinds of monkeys:* (1) túmbiri; (2) gniánni; (3) kíma; (4) mbéga, *which is of the largest size. The Wanika eat the flesh of the monkey.*

GNIAPA, *v. n.;* ku nenda kua taríibu, *to go softly.*

GNIAPÍA, *v. n., to creep?* (Sp.).

GNIÁTA (*or* NIÁTA), *v. a.* (Sp.) ? gniatúka, niatuka, *to stalk.*

GNIATUKA, *v. n., to stalk?* (Sp.).

GNIÁŬKA, *v. n., to wither, to dry up, to fade away, to shrivel;* maúa haya yanagniáŭka kua júa.

GNIÉ! (*Kin.* nió), *an exclamation, indicative of slight indignation* (?) (R.).

GNIÉA, *v. a.;* gū langu la-ni-gniea, *my foot itches or hurts me;* amegniéwa ni péle, *to be hurt by itch.*

GNIEGNIA *v.;* ku — pepo uwongo.

GNIEGNIÉKA, *v. a.;* ame-m-gniégnia hatta anagniegnieka = ame-m-gnigniekéa = ameketi nai aka-m-fuaza kulla neno.

GNIEGNIEKÉA, *v. a.*, (1) *to supplicate, to apply to, to pay reverence* = ku-m-héshimu *or* fania ádabu ngéma kua mtu, *to pay reverence to one, to act properly and reverently toward one, in order to please him* (ku ji-weka tini); kijána ame-m-gniegniekéa babai, *the boy was humble, reverential to his father;* (2) *to cry one into desire, i.e., to urge, importune, solicit, to cry in order to persuade.*

GNIEGNIERÉKA, *v. a.; e.g.*, mtúma ame —, *the slave made his escape secretly* (Sp.).

GNIEGNIERESHA, *v. c.* = ku-m-kímbiza mtuma kua polepole.

GNIEGNIETÉA, *vid.* gnieta.

GNIÉGNIZA, *v. a., to strew.*

GNIEKÚA (*or* NIEKÚA), *v. a., to tickle* = gnierisha (Sp.) (?).

GNIÉMA, *v. n.?*

GNIENGERÉSHA, *v. a., to tickle one;* gniengereshana, *v. rec.*

GNIÉNĪA, *v. a., to ask one urgently till he reveals the secret;* ku-mu-uliza maneno hatta ku-ku-ambia, *to talk to a person until he tells something; vid.* mdádisi, *s.*

GNIERERÉZA, *v. a.* = fitafita; *e.g., to say, "I do not eat"* (kitu sili), *and afterwards to eat secretly.*

GNIERÉZA, *v. a., to tickle.*

GNIÉSHA, *v. c.* (*vid.* gnia, *v. n.*), *to cause to rain;* ku gniésha mvúa.

GNIÉTA, *v. n., to be teasing* (= yuna ádabu tóta), *to be ill-mannered, to be without good-breeding, to be irreverent, to do all of one's own head, to have all one could wish, to strut about, &c., but never to be satisfied;* mana huyu yuwagniéta kua babai, *he concerns himself little about his father; e.g.*, haamkúi babai (*the omission of the*

morning salutation is a great offence, and shows no respect or good-breeding in a child or friend). Ewe mana, wagnieta-we, babáyo yuhei, akifā, utakúta mashákа, *thou, boy, hast all thou desirest, as long as thy father liveth, but when he is dead, thou wilt be in trouble.*

Gnietéa, *v. a., to be negligent, irreverent;* yuwagnietéa babai = hamji *or* hamjali babai, *he does not fear his father, is negligent and irreverent toward him, disregards him;* mana huyu ni mjanjiri, yuwajitakábari.

Gniegnietéa, *v. obj.*

Gnietéza, *v. c.;* gnombe zima wa-gnieteza (R.).

Gnignia, *v.;* gnigniza, *v.* (?).

Gníma, *v. a., to refuse to, to deny, to withhold from, not to give* = ku-m-katása; yuna hakki ya ku pawa, laken ame-m-gnima kasidi; yuna fetha laken a-ni-gnima.

Gnímbo, *s., vid.* nimbo; *Luke* xv. 25.

Gnimia, *v. obj.;* gnimána.

Gnínui (pro nuinui), *you* (R.); gninui musemao maneno haya.

Gnióa (nióa ?), *to shave; e.g.,* ndévu; gnioka, gniokea, gnioshéa, ku nioshéa, *to help in need.*

Gnióгnia (gniúgnia), *v. n., to suck gently;* mana agniógnia titti kua mamai.

Gniogniésha, *v. c., to suckle the child;* ku-m-pa titti.

Gniognióa, *to pluck* (*vid. below*).

Gniognióta, *s.* (la, *pl.* ma—) = wassa (*pl.* mawassa) la mvúa; si mvúa ya kuelli, inapita to, ni mawingu bassi, nguo haikutóta, *a transient shower of rain* (máte máte).

Gnioгnióya, *v. a.* (*vid.* futua) = ku-mu-ondóa kuku magnióya, *to pluck a bird or fowl, the beard, &c., to pull out feathers.*

Gniognognéa, *v. n., to slacken, to be weary* (*especially in the knees from continually marching*), *to have pains in the joints of the legs;* māgū ya-ni-gniognognéa kua goti kua ku enenda mno; muiliwangu una-ni-gniognognéa.

Gniognogniéa, *v. a., to curve; e.g.,* máradi ime-m-gniognogniéa mukono, *disease has curved his hand.*

Gniónga gniónga, *v. n.* (*vid.* nionga nionga), *to wriggle.*

Gnióya, *s.* (la, *pl.* ma—) (*vid.* ugnióya), *the down or feathers of a fowl or wool of a sheep;* ugnióya wa kuku *or* kōndō, *or* magnióya ya kuku, ya kondō.

Gniuafúa, *v. a.; e.g.,* simba ana-m-gniuafúa gnombe niama, *the lion tore a piece of flesh off the cow.*

Gniufúka (niufuka) *v. n.* ? (R.).

Gniúgniza (*or* gniúgnisha), *v. a., to sprinkle;* ku — maji.

Gniukúa, *v. a., to pluck, to tweak, pinch with the nails* (*as children do in play*).

Gniukuána, *v., to pull each other.*

Gniukúka, *v. n., to be tickled.*

Gniukulia(liwa); gniukuka, matambo yame-m-gniukúa.

Gniurana, *to hate or vex each other.*

Gnō, *a particle, expressing slight indignation* (R.).

Gnóa, *v. a., to pull up, root out;* ku gnóa shina la muhógo, *&c.*

Gnoda (gnota); ku — nuelle = ku suka nuelle (*to take curls and turn them*).

Gnógniōa, *pass.;* ngovi ya kōndō isio tassa ku gnognielewa malaika, *woolfel; cfr.* gniognióa.

Gnognóna, *v. n., to speak indistinctly, not in an intelligible manner* (*low or softly*); ku sema polepole, *to speak in the ear.*

Gnognonéza, *v., to whisper to.*

Gnognonezána, *v. rec.;* watu hawa wamegnognonezána, *to whisper together.*

Gnóka, *v. n., to fall out* (kua nafsi yákwe); mti umegnóka kua pepo = umeangúka.

Gnoléa, *v. obj.* (*or* ina-ni-kukutika), *I feel palpitation, I have throbbing of the heart;* roho ina-ni-gnóka = ina-ni-piga, *they speak of me* (na tájua) *if one has palpitation without a known cause* (*vid.* taja).

Gnoléwa, *pass., to be rooted out* (ni mtu).

Gnómbe, *s.* (wa, *pl.* za); gnómbe múme, *a bull, bullock;* gnómbe mke, *cow;* gnombe hili (*pl.* magnombe haya) = gnombe mkúba, *a large cow;* gnombe wakúba, *large cows;* gnombe la mji, *a whore;* gnombe hili, *pl.* magnombe haya (*dim.* ki- *and* ka-gnombe) (Erh.), *a cow takes out the tongue to put it into the nose—Proverb:* gnombe watoa ulimi ku tia puáni (*or* utakúa gnombe, utíe ulimi puáni), *i.e., to give a promise, but not to keep it;* mtu huyu hana thábidi ya maneno, *this man's word is not reliable.*

Gnonda, *s., fish divided;* matoyako ni ya gnonda? *are your eyes those of* gnonda? (R.).

Gnónda, *v. a., to split* (*e.g., fish*); ku — sámaki = ku passúa niúma, ku anika juáni (kana ngú) (*vid.* munda); ndízi za paka kitōa jagnonda ulikúla kuetu mēra. *Thus sings the Suahili shipbuilder, who gets bananas for his food, but which he dislikes, having eaten* ndizi za paka *in his native country* (*among the Wamuera people near Kiloa*).

Gnóngo, *s.* = fito za mia (*vid.* nsimba).

Gnugnuníka, *v. n., to murmur, mutter, grumble, to show one's dissatisfaction by words in the absence of one.*

Gnuigniza (*or* gnugniza), *v. a.* (*vid.* gniúgniza), *to sprinkle upon* (*said of dry things*); to — maji, *to besprinkle, dash water upon, to strew, to scatter;* gnugníka, *v. n.*

Gnulúka (?); *e.g.,* ndízi (R.).

Go (*vid.* kō), *s., the state of being capable of giving birth;* la kuku, gnombe (*vid. below*); go, *or better*

kō (la), *is said of all animals which have produced a young one, but* goma *refers to man;* goma *can be said of animals, but* go *never of man; to apply to man is* ku dénguri mtu (R.).

Góa, *v. n.;* ku nenda góa = ku nenda ku óga poáni (*vid.* koa), *to go and wash on shore.*

Goa, *v. a.;* unagawánia kitu na muenzie, bassi una-m-góa; chombo hakigóa léo.

Góa, (1) mtúndo góa, *the fourth day* (*vid.* kesho); (2) góa la gnombe (la lewalewa), *dewlap, the piece of flesh hanging down from a cow's neck;* (3) *an ornament of silver on the sheath of daggers* (majambia).

Goba, *s.* (la, *pl.* ma—), *cassada dried.*

Góba, *v. a.* = ku shílisha (*vid.*), *to finish, conclude.*

Gobóa, *v. a.* = konióa (*vid.*), *to pluck fruits (the cobs of Indian corn) in passing through a plantation against the owner's will.*

Godóa, *v. a.*, *vid.* kodóa.

Godóka, *v. n.*, *to protrude* (*Kiniassa,* resúka); mato yana-m-godóka (R.) = gobóka (?); fulani anagonda na mato yana-m-godóka, *he himself is* gobóka *so that his eyes protrude.*

Gódōro, *s.* (la, *pl.* ma—), *thick quilt or mattress.*

Goe, *s.* (?); ku-m-tia mtu goe (R.).

Gófi (*or* govi), *s.* (la, *pl.* ma—), *skin, rind, bark;* gofi *or* ganda la muhógo, *but* góme (gofi nene) la mti, *and* ngófi ya muili wa mtu *or* niáma.

Gofia, *s.* (ya, *pl.* za), *a pulley, block.*

Gofira, *s.* (*pl.* ma—), *forgiveness, pardon* (*vid.* ghofira).

Gófiri, *v. a.* (ghófiri) (*Arab.* غفر, texit, obtexit, condonavit peccatum, rogavit veniam delicti), *to forgive, pardon;* ku gófiri thambi. *This expression refers to a custom of the Muhammedan Suahili;* katika mfungúo tatu (mezi wa hija, *the month of pilgrimage*) wanafióni waenenda ku gófiri thambi mesgidíni. *The day on which this ceremony is performed is called* siku ya miráji, *or* siku ya ku laláma. *The* Imams *read, weep, and confess their sins and pray to God for forgiveness. The other people stand by and listen. This is the general or annual fast-day,* siku ya ku juta maofu waliofania kulla muaka; siku ya ku laláma Mōli (Mungu).

Gofiría (*or* gofuría), *v.*, *to forgive one;* Mungu a-ni-gofiríe nlilotenda (neno), *may God pardon me;* Mungu ame-m-gofiría thambizakwe, *God forgave him his sins.*

Gofiriana, *v. rec.* (*vid. Col.* iii. 13).

Gofjagefja, *v. a.* (*or* gefjagefja), *to impel, urge on; e.g.*, ku simamía watu kázini, *to impel, to urge on people in working; cfr.* rongaronga.

Góru, *adj.*, *desolate* (*Luke* xiii. 15); muaatilíwa niumbayenu gofu; gofu la niumba, *the ruins of a house;* gofu la pembe (kipando cha shina), *the hollow end of a tusk cut off* (Sp.).

Gógo, *s.* (la, *pl.* ma—), *a log of timber, trunk of a tree when felled, a block of wood;* gogo la mnázi.

Gogóa, *v. a.*, *to remove, to put away, e.g.*, taka, *dirt.*

Gogoréka, *v. n.*, (1) *to cry, to cackle like a hen;* kuku yuwagogoréka = yuwalía akiviáa au akishíkua; (2) ku-m-gogoreka mtu (na-m-gogoreka siku-m-weza).

Gogoróda, *v. a.*, *to compel one;* hakudaka muniewe (R.); *cfr.* kokorota.

Gogorota = gogota, *v. a.*

Gogóta, *v. a.* (= ku góta, piga), *to beat, strike;* ku gogóta mlángo kua fimbo hatta muegniéwe áuko; ugogóte viángo, vingíe ndáni; ku gogóta kiungóni = ku peta, ku fania vigósho (*vid.* kigósho), ku gogota mti, *to drag the trunk of a tree.*

Gogóta, *s.*, *the woodpecker* (*a bird*).

Goigoi (la, *pl.* ma—), *ibis religiosa.*

Gokóa, *v. a.;* ku — mahindi *or* taka = popéa (R.), *to retch, to strain the throat in vomiting.*

Gokomóka (*vid.* kokomoka), *to vomit.*

Golangóla, *v. a.* (?) (Sp.).

Góle, *s.* (la, *pl.* ma—), (1) *craw, gorge;* góle la kōndō; (2) = kohózi; góle la (magóle yagóle) mgúmi *or* kohózi la mgúmi, *the expectoration or saliva of the whale. It is a white matter of the size of a cannon-ball, which floats to the shore. As no use can be made of it the natives do not pick it up.*

Góma, *s.; cfr.* gō *and* kō; mke huyu anakúa góma (*vid.* ko); *this woman is no more a* mana muali, *she is now a mother.*

Góma, *s.* (la, *pl.* ma—), *a large kettle-drum;* mja na goma, mja na maji (*vid.* mja); goma *is larger than the* ngoma.

Gomba, *s.* (la, *pl.* ma—), *a leaf of the* mgomba, *the bananas-tree* (*vid.* mgomba).

Gomba, *v. a.* (*in Kin., to speak*), *Kis., to oppose, to be adverse to, to quarrel with* (*Kiung. and Kipemba*).

Gombána, *v. rec.*, *to quarrel* (= ku tetána *or* nenesána) *with each other* (*Kiung. and Kipemba*).

Gombéza, *v. a.;* ku —, *to forbid* (St.) (*vid.* gomba, *v. a.*).

Gombo, *s.* (la, *pl.* ma—), *a sheet or leaf of a book* (St.).

Góme, *s.* (la, *pl.* ma—), (1) *the bark of trees* (ku ambúa magóme ya mti); (2) *a chip of wood, a piece of cleft wood, a splint;* sermalla ametónga mti, ku tóa magóme; (3) *a shell-fish* (lililo na niama).

Goméa, *v. a.* (*vid.* komea), *to fasten with a native lock.*

Goméo, *s.*, *a native lock; cfr.* koméo.

Gonda, *v. n.* (*cfr.* konda), *to become lean, thin.*

Gondóa, *v. a.* (?).

Gonga, *v. a.*, (1) *to knock, to beat* = ku gogóta, *to beat; e.g.*, ku gonga *or* ondóa magóme mti, *to beat the tree in order to take off the bark;* ku gonga (= tuanga), *until the skin comes off, to dash against, to strike, thrust against;* dauláko litagónga daulangu (*Kimrima*); *Kitoa*, cha-ni-gonga; (2) *to get very old* (?).

Gónge, *s.* (*Kin.* gonche), *fibres of the wild aloe used for making threads and strings* (*pl.* magonge).

Góngo, *s.* (la, *pl.* ma—), (1) *thickness, compactness;* gongo la muitu (muitu unakúa gongo), *a thick forest of large and high trees, like the one near Gassi, south of Mombas;* (2) *a large stick.*

Gongóa, *v. a.*, *to take off a knife or hoe from its handle.*

Gongóka, *v. n.* (= gongoloka), *to fall out of itself.*

Gongokéa, *v. obj.; e.g.*, meno ya nióka ya-m-gongokéa.

Gongojéa, *v.;* ku ji-gongojéa, *to drag one's-self along by the help of a stick.*

Gongoméa, *v. a.* = ku tía chúma kilicho na muoto katika nti, (1) *to put the heated iron (after having been put in water) in the ground to cool (vid.* matiko); ku sidi ku pata ukáli ; (2) *to drive nails into, to hammer in* (ku gongoméa mifi).

Góngue, *s.;* ni ngóma wa ku teza watu wa mríma (*cfr.* kiumbízi) wakipiga fimbo za muaka.

Gonia, *v. a.* (ku gónia koma), *to appease the spirits of the ancestors;* kua ubáni, *&c.* (ndsembe *in Kiniassa*).

Gónjoa, *v. n.* (= ku ugúa), *to ache, to have pain; cfr.* ugónjoa.

Gonjoésha, *v. c.*, *to cause pain* = ku-m-tia máthi ya muili, ku ji-gonshoesha *or* —éza, *to behave like a sick man.*

Goféa (tonesha).

Gora, *s.* (ya, *pl.* za), *a piece or package of cloth of* 60 (mikono) *native or* 30 *English yards* (*vid.* doti *and* kitambi). *The* gora *of* 30 *English yards of American cotton-cloth costs at Mombas usually* 2¼ *German crowns* (anno 1849).

Gordi, *s.* (korti), *name of a kind of cotton-print* (gordi *and* shedi) (Kihindi ?).

Gorfa, *s.* = dari (?) (غُرْفَة , coenaculum), *upper story of a house* (gorfa *or* ghurfa).

Goria, *s.*

Gorodéza, *v.*, *to shove, push, to push aside or to press* (R.).

Gorofika, *vid.* korofika.

Goroka, *v. n.;* ku — mafi, *to fumble on excrements;* mana agoroka uji.

Gorómõe, *s.* (la, *pl.* ma—), *a kind of large lizard;* haliúmi mtu wala haligúyi kúku, pangonimuákwe linalála pĕkée, halina muenzíwe. *The* goromoe *lizard is smaller than the* mburukenge. *Proverb:* gorómõe halina mséna, *and in like manner an obstinate man has no friends, but is left to himself.*

Gorongóndua, *s.*, *a kind of lizard* (St.).

Goshi, *s.*, *the tack of a sail;* upande wa goshini, *the weather side;* ku pindua kua goshini, *to tack* (St.); gosh *or* goshi *is opposed to* "damān" *in nautical language; fig.*, mtu huyu ana-ku-kalia (ketia) goshi (*or* kombo) leo, *this man will give you trouble to-day* (R.).

Góta, *v. a.*, *to knock, to beat, e.g.*, mlángo apáte sikía; ku gota, *to beat or strike slowly and audibly;* ku gogota, *to beat quickly;* ku gotagota, *to strike neither too slowly nor too quick.*

Gotagota, *v. a.;* (1) ku gotagota báo kua ku téza, *to strike boards with the fingers for amusement, to drum with the fingers upon boards, to knock in play;* (2) *to break or mangle a language; e.g.*, hajui sana maneno ya Kienglese, laken yuwagota-gota, *he does not know English well, he speaks broken English.*

Gotána, *v. rec.*, *to strike or run against each other; e.g.*, viómbo vinagotána vikaumizána.

Ji-góta, *v. refl.*, *to strike one's-self against.*

Gótegóte, *adv.* (*or* kotekote = huko na huko), *before and behind; e.g.*, nioka wa nduma kuili yuwaúma gotegote = kua kitoa ja mbelle, na niúma yuwafufia.

Gotéza, *v. a.*, *to mingle one language with another, to jumble together different languages;* mtu huyu yuwagotéza manéno ya Kimwita na Kiúngũja, lāboda m'bũa Mwíta, yuwagotéza manéno ya kikuáo *or* ya kuáo, *this man mingles the language of Mombas with that of Zanzibar, he is perhaps a native of Mombas, he speaks his own language along with the other* (*Kir.* ku gofia).

Góti, *s.* (la, *pl.* ma—), *knee;* ku piga goti *or* ma-góti, *to kneel down;* haku-m-pigia goti, *he did not marry her because the bridegroom did not bend one knee during the ceremony performed by the* káthi *in marrying them.*

Góvi mbõ, *s.*, *uncircumcised* (*cfr.* gofi, *skin*); góvi mbo, *one who has still the prepuce; lit., the skin of the penis.*

Góya, *v. n.;* mtu huyu yuenda kua goya = ku-ji-belenga = ku ponga muegni ku goya mukono = muegni ku ponga *or* tupa mukono ? ku nenda kuá goya, *pl.* magóya (*vid.* muendo).

Gõza, *v. a.*, *to warm up, to cook up* (*cold food*); kitu ja jana wakigõza.

Grāfũ, *s.* (ya, *pl.* za), *clove;* mgrāfũ, *the clove-tree;* hizi grafu za Pemba na Unguja, *these are Pemba cloves (from the islands of Pemba and Zanzibar, where they grow very well, having been introduced by slavers from the Mauritius many years ago).*

GRÉZA, *s.* (*vid.* gereza, *s.*) = niúmba pa ku funga watu, *prison* (*vid.* geresa).

GÚ, *s.* (la, *pl.* ma—), *a foot;* mãgũ (*Kiunguja,* migũ), *feet;* gulángu la-ni-úma, *my foot pains me;* gũ la kuume, *the right foot;* gũ la shoto *or* la ku shóto, *the left foot* (gu *from the knee to the toes*).

GÚA, *v. a.;* ku gũa, *cfr.* pfumba (*to rain*) *in Kiniassa.*

GUAGÚNA, *v.*, *to gnaw* (*vid.* gugúna).

GUÁMA, *v. n.*, *to be squeezed or pressed in; e.g.*, nimepeniésa mukonowángu hapa, sasa unaguáma mtíni, *I put my hand here, now it is squeezed or jammed by a tree* = umeguíwa ni mti.

GUÁMISHA, *v. c.;* mti umeguamisha mukonowángu.

GUANJE (?).

GUÁZA, *v. a.* (KUÁZA ?); mtelle hu waguáza watu méno, *this rice breaks a man's teeth;* ni máwe ndáni; *cfr.* kũarũsa.

GUÁZE, *s.* (*or* NGIRRI MBANGO), *an animal like a wild hog; its tusks are like those of the hog;* ni mkali, na rangeyakwe ivu ivu.

GUBA, *s.* (la, *pl.* ma—); kiguba (Er.), *leaves of the* mgadi *tree rolled and sewed up and worn by native ladies for their perfume* (Er.).

GÚBARI, *s.* (la, *pl.* ma—) (*Arab.* جبر, consolidavit; جبر, conjunctio plurium partium separatarum, ut ex his unum fiat), *a thick black cloud which will soon give rain* (wingu kuba *or* nene); mawingu yamefánia gubari leo, *the clouds are heavy or very big* (*like mountains*) *to-day;* ulimengu una gubari, *the sky has big clouds;* magúbari ya mawingu, *big mountain-like clouds;* magubari ya wingu yasimáma mlíma, *the big clouds stand like mountains; opp.*, ulimengu unafánia mafurúfuru *or* ulimengu ufurufuru *or* utussitussi, *the sky has scattered clouds, but it does not yet rain;* ulimengu una mafundefunde, una mawingu ya mvua, jua halitóki una magniogniota, *the sky has small clouds of light rain, the sun is not seen. Do not confound* gúbari *and* gabári; gabári *means* "magnus, omnipotens," *Arab.* جبار

GUBBA, *s.* (la, *pl.* ma—); gubba la mto, *bending inwards, bay; cfr. Arab.* غب.

GUBÉTI, *s.* (ya, *pl.* ma—) (kikóno cha ómo), *ship's head, the prow of a dhow;* waóna uzúri wa jombo mbelle ya ómo kũlẽ? *seest thou the beauty of the vessel there in the fore-part?*

GUBIGUBI, *adv.;* ku-ji-finika ngúo gubigubi, *to cover one's-self entirely from head to foot.*

GUBITI, *barley-sugar* (?) (St.).

GUDE, *s.*, (1) *an awl* (Sp.); (2) *a species of dove* (*vid.* ndiwa); gude, *pl.* magude.

GUDI, *s.*, *a dock for ships* (St.).

GUDI (KUDI), *s.;* muhogo, viazi, ndũ, kunde, *&c.*, *are* gudi (*or* kudi) *in opp. to* risiki (?) (R.).

GUDUÍYA (*or* GUDULIA, St.), *s.* (la, *pl.* ma—), *a pitcher;* guduíya la ku noéa maji. *They are exported from South Arabia, especially from Mascat; a porous water-bottle, a water-cooler.*

GUGNOMBE, *s.*, *the disease which attacks* muhogo, *in which the leaves look poorly and the roots remain very small.*

GUGU (la, *pl.* ma—), *undergrowth, weeds;* gugu muitu, *a weed resembling corn;* gugu, *wild, uncultivated* (St.).

GUGUDU, *adv.*, *a natural sound;* fulani atafuna muhogo gugudu (R).

GUGUMÍA (*or* GUGÚMIZA), *v. a.*, (1) *to swallow, to gulp down;* mtu mgónjõa ame-gugúmiza maji kua shida, *the sick man swallowed the water with difficulty;* (2) *to stutter, falter in speaking, to gasp or to pant for breath, to falter* (Er.); mtu huyu agugúmiza maneno kama búbũi, hawezi ku sema; (3) *to beat or go through water swallowing water as one goes; e.g.*, amepita maji kua ku gugúmiza, *he could not swim, but the shore being close by he beat his way through the water* (kua ku sáma na ku suka na kua ku piga maji na mikóno), *sinking and rising, and beating the water with his hands. Now and then he swallowed a mouthful of water, hence to go through the water swallowing* (*not by swimming*), *which sometimes has proved dangerous to people who know not the locality.* Gugumía, *v. a.;* tembo hili una-li-gugumia pekeyo? *dost thou swallow alone all the palm-wine? For eating cfr.* mizúkua (R.), *which seems only to refer to meat.*

GUGÚNA, *v. a.*, *to gnaw, to bite at, to eat of* = ku tafúna kua méno, *e.g.*, pánia anagugúna muhógo; náni aliegugúna nazi pásipo kissu, kua meno matúpu (?).

GUGUNÍA, *v. obj.; e.g.*, ku-m-gugunia mfúpa.

GUGUNÍWA, *pass.;* kisío *or* kizío cha názi kimegguguníwa ni pánia (*vid.* kisío).

GUGUNSA, *v. c.*

GUGÚNŨA, *pass.;* mtu amegugúnua ni fissi.

GUGURÚSHA, *v. a.*, *to make a noise by scratching or digging like a mouse;* kitu jáni kigugurushájo ndáni hũmõ? *what makes this noise here within? resp.* pánia; ku gugurúsha kasháni *or* mikobáni, *to run with a shuffling noise like a rat* (St.), *to drag along with a scraping noise.*

GUGÚTA, *s.*, *a head of Indian corn, husk of Indian corn with the grain picked out* (Sp.).

GUGUTA, *v. a.; e.g.*, mafuta, *but* ku pura mtama (R.) (?), *to shake* (?); *cfr.* kutakuta.

GUGUTÍKA, *v. n.*, *to be absorbed;* umande unagugutíka, *the mist has been absorbed, but it is not yet dry;* nguo nayo inagugutika, *i.e.*, haija kaúka sana; mahindi yanagugutika maji.

Gŭía, *v. a.* (*vid.* gúya), *to grasp, to apprehend, seize.*

Guiána, *v. rec.*

Guilía, *v. obj.*, *vid.* guya, *v. a.*; ku guiwa ni jóo.

Gúmbā, *s.*, *the short thick finger;* kidóle *or* janda cha gumba, *the thumb;* cha gumba hatta sháhada, *from the thumb to the fore-finger.*

Gŭmbā, *v. n.*, *to be dim-sighted like a fuddler*, ku fania kiza máto kama mléfi; ku gūmbā kua uléfi, *not to be able to see from intoxication, hence to do everything perversely* (*cfr.* pūmbā), *not to have one's wits in any sudden emergency* (*cfr.* sangā).

Gumbána (= gussana), *to graze, to strike against, to collide.*

Gumbáza, *v. c.*, *to cause one to be stupid*; uléfi ume-m-gumbáza, una-m-lefia léfia, *intoxication causes him to be stupid and to act perversely;* ulefi ume-m-núka muili = ume-m-káza sana.

Gúmbo, *s.*, *largeness;* gúmbo la ndā = ndā bóra, *a very great famine, starvation.*

Gumegúme, *s.*; bunduki ya gumegúme (= bunduki ya viombo), *a flint-gun, not a match-lock.*

Gúmu, *adj.*, *hard, difficult.*

Gúna, *v. n.*, (1) *to scratch, scrape* (*vid.* kuna, *v. a.*); (2) *to grunt, to grumble at* (*as a sign of indignation*), *to show dissatisfaction, to grumble* (*in one's absence*) (*vid.* gnugnuníka, *v.*), *to utter one's displeasure behind anybody.*

Gŭndā, *v. n.*, *to be of low stature* (*cfr.* ku rúnda); yuna kimo kifupi, laken amepefúka, hanendi mbelle tena, *he is of low stature, but he is grown up, he will not grow any further* (*growth is impossible*).

Gundamana, *vid.* kundamana.

Gunda, *s.*, *trumpet in Kin.; in Kis. it is called* bargúmu, *war-horn.*

Gundúa, *v. a.*, *to find accidentally, to catch, to surprise one* (*so that he cannot escape*), *to come upon one, to discover unawares;* káfūle, nime-ku-gundúa, *odds-bobs! I have apprehended or got thee* (*accidentally*) (káfule = *odds-bobs! thou dog! vid.*); ku gundúa mtu au niama mituni mahali asipo áza ku-m-pata papo.

Gunga (*vid.* kunga) (*Kid.* gungula), *v. a.*, *to hem, to skirt, to border;* ku gunga mkega nguo (ugungo, *s.*); ku gunga niukue, *to interlace, to entwine instead of knitting or tying;* ku gunga tungu, *to lace or edge a calabash;* gungia, gungana (*assemble*) = gutána, gungíka; *cfr.* kungáua.

Gungu, *s.*, (1) *in Kinika = widow;* mke mjanne, *pl.* wake wajanne; (2) *a kind of dance;* gungu la kufunda, *danced by a single couple;* gungu la kukuáa, *danced by two couples* (St.).

Gunguda (?) (R.), *to instigate* (?).

Gungúmka, *v. n.*, *to dry* (*said of mist*); ngoja, ugungúmke umande uondŏke, *wait, let the mist get dry, then depart.*

Guni (*or* gunni), *s.* (la, *pl.* ma—); guni la tende, *a bag of dates.*

Gúnia, *s.* (la, *pl.* ma—), *a kind of bag;* gúnia la mtelle wa móra, *a bag of rice called* móra (gúnia la móra); gunia ni ngúo ya ku finikía mtelle tangu Hindi hatta Mvita = kitumba cha Hindi cha ku tilía mtelle. Gunia *is a kind of bag made in India of hemp to hold rice. This kind of rice the Arabs call* mora. *In the opinion of the Suahili it is* mtelle mbáya (*bad rice*); hautámu wanúka vibáya, laken ni rakhisi, *it has not a good taste, it smells badly, but is cheap. A bag of* mora *sells at Mombas usually for* 1¼ *dollar.* Msuahili yuwapenda mtelle wa mpúnga (*vid.*) hapendi mtelle wa mora.

Gunkui, *s.* (la, *pl.* ma—), *vid.* kungui.

Gunsa, *v. a.*, gunsana, *v. rec.* (*husband and wife*)?

Gunzi, *s.* (la, *pl.* ma—), *a cob of Indian corn* (St.).

Gupa, *s.* (la, *pl.* ma—); gupa la mia la ku jengéa niumba (Makúa).

Gupúa, *v. a.*, *vid.* kupúa.

Gupúka, *v. n.*; punda ana-ni-geukía naniáma anagupúka mbio (R.).

Gúra, *v. n.* (= ku tama), *to quit a place to dwell in another; cfr.* جَرّ, traxit, evulsit, verrit.

Gúrguru, *s.*, *the rattle of something in an empty box. The rattle may have been caused by the mice.*

Guría, *v.* (= tamía), *to remove to another place;* leo nimeguría niumbani muángu mpia, *to-day I removed to my new house.* Wazungu wameguría Rabbay Mpia, pahali walipoketi, wameguría Kisulutíni.

Gúrisha, *v. c.* = tamisha.

Gúrisha, *v. c.*, *to cause to remove, to banish;* ku gúrisha viómbo kua wita, *to cause the utensils to be removed on account of war;* mume ame-m-gúrisha mkéwe.

Gúrtumu, *s.* (la, *pl.* ma—), *a wheel;* gurtumu la mzinga, *a gun-carriage* (*Dr. Steere writes* gurudumo); *cfr.* gari, *s.*

Guru, *s.*; kuna sokari yaítua guru (R.), *there is a kind of sugar which is called* "guru."

Gúrufu, *s.* (la, *pl.* ma—), *a highway* (ndía kū); gúrufu ya gnombe, *a cattle-road* (جُرُف, locus quem fluxus non attingit).

Guruguru, *a large kind of burrowing lizard* (St.).

Gurugúsha, *v. a.* (= ku háribu kázi), *to bungle, spoil work;* hakulekéza kazi, amehárribu mbáo, *he spoiled or marred the boards of which he was to make a box. In short, to spoil the work.*

Gussa, *v. a.*, *to touch by handling anything gently, or by putting only the fingers upon a thing;* ku

bófia, *to touch by taking a thing between the fingers and by making impressions upon it;* ku bofia kua ku topéza viánda; ku papassa, *to touch by moving or sweeping the hand over a thing;* gussa, *to touch, but* kusa, *to bring together;* ku kusa masháka; ku kuta *or* kuta kuta, *to give the cloth a shake;* ku gutiwa.

Guta, *v. a., to push, to gore, to toss;* gnombe a-m-guta muenziwe, wawili wagotana.

Gutu, *s., the stump of a mutilated member.*

Gutúa, *v. a., to frighten one;* ame-ni-gutúa moyo; mbuzi a-ji-gutúa; *cfr.* kutúka, *v. n.*

Gutúka, *v. n., to be startled;* gutukía, gutusha, *vid.* kutúka, *v. n.*

Guu (*vid.* gū), *foot, leg.*

Guúe, *s.* (la, *pl.* ma—), *a large swine, but* nguúe *is of an ordinary size.*

Gúya, *v. a.* (*cfr.* guía), *to grasp, span, to fasten, to lay hold of one or a thing by grasping, spanning, or fastening.*

Guiana (*or* guyiana), *v. rec.*

Guilía, *v. a.;* tume-m-guilía mtumawáko, *we have fastened thy slave.*

Guiwa, *pass., to be laid hold of.*

GH (the Arabic Letter ع, gha).

Gháfŭla (*or* ghăfăla), *s.* (*Arab.* غفل, neglexit rem, texit; غفلة, socordia, incuria), *a sudden, apoplectic stroke;* amepatikána ni máradi ya gháfula, *he has had an apoplectic stroke;* jambo hili lina-ni-ngilía *or* lina-ni-tokéa kua ghafula, *this matter has befallen me or happened to me on a sudden or unawares;* kua gháfŭla, *suddenly.*

Ghafalíka; ku—, *to neglect, not to attend to, to be imprudent;* nnaghafilíka mno, *I am prevented by an unforeseen circumstance.*

Ghaidi, *s., anger;* buana alie na ghaidi na mtumua-we, alie-m-fania kiza kiku; *cfr.* غيظ, ira.

Ghairi (*or* gheiri), *v. a.* (غار, commeatum advexit, alteravit, mutavit), *to change, to annul;* ku tia ghairi, *to imitate, to provoke, to offend;* ghairi, *prep., without;* بغير, absque.

Ghálati, *s.* (غلط, hallucinatus fuit, erravit; غلطة, error, vitium) = uongo, *a lie.*

Gháli, *adj.* (غلا, carus, magni pretii fuit), *expensive, dear, costly;* kitu hiki ki gháli = kina támani, *this thing is expensive;* vitu hivi ni vighali, *these things are dear.*

Ghálisha, *v. c., to make dear;* ku ghalika, *to get dear or dearer;* mpunga unaghalika, *the rice has become dearer.*

Ghálibu, *v. a.* (غلب, praevaluit, vicit), *to overturn; e.g.,* ku — ákili = ku potéza ákili.

Ghálifu, *v. a.;* usi-ji-ghalifu, *do not be hurt by buying something very cheap;* غلف, nactus fuit thecam, in loculo suo recondidit.

Ghálima, *s.* = feida; غلم, libidinosus fuit.

Ghalla, *s.* (ya, *pl.* ma—) (غلة, proventus domus; غل, immisit), *a storeroom;* máhali pa ku wekéa viakúla *or* viómbo, palipo na sibdi, *a place which can be locked up to keep eatables or utensils in; cfr. Steere,* ghala, *page* 272.

Ghamma (hamna), *v.* (غم, texit rem, tectus fuit, incognitus, obscurus fuit, moestus fuit), *to be extremely rare or not to be found in town, to have disappeared in trade; e.g.,* kitámbi ja passúa móyo kinaghamma Mvita, *a kind of cloth, called* passúa moyo, *which was formerly in use and demand at Mombas (at the cost of 3 dollars), but which has now disappeared, is no longer found in the shops;* kimepotéa *or* hakionekáni, hamna kábisa, hakienéi kabisa.

Ghammu, *s.* (*vid.* ghamma) (غمى, res gravis, moeror), *sorrow, apprehension or fear;* yuna ghammu *or* khófu moyonimuakwe-akiitúa gerezáni, hájŭi neno aitiwálo ni Wali, *he is apprehensive or anxious in his mind, when he is called to the Government-house, for he does not know what the Governor will do to him.*

Ghanámu, *s., a goat* (غنم).

Ghangi, *s., a kind of dhow resembling a* bágala, *except that it has not so long a prow.*

Ghánīma (غنم, pro praeda quid abstulit; غنيمة, praeda); amepata ghánima muaka hu, *he has got good luck, profit this year.*

Ghanja, *s., a kind of boat.*

Ghárăma, *s.* (ya, *pl.* za—) (غرم, obstrictus fuit debito necessario solvendo; غرام, magna rei cupido; غرامة, debitum necessario solvendum), *expense, disbursement, especially in consequence of having given a banquet;* nimetoa *or* nimefania gharama nengi kua ku wa-fania wageniwangu takrímu nengi, *I have had great expenses by giving an entertainment to my guests.*

Gharathi, *s.* (= huja *or* haja), *a thing, matter;* unagharathi gani, *what matter or business hast*

thou? (*cfr.* عَرَضَ, implevit vas, desiderio rei captus; عَرْض, scopus).

GHARIGHARI MAUTI (R.), *half-dead.*

GHÁRIKA, *s.*, *a flood.*

GHÁRIKI, *v. n.* (غَرِقَ, immersus) = ku sama, *to sink;* chombo kimegháriki, *the ship sunk, foundered, to be covered with water.*

GHARIKISHA, *v. c.*, *to cause to be flooded, to sink.*

GHARIMÍA, *v. obj.*, *to be at the expense for, to spend property for the accomplishment of a certain purpose;* ameghariḿa mali = amefánia júhŭdi kua mali hatta ku pata mapensiyakwe; *e.g.*, ndía ya Jagga ilikúa heipíshi, laken Kásimu aka-i-gharimía, aka-i-toléa gharama, hatta aka-i-subúa akafika, *the way to Jagga was untrodden, until Kasimu (a native of Wanga) spent property, and incurred expense, until he had opened the road and reached the country.*

GHARIMISHA, *v. c.*, *to cause one to spend.*

GHASI, *s.*, *fear, doubt;* ku fania ghasi.

GHASIA, *s.*, *robbery, noise, tumult;* sidaki ghasía hapa *or* sidaki ku wekéwa ghasía hapa; غَزَا, petivit expeditionem bellicam impulit misitque.

GHASÍA, *s.*, *little things of various kinds;* bana ame-ni-pa ghasía ningi (= viombo vingi *or* vitu vingi via matakatáka), laken siwezi ku tukúa, *the master gave me a hodge-podge of things to carry, but I cannot;* ame-ni-ágisa ghasía ningi, ku nunúa Mwita.

GHATHABISHA, *v. a.*, *to enrage, to anger one, to provoke to anger* = ku-m-tía hasíra.

GHÁTHĀBU, *s.* (ya) (غَضِبَ, iratus fuit, succensuit; غَضَب, ira), *anger* = hasíra.

GHATHIBÍKA, *v. n.*, *to become angry.*

GHÁWINI, *v. n.;* mana wa Lokman a-ji-gháwini, *the son of Lokman is self-sufficient, independent* (R.).

GHEIRI, *s.*, *jealousy, anger; cfr.* غَيْر.

GHEITHI, *s.* (ya) (غَيْظ, vehementia, primusque impetus), *fixedness, determination, resoluteness, exertion, energy;* mtu huyu yunagheithi ya ku pigana, *he is resolved to fight;* yuwafánia gheithi *or* júhudi, sherti *or* shurti kú ya ku pata mali, *he makes great exertions to obtain property.*

GHÉLIBU (*or* GHALIBU), *v. a.* (غلب), *to master, to overcome.*

GHOFIRA, *s.* (غَفَرَ, texit, condonavit), *pl.* maghófira, *pardon, forgiveness.*

GHOFIRI, *to forgive sins (used of God only).*

GHÓFIRIA, *to forgive one.*

GHŎLĀM, *s.*, *a young man; Arab.* غُلَام, adolescens.

GHÓRŎFA, *s.* (ya, *pl.* sa) (غُرْفَة, coenaculum) = dári ya píli ya niumba, *the second story of a house, an upper room;* niumba hi inaghórofa mbíli ghorfa na sabakhiyakwe (?).

GHOSHI, *v. a.* (*vid.* ghushi); ku —, *to adulterate.*

GHÓSŬBU (*or* GHUSUBU), *v. a.* (غَصَبَ, violenter et contra jus eripuit rem), *to grieve or offend any one by playing him a trick or by doing him wrong;* ame-ni-ghósubu kua ku-ni-dangánia *or* gniagnánia.

GHÚBARI, *s.* (la, *pl.* ma—) (*vid.* gubari, *s.*), *a rain or dust cloud;* غَبَّرَ, pulverem excitavit.

GHUBBA, *s.* (غَبَّ, ad finem pervenit, exitum habuit res); ghubba ya báhari, *a bay (this Arabic expression is, however, seldom used by native Suahili), a sheltered place.*

GHUMÍA (*or* GHOMÍA) = sangā; si makusudi ni kua ku ghomia (R.).

GHÚMISA, *v. a.* (*vid.* ghamma), *to afflict or grieve one.*

GHUMÍWA, *v. n.*, (1) *to be dejected;* (2) *to be undetermined, to waver, to be at a loss what to do;* hájŭi jambo adakálo fania; (3) *to startle* = ku jitúka; ametokéwa ni watu ameghumíwa = amejitúka, *he was surprised by people and was startled.*

GHÚRIKA, *v. n.;* ku —, *to be arrogant.*

GHÚRŬBU, *s.;* el-ásiri ghúrubu = mshúko wa el-asiri (?) (R.); *cfr.* غَرَبَ, procul abiit, *but* قَرُبَ, prope fuit.

GHURÚRI, *s.* (غَرَّ, decepit vanarum rerum desiderio aliquem implens; غُرُور, omnia quibus quis decipitur), *arrogance.*

GHUSHI (*or* GHOSHI), *v. a.* (غَشَّ, decepit, haud sincerum consilium admitit) (*vid.* ghoshi, *v. a.*), *to falsify, adulterate; e.g.*, ameghushi fetha kua ku-i-tangánia na kitu kingine, *he adulterated the silver by mixing with it another substance.*

GHUSHI, *v. n.*, *to suffice;* fetha hi ita-wa-ghushi watu hatta ku rudi, *this money will suffice for the people till they return* = ku ákidi (*vid.*).

GHUSHÍWA, *pass.;* kitu kílijo ghushiwa, *something falsified or adulterated.*

GHUSHU, *s.* = neksi, نَقْص, detrimentum; غِشّ, deceptio.

GHÚSUBU, *v. a.* (*vid.* ghosubu), *to swindle, to cheat.*

H

HA, *serves as a contraction for* nika; *e.g.*, ndia inakua mballi, harudi *for* nikarudi, *the way was long, but I returned;* ha-mu-ona *for* nika- *or* nime-muona, *I saw him.*

HÁBA, *adj. and s.*, *a small thing, a trifle, a little, a few;* kitu hába = kitu kidógo; vitu hivi ni haba; wátu haba; múniu ame-ni-pa haba; siku haba *or* chache, *a few or some days. Prov.:* hāba na hāba hujaza kibāba, *i.e., little and little fills a* kebaba (*a certain measure*); *in Kir.* bándu na bándu ya-māla gógo.

HABÁBI, *s.* (*pl.* mahabábi), *master, my lord* (*a name of honour*) (أَحْبَابٌ , amatus, amicus, amica; حُبَّةٌ , amor, amatus).

HABALI, *adj.*, *irascible* (*cfr.* hakawi); habali ku fánia hasira; خَبَلَ , mentem alienavit alicui.

HÁBARI, *s.* (ya, *pl.* za) (*vid.* khábari), *news, message, story, information;* ta-m-pata hábari kesho, *I shall get her news to-morrow; Arab.* خَبَرَ , probavit, scivit, indicavit.

HABBA, *s.* (1) = kitu kiguyájo *or* kigandamájo, kitu ja ku shikía, *gum, lime; the* mkánju (*a tree*) *yields a kind of gum,* matózi ya mti; habba ya ku fungía waraka, *sealing gum or wax; cfr.* m'bōe, léhamu, ulimbo; (2) *love* (*pl.* mahabba); *e.g.*, habba ya moyo, *charity;* حَبَّ , amavit.

HABDA, *s.*, *the name of a rope on boats or vessels* (R.).

HABLA (ya), *vid.* kabla (ya), *before, &c.*

HABUSHIA (*or* MUHABUSHA), *s.* (wa), *an Abyssinian. The Abyssinian, especially Galla, slaves are in great demand on the Suahili coast, and are bought for the sum of a hundred or more dollars. They are especially sought for the harems of great people. It is chiefly the Somali who, having fetched them from the Interior on the frontiers of Abyssinia, sell them in South-East Africa. Others are brought from the sea-ports of Arabia, where they have been received from the Abyssinian coast, viz., from Massowa, Raheita, Tadjurra, Zeila, Berbera, which are the chief slave-ports of Abyssinia in and near the Red Sea.* Habushia *means frequently "a concubine" of whatever nation, especially from Abyssinia* (Hábăsha, *the country of Abyssinia or Habesh*).

HACHI = mjomba *or* mjumba (*pl.* wajumba), *welcome friend* (*uncle*) (St.).

HĀDÁA, *s.* (خَدَعَ , obtexit, decepit, fefellit), *deceit, cunning, artifice, cheating* = hila (خَدْعَةٌ , fraus, deceptio).

KU HADAA, *v. a.* (*some Suahili pronounce* hadába; mamboyakwe ni hadaha, *his business is deceit*), *to deceive, circumvent* = dangánia; ku-m-hadaa kua hila fulani a-ni-hadaa *or* hadáha.

KU-JI-HADAA, *to deceive one's-self.*

HADÁIKA, *pass.*, *to be deceived, to be taken in by cunning.*

HADAIWA, *to be cheated.*

HÁDĀRI, *s.* (*vid.* hathari), *attention, care, caution* = maelekézo ya móyo, *danger;* ku fania hadari *or* nadari (نَظَرَ , contemplatus fuit oculis), *to take precaution; Arab.* حَذِرَ , cavit, timuit.

HADÁYA (?) (*cfr.* hedáya), *a present; cfr.* hadía.

HADDI, *s.* (ya), *limit, measure; cfr. Arab.* حَدٌّ , limes.

HADÍA (*cfr.* هَدَى ، هَدِيَّةٌ), *gift, offering; cfr.* hathía, *s.* (حَظَّ , munus quod offertur, bona sorte commodorum copia et felicitate potitus fuit in re, portio boni cujusdam); *bequest, legacy* = kitu hiki na-mu-atía muanangu, ni chakwe, njapokufa, kitu hiki ni chakwe.

HADIMU, *s.*, *country-born slave, one who serves* (خَدَمَ , inservivit; خَادِمٌ , famulus), *pl.* mahadimu, *the son or daughter of a manumitted slave;* si mtuma tena, ni hadimu = huru.

HÁD'ITHI, *s.* (ya, *pl.* za) (حَدَثَ , de novo et primum exstitit res, narravit), *a narrative, story, tale of olden time.*

KU HADITHI, *v. n.*, *to relate stories.*

HADITHÍA, *v. obj.*, *to narrate to one;* ame-m-hadithia manawe mambo ya kále.

HADIRI, *vid.* hathari.

HADÚA, *s.* (R.) (?); ku nena ndakúja, laken safari ni hadua haisukisuki (?).

HAFIFU, *adj.* (roho hafífu), *light; cfr.* خَفَّ , levis fuit; خَفِيفٌ , levis pondere, dignitate, moribus.

HAFITHIKA (*vid.* hifathika), *to be preserved* (St.); *Arab.* حفظ ; Muungu hafithi = aokóze.

HAFUKANI = khofu (R.)?

HAI (*vid.* hei), *adj.* (*Arab.* حَيّ), *alive.*

HAIBA, *s.*, *shape, beauty* = uzúri, *dignity, authority; cfr.* sihi, matisho; *cfr.* هَابَ , timuit; haiba inangia sasa niumbani, *the house is now beautiful;* هَيْبَةٌ , timor, reverentia.

HAINA (*or* HEINA), *there is not, it is not;* haina tafauti, *there is no doubt.*

HAITASSA, *not yet* (= bado); haitassa iwa, *it is not yet ripe* (= bado); *vid.* حَتَّى ساعت , hora, *until this hour.*

Haithuru (*cfr.* duru), *it does no harm, never mind, it is of no consequence; it is more correct to write* haithuru *instead of* haiduru.

Haj, *s., the pilgrimage to Mecca;* حج, peregrinatio Meccana.

Haja, *s.* (*Arab.* حاج, opus et necesse habuit; حوجاء, necessitas, res necessaria), *property, concern;* unáyo haja tena? *have you any further want or desire? resp.* hajayangu ya ku ishi wewe sana na fúraha, *my desire is that thou mayest live long and joyfully* = hakuna wema; mtu huyu hana haja, *this man is poor, weak, feeble, his energy is gone, he desires to eat and drink and do nothing;* anapŭmbă *or* analegéa, kulla neno aambiwálo hafánii, sina haja na fethayakwe; kua haja gani? *by what cause?*

Haji, *s.* (la, *pl.* ma—), *a man or woman who has been to Mecca to pray, &c.;* حاج; haji, *a pilgrim; in general, converts;* haji la Kizungu, *pl.* mahaji ya Kizungu, *e.g.*, Wanika *who follow the religion of Europeans are* maháji-ya Kizungu.

Hájiri, *v. n.* (*Arab.* هجر; *cfr.* حج, intendit, profectus fuit ad aedem Meccanam), *to emigrate* (ku hájiri Mekka), *especially to go on a pilgrimage to Mecca, to remove from a country;* ku tóka nti, ku nenda nti ningíne, *to go to live elsewhere.*

Hajirika, *v. n.* (= ku kawilia), *to remain overlong.*

Hajirisha, *v.;* (1) nimehajírisha Rabbai sasa = nakéti Rabbai sasa, nimefania Rabbai makaoyángu; (2) ku-m-hajirisha mtu ku keti niumbani, muegniewe alipohájiri.

Hajirishŭa, *v. p.*

Hakali; ku-m-shika hakali, *to require a stranger who goes upon workmen's work to pay for his intrusion, to make him pay his footing* (St.).

Hákămu, *s.* (ya) (*vid.* حكم, *v. a.*, judicium protulit; حكم, judicium), (1) *a judicial act;* (2) *a fine, penalty;* ku toa hákămu, *to pay a fine, to be fined;* ku-m-tóza hákamu, *to fine one;* wazé wame-m-lă hákamu, *the elders have eaten him a fine, i.e., have fined him.*

Hakawi *or* habali ku fania hasira, *he is angry directly* (Sp.).

Hakia, *v.;* hakiza, *v.;* hakizoa (?).

Hakíka, *s.* (ya) (حقيقة, veritas; حقيق, dignus, aptus; حقيقا, vere), *truth, verity, certainty;* ni hakíka neno hili *or* neno hili ni hakíka, *this word or thing is truth = true* (suafi); neno híli, sína hakíka nálo, *I have no certainty of this matter;* sitambúi sana, siku-ki-ona.

Hakíka, *prep., for* (propter); hakikayáko, *lit., it is true of thee, thou certainly, for thee, it is true of him, of me, he or I certainly, for he or I have;* hakikai, hakikayangu; wewe mana unapigoa hakikayáko wewe umekossa babáyo, ndípo ukapigoa *or* sébabu, umemkosa babayo; hakika moja tunayo, *one certainly we have.*

Hakíki, *v. a., to make sure, to prove.*

Hakikía, *v. a., to examine, to ascertain, to make sure;* ku hakikía ile jawabu, *to find out the truth of a matter (by inquiring);* umehakikía neno hili? *hast thou ascertained this matter? dost thou know it for certain?* ku hakikía = ku daka suafi, ku tafúta *or* úsa sana; uende ukahakikíe neno hili = uende ukapáte hakika *or* yakini ya maneno huya, *to sound one, to come to examine one.*

One says: ta-ku-pa kitu fulani; *the other asks* hu ta-ni-dangania? *resp.* la hakika natóa hakika katika nafsiyangu *or* nime tóa muniewe hakika ya ku-ku-pa.

One asks: uta-m-funga muána huyu? *resp.* hakika ta-m-funga; hu sádiki wadáka ni-ku-thubutishe upate jua? (R.).

Hakikisha, *v. c., to cause one to be interrogated, examined.*

Hakim, *s., a native doctor or physician in India;* حكيم.

Hákimu, *s.* (wa, *pl.* ma—) = muámzi, *judge;* kathi ndíe ahokumúe watu wa mji; حاكم, judex, arbiter.

Hákimu, *v. a.;* ame-m-hakimu = amúa kua sherraa.

Hákiri; ku —, *to humble* (حقر, contemsit).

Hakirisha, *v. c., to cause to be humbled, to despise one.*

Hakki, *s.* (ya, za) (حق, jus fuit; حق, jus, justitia, veritas), (1) *right, justice;* (2) *righteousness;* (3) *order, law,* hakki ya nti = sherria *or* shérrăa ya nti; (4) *just claim or demand, wages,* kitu kilijo-m-pasha, *e.g.*, ukitúma mtu, una-m-pa úgira ndío hakkiyakwe; ni-pa hakkiyangu, *give me my right, that which is due to me;* tuende hakkini *or* sherriani *or* kua kathi, tukaamuliwe; mtu wa hakki haamúi ubátili, *a just man does not judge unrighteously* (R.).

Hako, *he is not here, he is absent* (= hapo); *pl.* hawáko.

Haku, *sign of the third person singular of the negative past referring to animate beings, e.g.,* haku penda, *he has not loved;* haku limui leo, *there is no work to-day on the plantation;* unguja haku-ni-pendezi; mauti haku, *sudden death. These three last instances are peculiar*

and irregular, the reference to the subject is left indefinite. This Zanzibar talk is not to be imitated.

HAKÚNA, *lit., not to be with, there is not, there exists not, no;* haku tassa ku cha, ku keli usiku; hakúna mtu, *there is nobody;* hakúna kitu, *there is nothing;* hakuna watu, manéno, *&c.*; hakúna ku penda, *there is not to love, one loves not. The subject of speech is left indefinite. There is not, none or nothing of man or men, of a thing or things* (*vid.* hapána), *there are not, none.*

HALÁFA (*or* KHALÁFA); sina khalafa nawe, *lit., I do not vary or differ from thee;* خِلَافٌ, contrarium, controversia.

HALAFU (HALAFA); *afterwards, presently;* خَلَفَ, pone fuit; خَلْفَ, pone, a tergo.

HALAIKI (ya viombo) = vingi (R.) (*cfr.* خَلَاقٌ, portio plena boni) (?).

HALÁLI, *adj.* (حَلَّ, dissolvit, licuit, jussit, permisit, licitam fecit rem), *lawful, licit (according to the Muhammedan notion)* (*vid.* harámu, *illicit*), *permitted, allowed;* kitu kilijo amuríwa *or* rukhusíwa cha ku tíndua; kitu hiki ni halàli, *this thing is allowed (in the Muhammedan religion), e.g.,* kúla niáma ya ngamiá ni halàli kua Islam, *to eat camel's flesh is allowed by the Muhammedan religion.*

HALALÍSHA] (HALILISHA), *v. c., to cause to be allowed, to make lawful* = ku tía halàli; Muhammedi amehalalisha niama ya gnombe, laken hakuhalalisha niam'a ya nguúe, *Muhammed declared cow's flesh lawful, but he did not legalize hog's flesh.*

HÁLĂSA, *s.* (ya) = úgíra wa wana maji, *the wages of sailors;* jombo ni hálasa = mshàhara (*Arab.* خَالِصٌ, exquisita et electa pars rei).

HALGAM, *s.* (R.), *on a boat or ship?*

HÁLI, *s.* (ya, za), *state, condition, disposition, &c.;* حَالٌ, status, conditio hominis; hali ya kwanza, *the former state;* kua hali ya Yohannes, *Luke* iii. 15; *generally,* háli gani? *what is the state (sc. of health, &c.)?* uhali gani niumbani kuako, *what is the state of thy house (family)? resp.* ngéma, *it is good;* wakakáa kua hali ngema hatta khatima (hatima), *they lived comfortably to the end;* uhali gani? *how dost thou do? resp.* (mimi) ni mema; mu háli gani? *how do you do?* tu wéma; wa hali gani? *how do they do? how are they?* mtu huyu ni haliyetu *or* jamayetu *or* tarafayetu, *this man belongs to us* (R.).

HALI, *part. of interrog., Rom.* xi. 1; *e.g.,* hali Muungu ame-wa-tupa watuwakwe? kua kulla hali *or* kua hali ilio otte *or* biaihali, *at all events.*

HALIBU, *v. a.* (*Arab.* حَلَبَ, niger fuit); jua lime-m-halibu, *blackened him.*

HALIBIKA, *v. p.;* amehalibika kua jua.

HÁLIFU, *v. c., to commit a transgression or crime; e.g.,* ku hálifu kua mtu mkuba, ku fania uhalifu kua sultani (*vid.* bagamansa), *to sin against the king.*

HALIFIA, *v. obj.; Arab.* خَالَفَ, pone fuit adversatus fuit, rebellavit, discordavit.

HALIFIANA = ku poteana, koshana kua maneno, ku teta, *to fall out with each other.*

HALIFISHA, *v. c., to make one a transgressor, to ruin one;* watu wamedaka ku-m-halifisha kua maneno, *like the Pharisees.*

HALILI, *s.;* haliliyako, *at your disposal* (*cfr.* خَلِيلٌ, amicus).

HÁLISI, *adj., adv.* (خَلَصَ, pura fuit res; خَالِصٌ, purus, merus), *genuine, real, the very same, exactly;* huyu ni Mníka hálisi, *this is a genuine or real Mnika (of the nation of Wanika);* mtu huyu ndíe hálisi ni-m-dakai, *this is exactly the man whom I want;* kitu hiki ndíjo hálisi mimi ni-ki-dakájo, *this is exactly the thing which I desire.*

HALU; *Arab.?* = ku tisha (*to omit*)?? *Arab.* خلى, *empty.*

HÁLŬA (*or* HALWĀ), *s.* (ya, za) (حَلَا, dulcis fuit; حَلْوَا, omnis cibus melle et saccharo paratus, fructus dulcis), *the name of a sweetmeat made by the Arabs (especially of Mascat), who export it to the Suahili coast.* Halua ni chakúla kílijo tanganikána na samli, na ásăli, na súkari, na mai ya kuku, na unga, kitokájo Maskati.

HALÚLA, *s.* (ya, za), *quinsy, inflammation of the throat, swelling of the glands of the neck, and its suppuration;* halúla ni ipu la mio, *swelling of the jugular glands.*

HALULI, *s.;* chumvi ya haluli, *sulphate of magnesia* (St.).

HAM, *sign of the second person plural negative, e.g.,* hamkupenda, *you have not loved.*

HAMA, *v. n., to change houses, to move;* خَامَ, ingressus fuit tabernaculum, tabernaculum fixit aliquo loco (حَمَى, prohibitum declaravit locum).

HAMISHA, *v. c., to cause to remove, to banish* (*cfr.* tama, tamisha).

Hamáli, *s.* (wa, *pl.* ma—), *a porter, a coolie;* حمل, portavit onus, gravida fuit in dorso; حَمَّال, bajulus.

Hamámi, *s., a public bath;* حَمَّام, balneum.

Hamaya, *s., protection;* fi hamayat el nimsawi, *under German protection;* حماية.

Hamdi, *s.* (ya), *praise;* حَمِد, laudavit.

Hami, *v. a., to protect;* حَمَا, defendit.

Hamili, *v. a., to be pregnant; cfr.* hamali.

Hamira (St.), *leaven, made by mixing flour and water, and leaving it to turn sour;* خَمِير, fermentum, quod inditur massae panis; *cfr.* خَمَر, operuit, fermentavit.

Hamna, *there is not inside, no.*

Hamo, *he is not inside, not here.*

Hamu, *s.* (ya), *vid.* ghammu (= husuni, majonsi), *sorrow, concern, grief;* غَمّ, texit, moerore affecit aliquem, هَمّ, solicitus habuit, هَمّ, solicitudo, *or* حَمّ, solicitum tenuit; ku fania hammu *or* ku ngiwa ni hammu, ku-m-tia hamu *or* huzuni, *to be grieved or sorrowful.*

Hamumi, *s.* (ya), *a kind of tobacco* (R.).

Hana, *he has not;* hana kuao, *he has no home.*

Hana, *v. n.* (حَنّ, sonum edidit, commotus fuit ob laetitiam aut moerorem, misericordia affectus fuit), *to mourn with one, to join in mourning.*

Hanabudi (*Luke* iii. 15) (*vid.* abudi), *undoubtedly, Luke* vii. 4; alikua hanabudi ku pita ndia ile.

Hanafsi, hatnafsi, hawatinafsi (R.)? *grief? sorrow?*

Hanāli, *s., north?*

Hanamu, *s.* (ya, *pl.* ma—); (1) hanámu (*or* kasáma) ya dau, *the cutwater of a vessel;* (2) *obliquely* (mshedari).

Hananu, *adj., obliquely;* ku káta —, *to cut obliquely.*

Hanáu, *s., drift?* (Er.); kulla neno linazakwe, *coherence, connection, meaning.*

Handáki (*or* handáka) (ya, *pl.* za—) (handáki ya ngóme) (خندق, fossa munimenti ergo ducta), *a dry ditch, a trench surrounding a fortress. The water-trench made around the houses is called* mzíngi wa maji, *and the foundation of a house* mzingi wa niumba (*whether it be dug for the construction of a stone- or of a pole-house.*

Hangahika, *v. n.* (*vid.* biabia), *to seek for, to show one's-self assiduous, diligent, or active.*

Hangaika, *v.;* ku —, *to be excited* (St.).

Hangóe, *s.,* (1) *hook; fig., crookedness of heart, insincerity;* (*Kimrima*) manenoyákwe yana hangóe kidógo = yana táta, hayakunióka, *his words are not sincere, pure, there is some falsehood in them;* manenoyao yana hangoe kidogo, *their words are not quite sincere;* kungia hangóe, *to use unfairness;* (2) ku andika hangóe, *to write the Arabic letter* ح *hh, called* hangoe *by the Suahili.*

Hanikiza, *v. a., to stun or out-talk one, by making a great noise, by talking long and loud, e.g., before the judge, to interrupt people* (*cfr.* bambanisa).

Hanikizana, *v. rec.*

Hánithi, *s.* (wa) (خَنَّث, impotentem reddidit ad venerem), *a sexually impotent man,* asiewesa ku kuéa mke; *sodomite, catamite.*

Hanjar, *s.* = jambía, *a scimitar;* خنجر, culter vel culter magnus.

Hánsa, *s.;* ni kámba mbíli néne katika formáli ya jaházi.

Hanzúa, *s., a kind of dance;* ku tesa upanga; hansúa ni ngóma itesoayo kua panga muezi muandámo wa māla (kú la) na mtana. *This expression refers to a kind of game of the Muhammedans. The male population assembles in an open place, and brandish their swords against each other, to the beating of the drum. The play terminates with a great feast of rice, &c. They eat again in the daytime after having taken their meals at night during the long fast. This ceremony is performed on the first day after the Ramadan.*

Hao, *pron. dem., those.*

Hapa, *here, this place;* hapa hatta Rabbai ni sā táno, *from here to Rabbai it is five hours;* ku toka Jomvu hatta hapa Mvita yapata sā mbili wa nussu, *from Jomvu to this place* (*viz., Mombasa*) *it is* 2½ *hours' distance.*

Hapána, *there is not;* hapána watu hapa = *there is not, or nothing of men here = there are no men here* (*vid.* hakuna). *A generalizing mode of expression, hence the form remains the same with whatever substantive it may be connected. Connected with the infinitive of the verb, it forms a negative abstract noun, e.g.,* hapána *or* hakúna ku penda, *there is not to love = there is no love = there is dislike or disgust. It is a convenient expedient for those who are as yet imperfectly acquainted with the various tempora of the verb—for instance, when they should say,* "mimi sipendi," *I love not, they generalize the tempus, and say,* "hakuna *or* hapana ku penda." *The Banians and other foreigners* (*Arabs, Beluchis*) *talk with the natives in this manner, which is objectionable and incorrect.*

Hapo, (1) *there, this or that time;* tangu hapo, *since that time;* (2) *he or she is not here.*

Hára, *v. n.* (خرِى , deposuit alvum) (= ku énda joóni m'no), *to have diarrhœa, to go constantly to stool.*

Hárisha, *v. c., to cause frequent purging;* daua ya ku-m-harisha, *a medicine which is a violent purgative; purge or purgative is also called* daua ya ku fangúa jō; niáma ya mbúzi mimi sili, ina-ni-hárisha dáima, *I do not eat goat's-meat, for it gives me diarrhœa.*

Hárābu = mtu muhárabu, *a wicked man; from* حرب *rather than from* حرب ; خَرَّب , vastavit, مُحَارِب , latro, fur.

Hárāja, *s.* (خَرَج , exivit) = ghāramu, takrímu; yuwa-ji-tia ghárama ningi, *to put one's-self to great expense;* خَرْج , proventus, reditus, quod exit de opibus expenditurque.

Harijía, *v. a.* = ku kirrimu watu.

Hārăka, *adv., haste, quick, quickly* = upési, híma; حَرَك , movit, commovit, motus fuit?? háraka háraka heina mbaraka: *Prov.*

Ku haraka, *v. n., to make haste* (?).

Ku harikisha, *to hasten.*

Haramía, *a robber, a pirate;* حَرَم , prohibuit, illicitum fecit; حَرَامِى , impius, latro.

Harámu, *adj.* (*vid.* haramia), *unlawful, illicit, according to the Muhammedan notion* (*vid.* halâli); kitu kilijozuiwa ni Muhammedi; mána wa harámu, *an illegitimate child. If a wife becomes pregnant by another than her husband the child will be a* mana wa harámu; *Arab.* حَرَم , prohibuit illicitum fecit; حَرَّم , illicitum; حَرَام , quod lege prohibitum est, nefas.

Harára, *s.* (ya) (= chuki) (حَرّ , incaluit; حَرَارَة , calor, caliditas), (1) *rashness, forwardness, hastiness, precipitancy, heat;* mtu huyu yuna harára ya moyo = yuna upési wa moyo *or* yuna moyo harára *or* moyo wa harára, *he is rash, precipitant;* yuna harára ya hasira, *he is choleric;* (2) *prickly heat, heat;* mtu huyu yuna harára za mapája kua jua na kua ndía, *he has heat in the thigh from the sun and marching (prickly heat?);* harara ikiwa ningi muilini, *if — there will be no sleep;* usifánie moyo harára, naja sasa hivi = *wait quietly for me, I will come directly* (R.).

Harari (St.), *hot-tempered.*

Harasa, *s.* (R.)?

Hari (*or* harri), *s.* (ya) (za), *heat, warmth, sweat;* حَرّ , calor; ku toka hari, *to perspire;* muiliwangu una harri; harri za-ni-tóna (jasho ni ule manzo).

Hárību, *v. a.* (خَرَّب , vastavit), *to spoil, destroy;* ku háribu mimba, *to miscarry.*

Haribía, *v. obj., to spoil to one; e.g.,* ame-m-haribia saffiriyakwe.

Haribíka, *v. n., to be spoiled, to decay* (*from natural causes, or* kua nasíbu).

Haribikía, *v. obj.;* samaki ana-ni-haribikía = ana-ni-osea, *the fish is spoiled for me.*

Haribikiwa, *v.;* nimeharibikiwa samaki.

Haribiwa, *v. p., to be spoiled or destroyed* (*by external causes and* makúsudi).

Harijía (*cfr.* haraja), *v. a.* = ku kérimu watu kua ku-wa-pa jakúla jengi hatta wanakinai, *to entertain people at a banquet until they are satiated, to provide a feast, to spend money for it.*

Harimu, *s.* (*pl.* ma—); *a brother is a* harimu *for his sister, and vice versa;* حَرِيم , repulsam passus, id quod homo defendit, et pro quo dimicat, sacrum quod tangere nefas.

Hárimu, *v. a.* (*vid.* haramu), *to consider or declare illicit.*

Harimía, *v. obj., not to allow;* ame-m-harimia saffariyakwe.

Harimisha, *v. c., to declare unlawful, to forbid one to do a thing;* Muhammedi ameharimisha watu niama ya nguúe, wasíle; kiléo tunaharimishua, *wine is forbidden to us.*

Harióe, *adv., a shout given by the natives when a vessel is seen approaching. Old language for* harióna = tume-ki-ona jombo. *The children, seeing a vessel steering toward the harbour, raise the cry,* "harióe," *which is* manéno ya ku tekeréa jombo kijájo = ku óna furaha ya jombo kidakájo ku fika, *expression of joy at the arrival of a vessel. The townspeople, hearing the outcry of the children, run to the shore to get news, &c. This custom prevails at most of the sea-ports of the Suahili coast* (*cfr.* the *Hebrew word* heria *and* terūā, rūa) (*cfr.* heria); hariowe tupigieni kombora mmoja tuetéke kula jakwe, *thus the Mombassians formerly when fighting with Said-Said mocked at him.*

Haríri, *s.* (ya) (حَرِير , sericum), *silk.*

Harri, *s. and adj.,* (1) *hot;* kuna harri leo kua jua; (2) *perspiration* (*vid.* hari).

Hárūfu, *s.* (ya, *pl.* za), (1) *letters of the alphabet;* hárufu ya *or* za Kiárabu, *the Arabic characters;* (2) *an odour of any kind;* kitu kinukájo, kikíwa njema, kikiwa kibáya, *a smell, whether good or bad;* حَرَف , mutavit; حُرُوف , littera alphabeti.

Hárūsi, *s.* (عَرَس , ligavit, semper lactus fuit; عُرْس , convivium nuptiale, nuptiae; عَرُوس , sponsus), (1) *nuptials, wedding-feast;* (2) *the bride;* hárusi ni mambo yatenduáyo, múme akipelékua kua

mke; fungate mbíli mume na mke hawatóki niumbani, anapéwa chakúla (*vid.* fungate), wála, wafúrahi pamoja na rafikizáo. Buana harusi, *the bridegroom*; bibi harusi, *the bride*.

Hai (*or* hayi *or* hei) (*pl.* wa—), *alive*; حَيٌّ, et حيي, vixit; حَيّ, vivus, vivens; *vid. page* 92.

Hasā, *because it is* (Er.)?

Hăsā (*or* hasai, hăsi, hasŏai, *or* maksai), *s.* (la, *pl.* ma—) (خَصِيّ, castratus, eunuchus), *an eunuch, castrated*; hăsā *or* hăsi la gnombe, *a gelded bullock. In reference to man, the word* muhassi (*vid.*) *is used, eunuch*; hasa (*pl.* ma—), *a castrated animal, but* mtu muhassa *or* muhassi; خَصَى, castravit; *pass.* hasíwa, *to be castrated, gelded*.

Hasáda = sima (Er.)? *a porridge or* panada *of* mtáma *flour, native paste like* síma; *cfr.* عَصِيدَةٌ, pulmentum spissius, *a dish of condensed food*.

Hasanadi, *the good which any man has done?* (Reb.). *With this every one must pay his fellow-man what he has done him amiss. God forgives only that which refers to himself!!* (R.). حَسَنَةٌ, benefactum, bonum opus.

Hasanta (*or* ahsanta), *v. a., thou hast done well* (*Luke* xix. 17); حَسُنَ, bonus, pulcher, elegans fuit = *I thank you; it is a complimentary expression for "well done."*

Hasāra, *s.* (ya, sa) (*Arab.* خَسِرَ, aberravit via, jacturam fecit), *injury, damage, loss*; ku pata hasára, *to lose*; ku-m-tia mtu hasára, *to cause loss to one*; *e.g.*, mke huyu ame-ni-tia hasára nengi = ame-ni-ishía mali nengi, kua hárusi kua ku pamba na kua kula, kua ku nunúa manukáto, na gódoro na mido.

Hásha, (1) *a strong negative, far be it, not at all, not by any means*; حَاشَ, praeter, absit; (2) hasha, hasha ngema, *said in greeting* (R.).

Hasharaki = mjinga (Er.).

Hasháráti (*or* hasháráki), *s.* (wa, *pl.* ma—) (*cfr.* حَشَرَاتٌ, reptilia terrae parva; *cfr. also* عُشَارَةٌ, faex hominum); mtu hasharati, *pl.* watu ma—; (1) *to be in rut, belonging to the lowest class of people*; (2) *a lounger and whoremonger*; mtu asie kazi, apusíka na watu wake bassi; haázi kazi, ela watu wake bassi; ndíe mpúzi (ku puzíka = ku sungumza na watu wake) (ku puza mambo); (3) *loquacious, talkative*.

Hashiki = khuba (*vid.* ashiki), *ardent love*; *cfr.* عَشِقَ, multum dilexit, amore flagravit; عِشْقٌ or عَشَقٌ, amor quo animus flagrat et quasi aegrotat (*love-sick*); yuna ashiki ya mtumke *or* yuna shahawa *or* shauku.

Hăsho, *s.* (ya, *pl.* ma—), *a patch in planking, a piece of wood with which a leak is stopped*; kibao kilijo bandikoa páhali pálipo na tundu; dau lime-tumbúka, utíe hasho, ku siba máhali pa jombo palipotumbuka.

Hashúa, *v. a.*; ku-ji-hashúa, *vid.* shaúa.

Hashuka, *v. n., vid.* pujúka, *v. n.*

Hasi, *s., vid.* hăsā *or* hasai.

Hásibu, *v. a.* (حَسَبَ, numeravit, computavit) = ku hesábu = wanga, *to count, to number*; *e.g.*, ku hásibu fetha, *to count money*.

Hasibía, *v. obj., to count for one.*

Hasibíwa, *pass., to be counted.*

Hásidi, *s.* (ya, *pl.* ma—), *envy, grudge* (*cfr.* uhásidi, *envy*); uhasidi wewe, *thou art my enemy*.

Hásidi, *v. a.* (حَسَدَ, invidit alicui aliquid) (*cfr.* húsudu, *v. a.*), *to envy, to grudge one*; *e.g.*, ame-ni-hásidi maliyangu *or* kua sebabu ya maliyangu nengi, *he envied me for my property, or because I am rich*; ku-m-hasidi mtu (rohoyakwe); ku husudu (maliyakwe).

Hasidíwa, *pass.*

Hasihadi; *e.g.*, sifa za Mola latifu nengi mno ni tukufu hasihadi, *God's praise is not limited*; حَدَّ, limitavit.

Hasíjaisha, si mumo humo, *they are not yet finished, there are still in there.*

Hasila, *s.?* (Sp.), *an annual market?*

Mungu hasilipíki, *God cannot be rewarded.*

Hasíra, *s., anger* (= ghátăbu, *vid.*); mtu huyu yuna hasíra mno, *he is very angry*; ku-m-tia hasira, *to make one angry*; kua na hasira, *to be angry*.

Hásira (*or* hásiri), *v. a.* (حَصَرَ, in angustiam redegit; خَسِرَ, aberravit a via, jacturam fecit in emendendo aut vendendo; diminuit), *to hurt, injure*; *e.g.*, ame-m-hásiri kua upanga, *he hurt him with a sword*; mbao zimehasiri, *the* mbao *were expensive?* (R.).

Hasiríka, *v. n.* (ku násibu), *to be hurt.*

Hasirikía, *v. obj., to inflict injury or loss.*

Hasirikiwa (ni watu).

Hasiriwa, *v. n.* (ni watu, &c.), *to be injured, to sustain loss.*

Hasirisha, *v. c.*

Hassa, *exactly* (St.).

Hasulu ? *v.*

Határi, *s., danger, risk*; *Arab.* خَطَرٌ, periculum quo quis exitio imminet.

Hátharí (*or* háthiri) (حَذِرَ, cavit, metuit), *to beware*; *s., caution, care, apprehension*; mtu huyu yuna hathári, yuwa windoa ku uáwa, kua sébabu hi haáti sélakha, *this man has to beware,*

he is chased to be killed, therefore he does not put off his weapons; mtu huyu ana hathári, usi-m-pe mali, hastakíki ni mgniagnarii; Mkámba ana határi = hana óga, anenda barra pĕkée; hivio mkenda, muende kua hathari, *if you then will go, go cautiously;* kúa na hathari, *to beware, to be on one's guard;* ku fania —, *to become careful or anxious; cfr.* خطر, *and* حذر, *and* حذر.

Hatirisha, *v.;* ku ji-hatirisha *or* ku hatirisha nafsiyakwe, *to incur danger, to venture, to run risk;* ku hatirisha mali (katika jombo), *to expose one's property to danger (e.g., by sending it by sea).*

Hathiri, *adj.* = tayari (*or* dahibu), *ready; Arab.* حاضر, praesens, pro حاذر, paratus.

Hatía, *v. a., to accuse one of, to charge with* (?).

Hatía, *s.* (ya) (= uhálifu), *crime, transgression, sin, fault;* amekuénda páhali, hakuága wăzé, *or* babai *or* ndugúze, amefánia hatía, yuwapasha *or* yuwapashua ku fúngua; ku tia hatiani, *to find fault with.* Hatía *or* uhálifu *is,* (1) asipo agana na baba *or* wăzé; (2) ku úa mtu; (3) uwúngo wa maneno, neno asilo-li-ona. Sina hatía nai, = sina jambo ovu mimi nai; muegni hatia nami, *one who wronged me;* خطاء, haud recte egit, erravit, peccavit; خطيئة, error, peccatum, crimen. Hatía *and* thambi *must be distinguished.*

Thambi *is,* (1) ku káta mti uliwáo; (2) ku léwa na ku lála mesgidíni; (3) ku gniagnánia mali ya mtu; (4) kúla chakúla, kisha akishíba yawamuáya (kama Baniani afaniafio); ku áta salii si thambi, na uwungo si thambi, uwungo ndio watu atumiáo kua biáshera!!

Hatía, *s., adv.* (*properly* atía), *a gift, gratuity, gratis;* ku toa witu hatía = ku wa-pa watu kitu (ja) burre; عطا, manu cepit, dedit donavit; عطية, donum.

Hátif, *s., an angel* (St.)? *probably* حتف, mors (*angel of death*).

Hatiki, *v. a.;* ku —, *to annoy, to bother* (St.) (*Kiamu*); *cfr.* هتك, dilaceravit, rupit.

Hátima, *s.* = muisho (muisho wa neno), *the end;* خاتم *or* خاتم, finis, extremum rei, postremus; *at last, end, issue, result, event;* akakaa, hatima ku zaa mtoto mume, hátima atakuenda pepóni afáye ali Islamu, *he who dies as a Muhammedan will go at last to paradise;* hayatakua makaziyakwe milele mottoni; hatima yao ilikua-je? *what was their end?* hatima kufa kuakwe, *after his dying.*

Hatimisha, *v. c.* = ishilisa, *to finish, to bring about, to persevere to the end in serving any one;* ku-maneno (*vid.* hátima).

Hatimu, *s.* (Er.); ku hatimu júo.

Hatta, *a particle* (حتى, usque ad donec), *until, so far as to;* hatta mághribi na essúbukhi, *until evening and morning;* hatta baada ya usiku ku pita, *and after the passing of night.* Hatta *introduces time when something new took place.* Hatta siku moja, *and one day, in order that* = afin que *or* dans le but *in French.*

Hattámu (*or* hattam), *s.* (ya, *pl.* za) (خطم, percussit in naso capistravit; خطام, capistrum), *a bridle;* úgue wa mdomóni wa ku fungía punda *or* farasi. *The Suahili call it* kitáya cha punda (*cfr.* lijamu).

Hatti, *s.* (ya, sa) (خط, lineas duxit, scripsit خط, linea scriptura calami, via), *a writing containing a bond, or especially one's last will. In general,* hatti *signifies a document, record, which may at any time be produced to guard one's rights.* Hatti ni wáraka ulioandíkoa ni baba mzima mbelle za watu; hatti ya deni *or* manéno ya hakki ya mtu tangu kale; wáraka una manéno ya khábări; bárua ina maneno ya ngúvu ya ku-mu-ita mtu mbelle za wali *or* kathi; kertasi isioandikoa; mu-andikie hatti, fulani si mtúmua wangu ni huri; hatti nene, *thick writing* = *handwriting* (R.). Hatti *is to be distinguished from* haddi (*Arab.* حد, terminus, limes, finis); wamekúfuru, wametupa haddi, *they became unbelievers beyond measure;* ku penda kuako kuna tupa haddi, *beyond measure* = ku-m-penda mno = mapenziyako nawe ni bora m'no.

Hatu, *sign of the first person plural negative;* hatupendi, *we love not.*

Hatúa, *s.* (ya, za) (خطا, passum posuit; خطوة, passus, vel spatium inter pedes), *a step, a pace;* hatúa mbíli, *two paces;* ni kiázi kua *or* cha măgú, yadakápo koma măgú wagánga anapima hatúa ku angalía kifúli cha júa, ku fania ugangawáo; hatúa iki-tu-ondoa, safari ni hatua?? *if we get off.*

Hau (havi) (hawa), *sign of the third person singular negative; cfr. Grammar.*

Haua, *s., air;* هواء, aër, spatium inter coelum et terram; ku bádili haua, *to change air.*

Háwa, *pron. demonst., these;* wátu háwa, *these men* (*vid. Gram.*).

Hawale, *those.*

Hăwá (ya, *pl.* ma—) (hawara) (hawai), *a concubine, a woman who has made no marriage-contract*

with a man, but lives with him as long as they agree. She cooks for the man, and serves him in other respects, and he gives her whatever he pleases. Hăwá ni mke asicoléwa kua tartibu, aketíe na mume kua harámu hana máhari.

HÁWA (*or* HAUA), *s.* (*or* HAWAT, *s.*), *longing, lust, passion;* هَوَى, amavit; هَوًى, amor, cupiditas, affectus; = mapenzi, *love;* mtu huyu yuna hawa nafsi *or* nafsinimuákwe *or* yuna háwa ya moyo, *i.e.*, moyo una-m-tukulía sana = yuwa-penda sana (manamke huyu) yuwa-m-pendeléa, yuwa-m-shíriki yuwa-mu-áza mno. Usifánie hawa nafsi, *do not show favour, do not be partial;* yuna hawa (haua) nafsinimuakwe.

HAWAI, *s.* (*pl.* ma—), *a whore.*

HÁWĀLA, *s.*, *a bill of exchange (in Kibaniani* "hundi").

HAWIBUDI; mimi hawibudi hafundesao bilâdi, *I shall certainly destroy their towns;* achrári na abidi, *free people and slaves.*

HAWÁRA (*or* HAWA), *s.*, *a catamite.*

HAWÉZI, *lit.*, *he cannot, he is ill* (*cfr.* wéza; ku —, *to be able*).

HÁWILI, *v. a.*; ku —, *to take upon one's-self what was due from another, to guarantee a debt* (*cfr.* حال conversa fuit res, mutata fuit res ab uno statu in alterum translata); ku háwili jombo, *to trans-ship.*

HAYA, *pron. demonst.*, *these;* mambo haya, *these matters;* saya pro haya *is old language;* suyu pro huyu.

HAYALE, *those;* mambo hayale, *those matters.*

HAYANO, *id.*

HAYO, *pron.*; tangu majira hayo, *since that time.*

HAYA, *s.* (ya) (حَيَاة, vita, pudor), *shame, respect, sense of honour, modesty;* mtu asiekúa na haya, *shameless man;* ku ona haya, *to feel ashamed;* ku tia haya, *to make ashamed, to abash.*

HAYA! (*or* HEIYA!), *be quick! come along! work away!*

HAYÁMBO (*or* HAJÁMBO), *a complimentary phrase, which means, lit.*, hana yambo *or* jambo, *he has nothing to complain of = he is well, nothing the matter with him;* alikúa hawezi, laken sása hajámbo, *he was ill, but now he is well, he is without any cause of complaint;* wáo walikúa hawawézi, laken sasa hawajambo, *they were ill, but now they are well;* mimi nalikúa siwézi, laken sasa sijámbo, *I was sick, but now I am well.* Wewe — huwézi, laken — hujambo; suisui — hatuwezi, laken — hatujambo; nuinui mlikúa hamuezi — hamjambo.

HAYAWÁNI, *s.* (حَيْوَان, animal, res vivens, animata), *wild beast; fig.*, mtu huyu hayawani = hana ákili, hasikii manéno, yuwafuáta nafsi-yakwe bassi; mtu asikiaye maneno, laken amésahau harraka, yuwashika yakwe; marádi *or* uelle wa hayawani, *a disease (murrain) among cattle.*

HAYO, *dem.*, *those; referring to plural substantives in* ma— (ni yayo hayo).

HAYUKO, *vulgarly used in Zanzibar for* hako, *he is not there* (St.).

HAZAMU, *s.* (*pl.* ma—), *belt, girdle* = sombo (*Kin.* ŭkŭmbŭ); حزم, constrinxit, cingulo cinxit; حِزَام, cingulum jumenti.

HAZI, *sign of the third person plural negative, vid. Gram.*

HAZINA, *s.*, *a treasure;* خَزَن, reconditit in horreo, asservavit rem; خزينة, خَازِن, thesaurarius.

HAZITASSA (*vid.* hatassa), *not yet.*

HEDÁJI (*or* HEDAJÍA *or* HIDÁJI) (= ku daka), *to want;* mtu fulani a-ku-hidaji; maskini ahidaji chakúla.

HIDAJIWA, *v. p.*; muana huyu ahidajiwa ku rudiwa, *this child is wanted = must be chastised.*

HEDÁYA, *s.* (ya, *pl.* za) (*cfr.* hadía), *a present;* tunu, kitu jema *or* kizúri; kitu hiki na-m-peleka hedaya (tunu), mtuma huyu ni wako, na-ku-pa hedaya, *wherefore many slaves have the name* "hedáya" (R.).

HED'MA, *s.* (*vid.* hidima *and* hodumu) (خَدَم, inservivit, ministravit alicui), *service.*

HEHEMA, *v. n.*; yuwahehema = hawezi sana, yuna homa, *to tremble from weakness caused by fever* (tetema).

HEI (*or* HAI), *adj.* (*vid.* hai) (hayi), *alive;* baba yu hei = ni mzima, *the father is still alive, or* ákĕli hei; wata hawa wa hei *or* wákeli hei, *these people are still alive;* mtu huyu kăhâi = amekŭfă, *is dead;* wata hawa kă wăhéi = wamekufu, *are dead, they are not alive.*

HEIA, *interjection* (*James* iv. 13), *go to now; cfr.* haya *or* heiya.

HEIBA, *s.* (*vid.* haiba) (هَابَ, timuit; هَيْبَة, timor, reverentia), (1) *beauty;* (2) *damage, injury; e.g.*, kitu hiki ni kizúri, laken kinangía heiba = kinangía kibófu; ngúo hi mzúri, laken inangía ila *or* heiba kua hi túndu, *this garment is fine, but it is damaged by this hole (which is in it)*; nguo hi ina heiba; *cfr.* خَيْبَة, frustratio, *or* حَابَ, peccavit; حَابَة, crimen.

HEINABUDI (*or* HAINABUDI) (*cfr.* abudi); ta-ku-ji lipiza *or* sinabudi nami ela ku-ji lipa; *cfr.* budi.

HEIRÍKA, *v. n.*, *to be stopped or retarded by another, to have pain.*

HEJÁZI, *s.*, *the province of Hejaz in Arabia.*

HEKALU, *the Temple at Jerusalem* (*vid.* הֵיכָל *in Hebrew*); هَيكَل ; (2) *every large building.*

HEKEMÚA = jemúa, *to sneeze.*

HÉKIMA, *s.*, *wisdom, cleverness* (*cfr.* hókumu); حَكَم , potestatem exercuit, judicium protulit; حُكم , judicium; حِكمَة , scientia, intelligentia, justitia.

HÉLEFI, *v.;* ku hélefi mtúmua (R.)? nguva hahélifi geraha; *vid.* nguva.

HEMA (*or rather* KHEMA), *s.* (ya, *pl.* ma), *tent; vid.* خَيمَة , omne habitaculum rotundum quod tribus vel quatuor fulciminibus nititur; خَيم , omnis domus e luto constructa.

HÉMA (HAMA), *v. n.* (*Kimrima*), *to pant, breathe short, to be pursy;* mtu huyu yuwakéma = hawési ku pumsíka, *he cannot breathe; to be short of breath, to gasp like a dying person* (= tueta *in Kiravai*).

HEMBA? (R.).

HEMDI (*or* HEMIDI), *s.* (ya), *praise; vid.* hamdi; hemdi ridákwe Deiani, *praise be to God!*

HÉMIDI, *v. a.*, *to praise.*

HÉMILI (HÍMILI), *v. a.* (*vid.* hamáli), *to carry or bear, to endure*=ku tukúa; si-ya-hémili manéno haya = siwézi ku ya-sikiza *or* sikilíza, *I cannot listen to these words, I cannot endure them.*

HENNI, *s.* (R.), *cfr.* hinni.

HENSIRANI, *s.* (ya), *the tube of a tobacco-pipe;* mti muhensirani (Sp.).

HENZA, *s.* (St.), *halyards?*

HERASAKI, *v. a.?* *cfr.* حَرزَق , angustum reddidit.

HERASAKÍWA.

HEREKI = usufi ? ? (R.).

HÉRÍ, *s.* (ya, sa), *happiness* (kheiri); kua héri (kohéri), *in happiness, sc. go in happiness, i.e., farewell;* kua heríni, *go ye in happiness, i.e., fare ye well;* ni heri kuangu, *it will be well for me;* mtu wa heri, *a fortunate man; adj., happy, it is well, better;* خَار , factus fuit possessor boni, elegit; خِيرَة , bonum, res exquisita; أَخير , melior, optimus.

HERIA, *s.*, *a cry raised on first seeing a dhow coming; vid.* harióe.

HERIMU, *s.* (*pl.* ma—) (*vid.* hirimu), *equality, next to one in years; cfr.* hirimu (ya, *pl.* ma—); *Arab.* هَرِم , decrepitus, senio confectus.

HÉRO, *s.*, *a wooden platter, a deep trencher* (*a little smaller than the* jano); héro ni jombo cha ku pakulía wáli; hero ya ku lia, *manger?*

HESA HESA? hesa hesa, kasi inakuenda leo, au haikuenda? *thus native masters ask their workmen, when they do not look after them* (hawatungulii), "*Did the work go forward to-day?*" (*The word is an exclamation for encouraging the workmen.*) *Cfr.* حَصّ , celeriter ivit.

HESÁBU, *v. a.* (*cfr.* hasibu, *v.a.*, *and* hisabu) (حَسَبَ , numeravit), *to count, to number, to think, suppose, to be of opinion.*

HESABÍA, *v. obj.*

HESABIÁNA, *v. rec.*, *to account, settle accounts one with another.*

HESABIKA, *to be counted, countable.*

HESABÍWA, *pass.*, *to be counted.*

HESÁBU, *s.* (ya, *pl.* za), *account, opinion, idea;* juo cha hesábu = deftar, *account-book;* ku-m-pa hesábu, *to give him account;* ku dáka hesábu, *to call to account;* ku fania hesábu, *to make the account;* ku tia katíka hesábu, *to put a thing to account* (ku andíka katika hesábu).

HÉSHĪMA, *s.* (ya, sa) (*or rarely* HESHIMU), (1) *honour, which, according to Oriental custom, is rendered by giving a present of respect, hence, honour, respect, present;* ku-m-wekéa heshima, *to honour one;* ku wekeana heshimu, *to honour each other;* (2) *present of respect;* حَشَم , pudore affecit, reveritus fuit; حِشمَة , pudor, verecundia, reverentia; *cfr.* هِشَام , liberalitas, munificentia.

HÉSHIMU, *v. a.*, *to respect, to honour one by giving him a present;* ku-m-kumbúka kua ku-m-pa *or* péleka kitu jéma.

HESSI, *s.;* mismari ya hessi, *a screw.*

HESSI, *v. a.;* muhunsi amehessi mismari, *the workman screwed down, &c.*

HESSIWA, *v. p.*, *to be screwed, turned.*

HETHI, *s.*, *the menses of a woman;* manamke anangía muezíni, *or* anangía kideóni *or* damúni, *the woman has the menstrual flux;* kúa na hethi, *to menstruate; Arab.* حَاض , menstrua passa fuit mulier; حِيضَة , menstruus sanguis; حَيِض , menstrua patiens.

HEZÁMU, (*pl.* ma—), *girdle; cfr.* hazámu.

HEZÁYA, *s.* (*cfr.* خَزِى , ignominia affecit; خِزيَة , confusio, infamia, affliction), *a shame, anything causing confusion or shame.*

HI, pro niki; nli hi simamia tanu, pro nlikua nikisimamia tanu; hifukuza = nikifukuza.

HI, *pron. demonst.*, *this; e.g.*, niumba hi, *this house* (*vid. Grammar*).

HIÁNA, *s.* (*sing.* uhiána) (= ubishi), *hardness* (*of wood*) (*vid.* mkúa), *a grudging person; cfr.* خَان , decepit, perfidus fuit; fuláni ni hiánayuna jóyo, *N. N. is avaricious.*

HIÁRI, pro akhiári; *vid.* héri.

HIATHI, *s.* = merhem, *deceased or late; e.g.*, hiathi baba, *my deceased father.*

HIBIA, *v. a.* = ku pendéza, *to please one* (*cfr.* حَبَّ, amavit).

HIDAJA, *s.*, kitu cha —, *something desirable, beautiful; e.g.*, maúa haya ni hidája (R.).

HIDÁJI, *v. a.*, *to want; vid.* hedáji.

HIDILÁFU, *s.*; neno hili nafánia hidiláfu sana, kuamba silo (R.); jambo hili n'na hidiláfu nálo.

HIDÍMA, *s.* (*cfr.* hedma, hadumu, hadimu), *service; Arab.* خدمة, ministerium, opus; mzungu yuna hidíma = yuwatía watu katika hidimayakwe, watu wapáte risikizao, *lit., the European has work or service, he takes people into his service, whereby people get their necessaries.*

HIFATHI, *v. a.*, *to keep, to preserve, to protect, to secure; cfr. Arab.* حفظ, conservavit, custodivit.

HIFATHIKA, *v. n.*, *to be preserved* (= ku zuilíka).

HIFUKUZA = nikifukuza (*vid.* hi).

HII, *these;* hiile, *those; referring to plural nouns in mi.*

HIJA, *s.*, *pilgrimage;* muezi wa hija, *they depart on the 9th moon.*

HIJÁYA, *vid.* hikáya (*cfr.* hedaya).

HIJI, *v. n.*, *to go on pilgrimage;* ku enda hiji *or* hija; muenda hija, *a pilgrim* (*to Mecca*).

HIJO, *pron. demonst.*, *that; e.g.*, júo hijo, *that book.*

HIKÁYA (*or* HIJÁYA), *s.* (ya, *pl.* za), *something extraordinary or remarkable which has not been seen previously, a wonderful thing;* nna hikaya, *I have a story;* muaka hu tumeóna hikáya = jawábu la ku taájabu, lísilo onekána, *we have seen wonderful things this year.*

HIKI, *pron. demonst.*, *this;* kitu hiki, *this thing.*

HIKILE, *pron. demonst.*, *that, yonder.*

HILA, *s.* (ya, *pl.* za), *intrigue, device, trick, craftiness* = fikira mbáya = hădā; ku fania hila, *to play a trick, to act cunningly; vid.* حَالَ, conversa fuit, distortus fuit, versute egit; mtu wa hila, *a crafty man;* حيلة, astutia.

HILI, *pron. demonst.*, *this* (*vid. Gram.*); neno hili, *this word;* kasha hili, *this box.*

HILO, *pron. demonst.*, *that;* kasha hilo, *that box.*

HIMA, *adv.*, *hastily, quickly* (= háraka) (*Kimr.*); hima hima! *be quick;* tuende hima (*Kiung.*), *let us go quickly;* hima mmoja, *at once, all at once.*

HIMIA, *v. n.*, *to impel, to urge on, to incite;* hímiza, *v. c.*, *to hasten, to speed one.*

HIMÍA, *v. n.* (*vid.* hamali), (1) *to become pregnant;* mke amehimía, *the woman became pregnant;* (2) *v. obj.*, ku himia, *to impel, to urge on* (*cfr.* hima).

HÍMILI (*vid.* hémeli, hamali), *v. a.*, (1) *to bear, to support, endure, to be able, to accept;* wewe mana huhimili na júa hili, ngoja, jua lipúnge tuenende, *thou boy canst not endure or bear this (sun) heat, wait, till the sun declines, then let us go;* hawakuhemili masháka, *they have not been able to endure troubles;* (2) mtumkewangu anahimili, *my wife is pregnant.*

HÍMIZA, *v. a.* (*vid.* hima), *to cause to make speed or haste, to speed one, to hasten;* amekuenda hímiza watu; uenende uka-wa-himize chakula; ku hímiza watu kazi.

HINA (HENNA), *s.*, *a red dye, used by women to dye the palms of their hands and the soles of their feet, also used to dye white donkeys, to give them a pale red-brown colour.*

HINDI, *s.* (la, *pl.* ma—), *Indian corn* (mahindi).

HINNI, *v. a.* (هَانَ, levis fuit, contemsit) (= ku gnima), *to refuse to give, to lessen, cut off, curtail or withhold one's right or wages, &c.; e.g.*, ame-ni-hinni fethayangu pasipo maagáno mimi nai (= ame-ni-punguzía maliyangu), *he lessened my money without being authorized to do so by an agreement between us—he gave me, for instance, eight dollars instead of ten which he had promised;* nimedaka kitu kuakwe, aka-ni-hinni, hadakí ku-ni-pa, na kitu yunájo; ku hinni mti, *to lop a tree in order to make it slender* (R.).

HINIKA, *v. p.*

HINO = hi, *pron. dem.*

HIRIMU, *s.* (wa, *pl.* za), *an equal in age, young men;* ni watu waanzao ku baléghi *or* ku ondokea; (1) hirimu ndogo, *little boys from 6 to 12 years of age;* (2) hirimu ya katikati, *from the 12th to the 25th year;* (3) hirimu kuba, *full-grown men, till they become elders* (*vid.* wazé); hirimu moja, *of the same age; Arab.* هرم, senio confectus fuit homo; هرم, decrepitus, senio confectus.

HÍRIZI, *s.* (ya, *pl.* za), *a charm, an amulet worn on the side;* ugánga wa ku vā muilíni *or* uvaliwáo muilíni; *cfr.* حرز *or* حرز, circumspectus fuit, multum timuit, cavit, custodivit; حرز, locus munitus, refugium amuletum, mala et veneficia arcens.

HISSA, *s.*, *pardon;* حس, misericordia affectus fuit, sensit; حس, intelligentia, sensus, facultas; nipe hissa yangu, *pardon me* (*cfr.* حصة, portio).

HITÁJI (*or* KTÁJI, UKTÁJI), *s.* (ya) (*cfr.* hidáji), *desire, request;* hitaji yangu ni hi *or* ukhtaji wangu ni hu, *this is my desire.*

HITAJI, *v. a.*, *to need, to be in want, to want.*

HITAJÍA (*or* KHTAJÍA), *v. a.*, *to be in need of, to desire, request, to want;* mtu huyu ahitajía *or*

akhtajia *or* akhtajíwa ku pigua, *this man needs to be beaten, must be beaten;* yee ahtajía *or* akhtajía kúa hapo, *he must be there.*

Hitarisha, *v. c., to cause to select, to choose* (*cfr.* akhiar).

Hítima (ya, za), (1) *a funeral banquet;* chakúla bóra katika matánga; (2) *funeral reading;* ku soma hítima katika káburi = ku-mu-ombéa meiti kua Moli *or* Mungu, *to read prayers over the grave in order to intercede with the Lord in behalf of a dead person;* خَتَمَ, sigillavit, ad finem perduxit, totum perlegit Coranum; خَاتِمْ, finis, extremum rei.

Hitima, *s.* (ya); —ya kungilía *or* ya ku tamía niumba mpia (Sp.).

Hítimu (hitima), *v. a., to finish one's book-learning after one has read all the books which the master could give;* mtu huyu amehitimu júo = amesoma kulla júo kiliómo; amekúa muálimu nafsiyákwe, *to leave off school, to know one's trade. The ending of one's education is celebrated by a feast made to the teacher; when* 30 jusu (*sections*) *have been read they make a feast. Many do not finish the whole course.*

Hitimísha, *v. c., to cause one to close his Muhammedan course of study, to bring a scholar to the end of his learning of whatever kind* (*Kiniassa*); muálimu ame-mu-hitimisha juo mana, nai amehítimu; mana akisha juo pía, babai akatoa mali ya reali tano *or* kumi *or* asherini, aka-m-kombóa mana, na muálimu akampa (mana) jüsu mbíli, na msăf mmója, *i.e., when the teacher has taught the boy all the books he has, the father presents him with* 5 *or* 10 *or* 20 (*according to wealth and pleasure*) *dollars, and thus redeems his son* (*who during the time of instruction was considered to be the son of the teacher*) *from the teacher, who presents to the boy two small manuscript books and one large book.*

Hivi, *adv., so, thus;* sasa hivi, *just now;* punde hivi, *a little while ago.*

Hivi, *thus, these; referring to plural nouns in* vi *or* vy (vitu hivi, *these things*).

Hivile, *those* (vitu hivile, *those things or matters*).

Hivyo, *after which manner;* hivyo vivyo, *yes, exactly so, thus, so.*

Hiyári, *s.* (ya), *choice;* ni hiyariyáko = kama upendávio, *just as it pleases thee, as thou likest* (*vid.* heri); خِيَارْ, electio rei; خَارَ, elegit.

Hiyo, *those; referring to plural nouns in* mi; miti hiyo, *those trees.*

Hizi, *v. a.* (خَزِيَ, ignominia affecit aliquem), *to confound, disgrace, put to shame, dishonour;* mana huyu ame-mu-hízi babai kua ku kătă kúla mbelle za watu, *the boy disgraced his father by refusing to eat publicly;* baba wa-mu-ambia, ndō mana, úle walí, na mana wasema, mimi sidáki ame-mu-hizi babai na watu, *because it is a great offence with the Suahili to refuse an invitation to take food; it is expected that one takes at least a little,* ku-m-pasha rádi, *to satisfy the person who invites.*

Hizíka, *v. n., to be put to shame;* baba amehizika ni mana.

Hiziwa, *v. n., to be beaten, chastened;* mana amehiziwa ni babai, *the boy was beaten by his father for the disgrace he had brought upon him by refusing to obey his commands.*

Hizi, *s., these;* siku hizi, *in these days, some days ago, now.*

Hizile, *those.*

Hóbela hóbela? (R.); hawa Washéheri, kaziyao hóbela hóbela washona makanda na majamvi, *bad, superficial work?*

Hodári, *s., adj.* (*takes no prefixes*), *strong, bold, brave;* mtu huyu hodári wa kazi, *he is an able, strong workman;* hodari wa wita, *he is a brave man or soldier;* hodari wa maneno, *strong orator;* ku enenda *or* ku enda hodari, *to go fast.*

Hodi! *a cry made by a visitor inquiring outside the door whether somebody is at home. Nobody should enter before having received an answer.*

This word may refer to هَدَى, recta duxit via; هُدًى, directio.

Hódŭma (*or* hódŭmu), *s.* (ya) (*cfr.* hídima), *service, work, skill, ability.*

Hódŭma (*or* hódŭmu), *v. a., to serve, to render service.*

Hógo, *s.* (la, *pl.* ma—), *a very big* msi (*root*) *of the* muhógo *or cassada shrub; vid.* mahógo, *a very large root of cassada or cassava.*

Hohe hahe, *a phrase used to denote extreme poverty and destitution* (St.).

Hóho, *s.* (ya, *pl.* za); hóho ya mukáte *or* mukáte wa hóho, *a kind of thin cake made of the flour of wheat and fresh palm-wine. Much pepper is put into this cake;* pilpili hoho, *red pepper.*

Hoja, *s., vid.* huja.

Hoji hoji, *v. a.* (1) *to entreat* = ku ronga ronga, ku ngóa ngóa; حَاجَ, opus et necesse habuit; (2) *to calm, to remonstrate with one* (R.).

Hókŭmu, *s.* (ya), *judgment, sentence, verdict;* (hókumu ngéma *or* mbáya); *vid.* حَكَمَ, potestatem exercuit, judicium protulit.

Hókŭmu, *v. a.* (= ku amua), *to judge* (— wema or wibaya), *to have supreme authority over.*

Hokumía or hukumía, *v. obj., to exercise authority over one, to judge one, to give over to judgment.*

Hokumíwa, *pass.*

Homma (hamma), *s.* (ya), *fever;* homma ya kidápo or kidápo cha béredi, *the shivering fit in fever;* homma ndio márathi ya béredi or ya ku tetéma; حمى, febris; حم, caleficit vehementer calida fuit (aqua); حم, laboravit febri.

Homra, *s.* (R.)? خمر, vinum, omnis potus inebrians.

Hómu (or hómo); pepo za—, *steady wind, when* mbisho *and* tanga mbili *have passed away* (R.).

Hondo hondo, *vid.* kuembe.

Hongéra, *v. a., to wash the circumcised part in the sea.* Watóto kua siku ya sabaa tangu wametahiriwa waenenda poáni ku osha viónda maji ya báhari. *This is called* ku hongéra. Watóto waliotahiriwa leo wamekuenda hongéroa or ku óshoa maji ya báhari. *On the sixth day the wound is wrapped up in a piece of cotton soaked in oil, to prevent the urine affecting the wound.*

Hori (or khori), *s., a creek, a small arm of the sea; cfr.* خور, ostium fluminis; أخوار, sinus maris (vox Persica); *cfr. also* هور, lacus in quem exundant aquae paludum, ut largus fiat?

Hori, *s.* (la, *pl.* ma—), (1) *a kind of canoe with a raised head and stern;* (2) ya ku uzía tambŭ (R.)?

Horohóro, *s.* (horóro ?), *a certain bird, which has a long black neck* (yuna shéngo ndéfu meaussi).

Hóruma, *s.* (ya, za) (*cfr.* رحم, misericors, clemens fuit; رحمة, misericordia), *compassion, pity.*

Horumia, *v. a., to pity or compassionate one.*

Hósika (*and* húzika), *v. n., to refer exclusively* (*cfr.* عزك, perseveravit in aliqua re); jina hili lilihosika na watu hawa tŭ, *this name refers exclusively to these persons;* jina la "wegni thambi" linahúzika kua Muegnizimgu tu, halina tefsiri mingine, *but* muovu *or* mbaya *is also physically bad* (R.).

Hosiko (anatoka hosiko or hosko), *scarcely, narrowly, hardly?* (R.); anavuka hosko, laken, hukumuyakwe ilikua ya ku wawa (uawa), *to have a narrow escape;* tulikuá watu wa kufa suisui (*in danger*) laken tunavuka hosiko.

Hósŭmu (or khosumu), *s.* (خصم, altercatus fuit; خصومة, altercatio lis), *strife, contention* = kóndo, *v. n.* = ku teta, *to quarrel.*

Hótŭba, *s.*, (1) kathi amesoma hótuba mesgidini, *the Kadi read a section (of several Koranic Suras) in the mosque;* (2) hotuba, *engagement;* ku ŏa, *to be engaged to;* خطب, (1) orationem habuit e suggesto orator, evasit fuitve concionator; (2) expetivit in matrimonium. *In Turkey and elsewhere the* خطب *is the prayer recited in the mosque on Fridays, in which, after the praise of Muhammed and the four successors, the reigning Sultan is mentioned.*

Hotubía, *v. a.;* ku hotubía watu, *to read the section to the people, addressing them thereby;* ku soméa watu kua siku kú.

Hótŭbu (hútubu), *v. a.;* kathi amehótuba hótuba.

Hózŭni, *s.* (= ngóme), *fortress, castle;* حصن, firmus fuit; حصن, arx; *cfr. also* خزن, recondidit, in horreo, cella, *&c.*

Hu (*thou not*); wewe hu mtu wa niuma, u mtu wa mbelle, *thy place is not behind, but before, in the fore-part;* Wadúruma wana ila, wakisilimu hurudi kuao.

Hu, (1) *a prefix denoting a customary action, and is applied to all persons, both the singular and plural;* hunena or husema, *they speak;* huenda, *he, &c. goes;* (2) *the negative prefix of the second person singular;* hupendi, *thou lovest not.*

Hua, *s., a dove; cfr. Steere's "Handbook," page* 276.

Hua, *for* kua, *e.g.*, niumba hua yangu, *if the house were mine.*

Hubba (or kubba), *s.* (*vid.* habba), (1) *love, desire;* yuna hubba námi, *he has love toward me* = a-ni-penda, *he loves me, to fall in love with;* (2) kitu ja burre, ku-m-pa hubba, *to give one a token of love, which, in the Oriental custom, is a present;* ku tia hubbanimuakwe, *to take a fancy to one;* moyowakwe hau-ku-nioka, ndipossa asi-ni-ambia kuélli, ana-ni-ambia juju, ha-ni-funulii hubba; حب, amavit; حبة, amor; enenda wewe a-ku-funuliáyo hubba, *go thou, to whom he opens his whole heart.*

Húbiri (or khúbiri), *v. a.* (*vid.* hábari) (خبر, probavit, nuntiavit, certiorem facit) = ku-m-pa khábari, *to give one news or information.*

Húdumu, *s., service; v. a., to serve, especially at table;* tafania kazi simamani jămā mu-húdumu- = mu andáe.

Hudumía, *v. obj., to serve one* (*cfr.* hódumu).

Húduru, *v. n., to assemble;* watu wamehuduru = wamekutana telle; *but* mahadara, *place of assembly.*

Huduría, *v. obj.;* ku kutanía mahali pamoja; *vid.* حضر, presens fuit.

Huenda, *v. n., he or they go;* husema, *they say.*

Hui, *v. n.* (*cfr.* hai *or* hayi) (*cfr.* fufúa, fufúka), *to come to life again;* watu wa katika mahuduru.

Húika, *v. n., to be brought to life again, to recover;* alikúa mkóngo mno, kisha akapóa.

Huiwa, *v.;* amehuiwa ni Mungu, nai amehuika.

Húisha, *v. a., to cause to revive, to bring to life again, to make alive;* ku-m-pa ngúvu *or* afia, *to restore to life.*

Húja (*or* **hoja**), *s.* (ya) (*cfr.* حاج, opus et necesse habuit; حوجا, necessitas, res necessaria), *sake, concern, account* = sebabu; kua huja yangu, *on my account;* hakina huja (*scil.* kitu hiki) = ni jema *or* hakina teshwíshi, *it is right, good, there is nothing objectionable in it;* niúmba hi haina huja, *there is nothing exceptionable in this house, it is good;* kina huja ningi, *it is full of trouble.*

Hujiána, *v. n.* = jadiliana, *to have to do, to have business with one;* hawa-hujiani na Wazungu, *they have nothing to do with the Europeans, they are not concerned with them.*

Hujambo? *are you well?*

Huji (*or* **hoji**), *v. a., to pump one; e.g.,* ame-ni-hoji *or* huji, *he pumped me,* hatta ha-mu-ambia; sikudaka ku-mu-ambia laken ame-ni-hoji, tafania-je? nna-mu-ambia, ningali tenda.

Huji, *v. a.* (*cfr.* dádisi), *to examine;* ku daka yakini, ku onda kitu, *to search out, inquire after, to sound one;* ame-m-huja hatta mtu ku sema neno alilo nálo; ku úza sana; ku hakikía manéno.

Hújuru, *v. a.;* ku —, *to desert* (*cfr.* هجر, reliquit, deseruit rem).

Húko, *adv.* (*pron. dem. of locality*), *there, yonder, beyond;* huko mbelle huko mballi; huko mbelle ya mto wa Dana, *there beyond the river Dana.*

Huku, *adv., here, near, in this region;* huko na huko, *hither and thither;* ku-ji-tia huku na huko huku na huku, *this way and that;* huku makŭkū ndo mapia yetu, *here are old matters, and our new ones.*

Hukule = mballi kule.

Huku, *refers frequently only to verbs standing in the infinitive; e.g.,* ku-ji-burugisha burugisha-huku-uta-tu-isha akili.

Hukumu, *s., vid.* hokumu.

Hulu, *v. n., to leave, to omit;* hawahulu kuja = hawatindikii kuja, *they do not omit coming, they come continually; cfr.* خل, necesse habuit, reliquit, amicitiam coluit.

Húluku (*or* **khúluku**), *v. a., to create;* خلق, procreavit, finxit.

Hulukiwa, *to be created.*

Humo, *adv., thence Luke* xii. 59; humo mueta (*here with us*) si jasikia neno hili, humo nti-yetu.

Humo *and* **mumo**; si mumo humo (*there within or here in*).

Hummu, *vid.* hammu, *s., grief.*

Hummiwa, *to be affected by melancholy thoughts, to be distressed, afflicted.*

Humule, *in that.*

Huno, *pron. demonst., this; e.g.,* muaka huno *or* hu; (2) *and thou art not.*

Huo, *pron. demonst., this or that before mentioned; it refers to nouns in* u *or* w (*pl.* mi); *e.g.,* mti huo, *that tree.*

Hurri, *a freed man* (*cfr.* usia *and* hatti).

Hurru, *adj. and s.* (*pl.* ma—), *free, not in a state of slavery;* mtu ni hurru, si mtúma, *this man is free, he is no slave;* watu háwa ni mahurru, *these people are free;* ku áta *or* ku weka hurru, *to release or set free from slavery.*

Hurúju, *v. n.* = kunia (*vid.*) = ku hara, *to ease one's-self; cfr.* خرج, exivit, ejecit, eduxit.

Húruma, *s.* (*vid.* hóruma), *pity, mercy, compassion; cfr.* رحم, misericors, clemens, propitius fuit; رحمة, misericordia.

Hurumia (*or* **horumia**), *to have pity upon, to pity one.*

Hussu, *s.* (= **wasia**), (1) *charge, commission, last will;* hussu ya baba aliekufa; *cfr.* حص, distribuit in partes; حصة, pars; (2) hussu, *v. a., to divide into shares, to separate each one's share.*

Hussia, *v. a., to enjoin upon;* (1) = ku-m-pa wasia, *to charge one, especially with respect to the charge which a dying person delivers to a survivor; cfr.* وصى, conjunxit, testamento mandavit; وصية, mandatum, testamentum; (2) ku-m-hussia katiriyákwe = ku-m-fanizia katiri (*or* kiasijakwe), *to limit one to a certain quantity of provision.* Ame-ni-hussía kebába cha mtelle, *he limited me to the receipt of a* kebába (*vid.*) *of rice.*

Husuda, *s., bewitching?* (Er.).

Húsudu, *v. a.* (*cfr.* hasidi, *v. a.*), *to do violence from mere wantonness, to envy, grudge at;* ku-m-húsudu maliyakwe; ku fánia uhúsuda; ku húsudu *or* hásidi *or* ku fisădi watu = ku tia watu mambo maófu ya maradi, *e.g.,* ya ndúi, *&c.*

Husudiana, *v. rec., to envy one another.*

Húsumu, *v. n., to strive, to contend, to altercate with one; cfr.* خصم, altercatus fuit, litigavit.

Húsuni, *s.* (*vid.* hozuni), *a fortress;* حصن, firmus, munitus fuit; حِصْن, arx.

Húsuru, *v. a., to besiege; cfr.* حصر, in angustiam redegit, obsidione cinxit (hostem).

Huthuria, *v.n.*(*vid.* hathari), (1) *to venture;* (2) *to be present; e.g.*, jamía ya watu walio huthuría, *the congregation of people which was there.*

Húu, *pron. demonst., this; cfr.* هُوَ, ille, idem; *referring to nouns* u *in the singular or nouns with* mi *in the plural* (mti huu).

Huule, *pron. demonst., that.*

Huyo, *pron. demonst., this or that, previously mentioned;* mtu huyo. *In chasing men or animals the native cry out,* huyo, huyo, huyo, *here he is!*

Húyu, *this, this person;* súyu, *obsolete for* huyu, sáya *for* haya.

Huyule, *that, that one.*

Huzika, *v. n., cfr.* hussu *and* hussia.

Huzika, *v. n.* (*vid.* hozika); huzíwa, *v., to be limited, confined to any thing, in it, meaning to include;* niama mbuaji waliohúzika tui simba, *&c., the wild beasts included are the leopard, lion, &c.*

Húzuni, *s.* (ya), *grief, concern, heaviness, anxiety* (*vid.* hammu); *cfr. Arab.* حزن, tristis fuit, حُزْن, tristitia.

Hwenda (huenda), *perhaps* (St.).

I

I, *an infix-particle; e.g.*, ame-i-haribu (niumba yetu), *he destroyed it, viz., our house.*

I, *a relative to words of the* i-*class; e.g.*, sima-yangu i-wápi? *where is my* sima? *vid.* sima.

I', *s.* (la, *pl.* mái); í la kúku, *the egg of a hen;* mái ya kuku, *the eggs of a hen;* í la béredi *or* la ku tetéma *is said of an egg which the hen lays when there is no cock;* í hili si gúmu; í lísilo múme halina nguvu, linafundika haraka; kuku yuwaviã *or* yuwaãrdã mái, *the hen lays eggs* (arda *is Kimr.*).

I'a (*or* ku wía), *to have one as debtor, to demand a debt from somebody, to sue one for a debt;* na-mu-ía *or* na-m-wía mtu huyu reáli mía, *I have this man as a debtor of* 100 *dollars, I demand from him a debt of* 100 *dollars = he owes me* 100 *dollars;* nadáka déni ya reali mía kuakwe; na-mu-ia reali tano, *I want (as a debt)* 5 *dollars from him, I sue for payment of* 5 *dollars, he owes me* 5 *dollars.*

Iána (*or* wiána), *v. rec.;*, watu hawa wawiána wao kua wao, *these men are indebted one to the other*

I'wa (*or* wíwa), *pass., to be indebted, to be owing, to owe to one, to be sued for a debt;* mtu huyu yuwaíwa reáli mía kuángu, *this man owes to me* 100 *dollars.*

Iwísha, *v. c., to cause the debtor to pay by summoning him before the judge;* nime-mu-iwísha kua wáli = nime-m-dai kua wali.

I'asi, *s.* (ya), *a yellow substance brought from India, greatly in demand with the natives as a* daua ya kiónda, *remedy for sores* (daua ya kiónda).

I'ba, *v. a., to steal, to take clandestinely; cfr.* ku ba *in Kiniassa.*

Ibía, *v., to steal from; e.g.*, ame-mu-ibía mali-yákwe pía kua faraga, *he has stolen from him all his property secretly.*

Ibíka, *v. n., takeable, that which can be stolen.*

Ibíwa, iboa, *to be stolen from.*

Ibáda, *s.* (ya) (*cfr.* عبد, adoravit, servum fecit; عِبَادَة, servitus, obedientia, probitas), *service, worship, especially* ibáda ya Mungu, *the service of God. When the Muhammedans go to bed they say* "esháhăd *or* eshéhedu ya Mungu." *This is* ibáda ya Mungu: *hence* "amelála na ibáda *or* ameáta ibáda = amelála kua ku salli, *or* kua ku ata ku salli, *he slept with or without prayer. But the word can also be taken* sensu latiori; *e.g.*, ibáda ya sannam, ya máli, *&c.* Mtu aliekua mbaya kwanza, kisha akazingatia kua ibáda (ya Muungu).

Iblis, *s.* (aba sújudi ?), *devil* (*corrupted form of the Greek* diabolos) (الشَّيْطَان), *chief of the devils*, Satanas.

Idádi, *s., counting* (*cfr.* عِدَادٌ, numerus, census, annumeratio); ukishajua idádi ya fara, *and the price of something* imedádi (*amounts*) *to half a dollar* (*cfr.* عَدَّ, numeravit, enumeravit) (R.); haina idádi, *there is no counting.*

Ididadi = ku-ji-dahidi (R.)?

I'dili, *v. a.* (*vid.* eidili), idilisha (*cfr.* عدل, quod justum et aequum esset, statuit, aequavit), (1) *to learn good behaviour;* (2) *to teach one reason, manners, or right conduct* (ku idilisha); (3) ku-m-sumbúa, *to trouble one* = ku-m-tia akili muana *or* mtúma mbíshi kua ku-m-funga na ku-m-piga niumbáni *or* gerezáni hatta ku ombéwa

kua babai *or* banawakwe, hatta ku-m-laláma *or* dáka radi babai, hatta ku-li-shika neno a-m-pálo babai, hatta ku fania radi *or* mapensi ya babai. *The Suahili tie up their refractory children or slaves either in their private houses or in the public prison, until the prisoner changes his mind and promises to behave himself well in future. Usually relations or friends intercede for the prisoner with his father, saying, "When a babe wets your lap, will you on this account throw him away?" Thus by degrees they gain the heart of the enraged father.*

Idilíwa = sumbulíwa; ku-m-tia ádabu.

Idilisha (*or* idirisha), *v. c.*

I'dili (*or* adili), *s.*, *right behaviour* (عَدْلُ , justitia, aequitas; عِدْل , res par pondere, quantitate); fulani yŭ katika ídili (ádăbu), *or* ana idili (ana makazi mangi) (R.); mpotévu akaidiliwa ku tiwa ndia ngema.

Idíni (*or* eidíni), *s.* (ya), *permission, leave;* ku-m-pa idíni, *to give him permission, especially permission to marry a daughter given by her father; Arab.* إِذْنُ *and* أَذِين , permisit, *permission.*

Ifa (*or* íva), *v. n.* (*vid.* iwa *or* iva, *v. n.*), *to cook sufficiently* (*food*) = kúa mbívu, *to ripen, come to maturity;* émbe linaiva *or* linaíwa, *the mango is ripe.*

Ivisha, *v. c.*, *to cause to ripen;* jua limeivisha maémbe, *the sun has brought the mangoes to maturity.*

Ivoa, *v. p.*

I'fia, *v. a.*, *to make bad* (= ku aibisha), *to spoil, disfigure* (*cfr. Kiniassa* iba, *to be bad;* ibsa, *to make bad*); uki-mu-ita mtu mdúde, una-mu-ífia (R.).

Ifiana, *v. rec.*

Iftahi, *bringer of luck* (St.).

Ifu (*or* ivu), *s.* (la, ya, *pl.* maífu), *ashes;* ifu la motto (*Kiung.* jifu); ifu la motto motto, *embers.*

Ifu ifu, *grey ash-like colour?*

I'ga (*or* igísa), *v. a.*, *to use words of another language which one does not understand, to imitate a man speaking in another language by using his words, to mock at him.* Ku-mu-iga *or* ku-m-tokósa mtu kua manéno; *e.g.*, wewe waíga *or* waigiza maneno ya Kisuahili, nawe Muarabu, hu-ya-wézi = hujui maanayakwe (maanai), wewe huna ásili náyo maneno haya; Muarabu ame-mu-ígiza Msuahili, *you use Kisuahili words, and yet you are an Arab, you do not understand its meaning.*

I'gnia, *s.* (*Kiamu*) (*vid.* inia), *mother;* niawe ame-kuja, *his mother came.*

Ih'táji (*or* ikhtaji), *v. a.*, *to want, to desire; e.g.*, aih'táji ku sifíwa, *he ought* (*lit.*, *he wants*) *to be praised; cfr.* احتاج .

Ih'tajía, *v. obj.*, *to be wanting to, to be desirous of.*

Ih'tiláfu, *adj.*, *various, different;* احتلاف .

I'h'timu, *v. a.* (*cfr.* hítimu), *to finish learning or one's education.*

Ijára, *s.*, *wages, rent, hire, pay; cfr.* أَجَرَ , mercedem dedit; أجر , merces, praemium sponsalitium; ku-mu-ajiri mtu, *to hire a man;* اجارة .

Ijáza, *s.*, *a reward* (St.).

Ikhiári, *adv.* = ni kheri, *better, rather, vid.* héri *or* khéri, *the comparative of* خير .

Ikhtiari, *s.*, *choice, will;* kua ikhtiariyako, *as you please, willingly; vid.* خَارَ , elegit; إِخْتِيارٌ , electio.

Iki, *s.*, *thickness in opposition to breadth* (R.).

Ikibal = ikibári; yuna ikibal adakápo pote, ni ku tōa (kitu) hagnimui apendéza nti nzima (R).

I'kíza, *v. a.*, (1) *to put over = lay across;* ku íkiza niumba boriti, *to put boards* (boriti) *across from wall to wall, in order to construct the* dári (*roof*) *of the house;* ku ikiza dari, *to cover with a roof, to roof a house;* kuku ya ku ikiza, *a fowl cooked with eggs* (St.).

Iko, *there is, it is there.*

Ila (*or* ela) = laken, *but, except;* إِلَّا , si non, nisi; hana ila (*or* illa *or* ela) mke mmoja, *he has but one wife.*

I'la, *s.*, *shame, disgrace, defect, blemish* (*cfr. Arab.* عِلَّة , morbus, causa, praetextus?); ana ila, *he is blamable;* fuláni ni mzúri, laken yuna ila.

Ilakíni (*or* lakíni), *but.*

Ile, *pron. demonst.*, *that, yonder;* niumba ile, *that house.*

Ili (*or* illi), *in order that.*

I'límu, *s.*, *doctrine;* ílimu ya ingíli *or* injíli, *the doctrine of the gospel* (*Arab. cfr.* elimu).

Ilio, *that which is;* ndía ilē ilio tambulikána, *that way which is known.*

Ilióko, *which is or was there.*

Iliopandána, *the composition of a word* (St.); *cfr.* pándana.

Iliviokúa kwanza, ilio sasa, na itakávio niumayetu, *as it was before, as it is now, and as it will be after us.*

I'lizi, *s.*, *a small round thing held to be a great charm against lions* (St.); *cfr.* عَلَزَ , debilitavit.

Ilkanun, *s.* (*cfr.* Greek *κανὼν*, *a measure, rule, standard*), canon, regula; bilkanúni, *by the rule: cfr.* قَنَّ , perquisivit; قنون .

I'lki (*or* iliki), *s.*, *cardamom.*

I'MA, *v. n.* (*old language*) = ku simáma, *to stand up, to rise, to stand erect; fig.*, néno kúba lita-tu-simáma mbellezetu = litakuja juiétu, *an important matter will befall us;* ndia ya ku ima, *a straight road.*

IMAMÍA, *v. obj., to stand out to one, to rise upon, to befall one;* mtu huyu ame-m-tukána wali, neno kuba lita-m-simamia mbellezakwe.

IMISHA (*or* IMIZA) (IMISSA) = ku simika, *to lift up, to set up, to make to stand; e.g.*, ku — mlingóti, *to set up the mast of a ship;* ku simika mbō, *to have erections of the male yard (and in consequence flux of the sperm)*; daua ya ku simika mbō (*e.g., by brandy*), *the medicine which causes erections of the yard.*

IMA, *v. a.;* ku ima, *to eat up food provided for other people;* ame-tu-ima, *he has eaten our share as well as his own* (St.).

IMA-IMA, *either, or;* nbawa hu unatakáta imá-je? *is this feather clean or not? (lit., or what is it?); cfr.* أَمَّا, an non?

IMÁNI, *s.* (ya), *confidence, faith, belief;* imani kua Mungu, *faith or confidence in God;* upanga wa imáni, *the sword of safety, which does not bend;* yuna wikono wiwili wia juma; *cfr.* أَمَنَ, fidit, nixus fuit; إِيمَان, fides, religio.

IMÁRA, *s.* (ya), *firmness, hardness, solidity, strength, said of substances and things which do not break or which are hard;* kiti hiki kina imára, haki vundíki, *this chair is strong, it does not break;* nti hi ina imára, heitimbíki, *this ground is hard, it cannot be dug.*

I'MBA, *v. n., to sing; hence* ímbo (la, *pl.* maimbo), *a song* (*vid.* gnimbo *and* uimbo, *pl.* nimbo).

IMBÍA, *v. obj., to sing to or for one; e.g.*, u-mu-imbíe gnimbo, aitikíe.

IMBIKA, *v. n., to be capable of being sung.*

IMBISHA, *v. c., to cause or make sing.*

IMBIWA, *v. p.*

IMBU, *s., mosquitoes* (rectius M'BU, *vid.*).

IMISHA, *v. c., to cause to stand, to set up; vid.* ima, *v. n.*

INA, *it has; e.g.*, niumba hi ina máwe mazúri, *this house has fine stones.*

INÁMA (*not* KU NÁMA *but* KU INÁMA), *v. n., to stoop, to bend down, to bow, to slope;* júa laánza ku ináma, ndō majira ya elasiri, *the sun declines, that is the time of* elasiri; niumba ina-ni-(i)namía pekeyangu, *the house depends on myself alone. N.B. Slaves and strangers generally use* ku nama *for* inama.

INAMÍA, *v. obj., to bend or stoop towards (?) or forward.*

INAMISHA, *v. c., to make to stoop or to bow, to bend; e.g.*, ku inamisha mti, *to bend a tree.*

JI-INAMÍA, *contr.* ku-ji-namia, *to bow one's-self.*

JI-INÁMISHA, *v. refl.; e.g.*, ku-ji-inamisha (*or* ináma) kua ku lima, *to bow one's-self in tilling the ground.*

INCHI, *adj.* (*Kiung.*), *cfr.* nti, *country, land, earth.*

I'NDA (*or* KU WINDA), *v. a., to hunt;* (2) inda, *s.;* ku-m-fania mtu inda, *to give a man trouble* (?) (neno asilo daka); *bad habit, impertinence* (= ubishi) (R.).

INGÍA, INGILIA, INGIZA, INGILIZA, *vid.* ngia, ngilia, *v. n., to enter, to come or go into.*

INGA, *v. a.;* ku inga na ku suda, *to scare poultry* (*cfr.* tunga *and* shunga.

INGI, *adj., much, many;* jingi, ingine, *different, other;* muingine *or* mungíne, mgine, jingine, ningine, pangine *or* pingine, *pl.* wangine, mangíne.

INGNI (*or* rectius EGNI), *having, possessing, with it forms* muegni, wegni, yegni, legni, kegni, vegni, zegni, *and* pegny.

I'NGU (*dimin.* KIINGU), *s.* (la, *pl.* ma—) *cfr.* mbingu), *a cloud.*

INGÚA, *v. a.;* ku — póvu la tembo (*or* la tungu *or* la túi), *to scare, to take off the froth of* tembo, *or ants, &c.*

INI, *s.* (la, *pl.* maini), *liver;* ini la gnombe (ini, wengu, pafu, fīō, firingizi, figo, *all these words must be distinguished from each other*).

I'NĪA (*or* IGNĪA) (wa), *mother* (= mviázi) (*Kigun.*); ínia ndíe alié-m-nia muana! *vid.* kú nia *or* kú gnia; niáwe amekuja, *his mother came;* nána, *grandmother.*

INIANUKA, *v. n., to be cut or torn to pieces; e.g.*, ngúo hi inianúka, heishonéki tena, *this cloth is quite torn to pieces, it cannot be mended any more.*

INÍKA, *v. a.* (*opp.* anika) (= ku láza upánde), (1) *to lay down, to put on one side* (*e.g.*, ku iníka mlimáu, *to lay down the lemon-tree in order to get its fruits*), *to careen a boat; e.g.*, uláze dau, sermalla atíe hasho, *careen the boat and let the carpenter put a piece of wood into it;* usi-u-iníke mzígo, simika wema, *do not put the load awry, but put it straight;* ku iníka majémbe, *to form the outer side of hoes* (*cfr.* mfumbe); mpunga unainika kossi *or* shuke la mpunga lainika kossi, *the rice droops;* ku inika usso *or* kitoa nti (ku ji-inika), *to let the face or head droop from grief or in mourning;* (2) *trop.;* hapana mtu awezaye ku-mu-inika muegni mkū, *nobody can bring down a proud man.*

INIKIA, *v. obj.;* ku inikía táo la tini, *to hem the lower part of a cloth.*

INIKÍZA, *v. c., to turn round;* muálimu ame-inikiza watu kua ku salli.

INNA, *adv., truly; Arab.* إِنَّ, utique, equidem.

INSHALLA, *please God, if God permit or will* (*Arab.*), *perhaps:* إِنْ شَآءَ ٱللّٰه.

INÚA, *v. a., to lift up; e.g.*, ku inúa máto ku angalia ju, *to lift up the eyes, to look up; trop.*, ku inúa, *to raise up from sickness* = ku afu.

INÚKA, *v. n., to be lifted up, to be erect* (mlima unainúka kua Mungu), *to become raised.*

INULIWA, *v. p.;* mlima haukuinulíwa ni watu, *the mountain was not raised by men.*

JI-INÚA, *to rise;* ku inúa juani.

INULÍKA, *v. n.*

INULÍA, *v.; e.g.*, ku inulia gadi kati ya mgomba ulioinama kua ndízi kúa kúba.

INUILIZA, *v. a.; e.g.*, ku-m-inuliza mzigo, *to lift upon him a load.*

INZI, *s.* (*vid.* n'zi *or* n'si) (wa, *pl.* maínzi), *a fly, gnat* (?).

IÓTTE, *all, every one, the whole; it changes like the possessive pronouns,* otte, iotte, chotte, lotte, wotte, zotte, potte.

IÓWE (IÓE), *s.* (la, *pl.* maiówe), *a cry, noise* = keléle, *pl.* makeléle; la nini iowe hili? *what is this noise for?* ku piga iowe, *to make an outcry, noise* (*Kipemba*).

IPA, *v. a., to long for everything one sees, to desire to have, to want;* ku-i-pa roho mbelle, *to give up the mind to, to covet;* muivi ana-i-pa roho mbelle, kisha yuwaiba kua wazi (kua ku shiriki roho), *the thief takes first the purpose (in mind), then he steals really;* ku-i-pa roho mbelle, ku fánia thambi.

I'PI, *s.* (la, *pl.* ma—) (*old language*) = kónde; ku piga ípi *or* kónde, *to strike with knuckles of the fist; but* ku piga ngúmi *means, to beat with the inner part of the fist. In the former case the blow is given obliquely, in the second horizontally:* ku piga ipi *or* konde kua niuma ya wianda, *or* kua ku finikiza wianda wiliofumboa, laken ku piga ngumi kua ku sindikiza wianda, kana kua ku vunda názi; ku piga ipi, *to slap one on the face.*

IPI? *what?* kama ipi? *how?* (?).

I'PU, *s.* (la, *pl.* maipu *or* mápu), *boil, tumour.*

IPÚA, *v. a., to take off the fire* (St.).

IRGANO (*or* RIGANO), *s.* = mze wa mbelle.

IRIBA, *s., usury; cfr. Arab.* رِبَا auctus fuit; رِبًا, quod capitur in venditione supra pretium constitutum; usura.

IRIKA, *v. n., to faint* (R.)? *cfr.* عَرِقَ, emaciatus fuit, segnis fuit, *or* عَرَكَ, menstruis laboravit.

IRISSA, *v. c., to trouble* (?)

IRÍWA, *s., a vice (screw); cfr.* عُرْوَة, ansa situlae vel urcei.

ISA (*or* WISA), (1) *to love and please (in the old language and in poetry);* (2) *to swallow up, to satisfy the heart's (or appetite's) desire (vid.* kongue), *to conceive an unreasonable love or partiality for one.*

ISÁRA, *s., calumniation* (?); ku-mu-ásiri, ku-m-kashifu, ku-m-fania isára (*cfr.* عَسَارَة, molesta res, adversitas), *to backbite, calumniate, to defame one.*

ISH, *ejaculation* = sh.

ISHA, *v. a.*, ku isa *or* ku isha (KWISHA), *to finish, to bring to a close or end;* pumzi lime-ni-isha *or* lime-ni'sha, *my breath is finished* (hana tarafu tena ya ku enda mbío) (طَرَق, tractus, extremitas rei, latus); ikisha ku isha, *where or if it is finished to finish. When preceded by the pron.* a, a *and* i *is contracted into* e = esha; maneno esha *or* yesha ku isha, *the words are at an end;* gnombe wana we'shéa pro waishía, *there are no more cows for slaughter;* niki isha muona fuláni, ta-ku-pa jawabu langu; n'le ishüa ni fetha, *I had no more money.* Kwisha (= ku isha) *is used as an auxiliary; e.g.*, amekwisha piga, *he has already beaten;* amekwisha kuja, *he has come already;* alipokwisha ku enda, *when he had gone;* akaisha, *and he had finished, or when he had done this;* akesha *or* akisha, *after that (and finishing that).*

ISHÍA, *v. obj.* (= malisía), *to finish, to settle a thing for somebody;* ngója, ni-ku-ishíe (ni-ku-malisíe) manenoyako nliotúmoa, *wait, let me finish for you the matter for which I have been sent;* ame-ni-ishía waliwangu pía, *he has eaten up all my rice.*

ISHILÍA, *v. obj.;* ku-mu-ishilía muezi.

ISHILISA, *v. a.* (= ku malisa); *e.g.*, ku — muezi (ku ishilisa muisho), *to complete the month of service (to his master).*

ISHARA, *s.* (ya, *pl.* za) (= delíli, aláma), (1) *something strange or remarkable;* (2) *omen, prognostic, foreboding, mark;* tumeóna ishára muaka hu = tumeóna tusijo óna mbelle, *we have seen this year what we have not seen before;* ishára ni jambo lisitassálo kuja; hi ni ishára ngema ya mvúa *or* ya jua, *this is a good sign of rain or sun;* (3) *pattern, kind* = genzi *or* gissi. *The following occurrences are* ishára, *e.g.*, (1) tako likipiga, ni ishara ya matanga, ku keti nti; (2) ukópe wa tini ukipiga, ni ishara ya matózi ku liá; (3) mafungío ya sanda yakipiga, ni ishára ya ku fiwa; (4) mkerésa kiunsa (popo) akilía, mtu atafiwa, ni isharayakwe; ameóna ishára, *he has seen or got signs or omens (of death), when this or that bird cries, or this or that thing happens;* jambo udakálo u-ni-fánie ishára, *show me what you desire to have;* nime-ku-ónia isharayangu, kama hi, *or* gissi kana hi; ishara ya ngúo hi ndakáyo mimi, *I want a cloth like this. Arab.* إشارة.

I'shi, *v. n.*, *to live, to last, to endure; vid.* aishi; عاش, vitam duxit; nimeishi miaka arbaíni, *I lived forty years, I am forty years of age* (*cfr.* máisha, *lifetime*).

Isilakhi, *s.*, *gain;* sikununúa kitu hiki, hakina isilakhi (R.); *cfr.* مصلحة, utilitas, commodum.

Isilámu (*or* Islam), *s.* (wa, *pl.* Mãíslãm) (مُسْلِم, Muhammedicae religionis cultor vel assecla), *a Muhammedan;* mtu wa poáni ni I'slam *or* Muíslam; watu wa poáni ni Islam *or* Waíslam, *the coast-man is a Muhammedan, the coast-people are Muhammedans; or* mtu wa poáni ni Msalimína *or* Msalihína, *or* Mslimina, *pl.* Wasalihína; *cfr.* سلم.

I'simu (*or* ismu), *name, the name of God; Arab.* اسم.

Isipokua, *where there is not, except, but* (*vid. Gram.*).

Istiska, *s.*, *dropsy* (St.); استسقا.

Istiwai, *s.*; hat el istiwai, *the Equator;* خط الاستوا, linea aequinoctialis.

Ita, *v. a.*, (1) *to call, to summon, to invite;* ku taja, *signifies, to name one, to give one a name, to call one N. N.; but* ku ita, *to call, invite; e.g.*, nimemu-ita, laken amekãtã kuja, *I called him, but he refused to come;* (2) *to cast in a mould* (St.); ku itoa, *v. n.*, *to be called. After* wa *and before* i *both* a *and* i *are changed into* e (wé); ku w'eta, *instead of* ku-wa-ita, *to call them.*

Itána, *v. rec.*, *to call each other.*

Itía, *v. obj.*, *to call one for —, to call for some object.*

Itika, *v.* = ku-m-jibu, *to answer one's call;* bana ame-mu-ita mtúma, nai (na huyu) ame-itíka, *the master called the slave, and he responded to the call.*

Itikía, *v.*, *to answer the call for one, in his behalf;* mtúma ame-mu-itikía banawakwe; ku-mu-itikía sauttiyakwe kua uimbo, *to fall in with one's voice in singing.*

Itikíza, *v.* = ku kubali, ku ridía manenoyakwe, *to approve one's word, to assent to.*

Itikizána, *v. c.*, *to respond one to the other, to acclaim mutually, to call to mutually.*

Ithini (*or* eithini), *s.*, *permission, sanction* (*vid.* idíni *or* eidini, *page* 106); ku toa ithini, *to sanction.*

Itiláfu, *s.* = khófu; hapana itiláfu, *there is no fear; cfr.* تلف, periit; تلف, interitus, exitium.

Ito, *s.* (la); ito la gũ (gúu), *the ankle.*

Iva, *v. n.*, *to ripen, to be completely cooked;* maémbe yanakua yaíva mmoja mmoja, *the mangoes became ripe every one of them.*

Ivisha, *v. c.;* muembe waivisha *or* unakua waivisha.

Ivo (*pl.* maivo) (*of a* keké), *vid.* niudi *and* msukawáno.

Ivu (*pl.* maívu), *ashes.*

Iwa, *v. n.*, *vid.* ia.

Iwisha, *v. c.* (= akílisha *or* wakílisha), *to deliver up to one the demand for payment of a debt, i.e., to commission one to call in a debt;* nimemu-iwisha Abdalla, adáke deniyangu, *or* maliyangu kua feláni, *I charged Abd. to demand my property from N.N.*

Iwápi? *where is it?*

Iwisa (*or* ivísa), *adj.;* i ivísa, *a bad egg* (*pl.* mai mawísa), *bad eggs* (*cfr.* wisa, *spoiled*).

Iyai (*or* yayi), *s.* (R.) = mai (*Kiung.*), *eggs.*

Iza, *v. a.*, *to refuse* (St.).

Izara, *v. a.*, *to publish things about a person, to tell scandal about and thus calumniate a person;* عقر, publice protulit sermonem? أذكر, memoravit?

J

Jã (*better* cha) (*pl.* via), *one of the genitive particles* (*vid. Gram.*), *denoting of; e.g.*, kítu cha m'tu, *the matter of the man.*

Jã, *v. n.;* kújã (*vid. Gram.*) (kúyã *in Kiámu*), *to come;* amekúyã léo, *he came to-day;* hakulála usíku kújã *or* tangu usiku hatta ku kájã muanga, *he did not sleep from nightfall to daybreak, lit., till the light came;* amekéleti kújã, *he sat up all night till daylight;* alikuja toáwa, ku *being omitted when a verb follows after* ja.

Jajía, *v. obj.*

Jía, *v. obj.*, *to come to or for him or upon him; e.g.*, mgéni ame-ni-jía léo *or* mgéni amekuja kuángu leo, *a stranger came to me to-day. They say also* jajia; *e.g.*, siku hizi kazi ina-ni-jajia, sipati nafasi, *on these days I got much business, I was never free.*

Jika, *v. n.*, *comeable* (*if this were an English word*), *accessible;* mji hu haujiki, *this town is not accessible.*

Jilía, *v. obj.* = jía = fikilia.

Jiwa (*or* jiliwa), *pass.*, *to be come, to be overtaken;* nimejiwa *or* jilíwa ni mgeni leo, *I have been overtaken by a stranger.*

Jã (*or* chã), *s.*, *tea.*

Já, *v. n.* (*cfr.* cha, *v. n.*), *to be afraid;* yuwájá ku enenda pĕkée, *he is afraid to go alone.*

Jesha (*or* tisha), *v. c., to cause to be afraid, to make afraid.*

Kú jŏa (*or* ku jéwa), *pass., to be feared;* amejéwa, *he was feared.*

Ja, *a particle used to form several tenses,* (1) ja *with* po, *even if;* a-ja-po, *and in the plural* waja-po; *e.g.,* a-jápo ku-penda, *even if he love thee, pl.* wa-japo ku penda, *even if they love thee;* (2) *with negative prefixes;* ha-ja-ona, *he has not yet seen;* ha-ja-ja, *he is not yet come;* (3) asi-ja penda, *before or ere he loves, or that he may not have loved;* yasijáwa haya iote (yote), *all this not yet being or existing;* hawajakúla amáni kabla huja-tía, *before thou puttest in;* si je'nda pro si ja enda.

Jā (jáa), *v. n., to become full, to be abundant with* = kua telle; kásha lĭnăjā ngúo, *the box is full of cloth;* maji yămĕjā jana nlipopita, na sasa yăjā *or* yănăjā tena, *the water was full (the tide was high) yesterday when I passed, and now it is full again, i.e., it is flood-tide,* ku jaa mshúmbi, *the tide is coming in.*

Jáliza, *v. a., to fill up;* ujálize wíno kikómbe (*or* kibáo) hatta ujáe telle, hakika ushínda sasa, *fill up the glass with ink, till it be full, for now it is only half full, or not quite full.* Tūpă sasa ishinda mafúda, ujálize telle, *the bottle is not full of oil now, fill it up completely.*

Jáwa, *v. p., to be filled with, to be full of;* alikua akijaa roho takatifu, *Luke* iv. 1; ku jawa ni khofu, *Luke* i. 12, *to be filled with fear;* maji yamejawa dudu, *the water was full of insects;* laken mtungi umejaa maji *the jar is full of water; cfr. Luke* vi. 11, wakajawa ni wazimu.

Jáza, *v. c., to make full, to fill up;* ku tia telle.

Jázoa, *v. n., to be filled.*

Jā, *s., a place where rubbish is thrown.*

Jaa, *s.;* shika májira ya jaa, *steer northwards* (St.); *cfr.* májira, *the course of a ship, to be distinguished from* majíra, *time;* májira, *cfr. Arab.* مجر, lata per mare fuit navis, vel cum sono sulcavit illud, vel ventum obviam sibi habuit.

Jáali, *v. n.* (جل, magnificavit), *to be potent or powerful, to prosper;* mtu huyu amejáali muaka hu = amejā mali telle, *he prospered.*

Jaalía, *v. c., to make one potent, to give one authority, to prosper or bless one;* Mungu amem-jaalía mali (= ku pata mali); Mungu aki-tujaalía, tutakuenda kesho, *if God enables or prospers us, we shall go to-morrow* (aki-tu-fanisía, aki-tu-kabalía).

Jaalíwa, *v. n., to be enabled, to be given power, to be blessed;* ku jaaliwa ni Mungu.

Jabali, *s., a rock, rocky hill;* kaburi iliotimboa katika jabali, *Luke* xxiii. 53, *a rocky mountain;* جبل, mons.

Jabali (majábali), *s., a thick mass of cloud.*

Jabári, *s.* (magnus, omnipotens, absoluti imperii, dominus; جبار) *absolute king or ruler (a title of God).*

Jadi, *v. a., to demand a thing urgently and violently; cfr.* جدا, postulavit petiitve ut daretur quid; ame-ni-jadi hatta nime-m-pa.

Jadi na jadi = milele na milele.

Jaddi, *s.* (ya) (= ndá), *hunger, starvation* (*Kiúngŭja*); *cfr.* جدع, malum alimentum accepit maleve nutritus fuit; ameshikoa ni jaddi *or* shungitati.

Jaddi, *s.* (ya, *pl.* za), *Capricorn;* جدى, haedus, capricornus, signum celeste viginti et octo sidera complectens.

Jaddi, *s.* (ya, *pl.* za) (جد, avus), *great-grandfather* (babu, *grandfather*), *ancestor;* mtu huyu ni shéha tangu jaddiyákwe.

Jadili, *v. a., cfr.* haji *or* hoji, hujiana.

Jadiliana, *v. rec.* (= hujiana), *to argue with; cfr. Arab.* جدل, firmus fuit, altercatus fuit, disceptavit.

Jafi, *s., an insect, which creeping over the body causes* marugurugu (*vid.*).

Jáfu, *s., a kind of basket made of* miá *for catching shrimps; it has holes, so that the water may run through, whilst the shrimps remain* (*vid.* mfumbi).

Jafua, *v. a.* (*Kimwita*) = tefúa (*Kilindini*) = ku tia taka, *to make muddy* (*cfr.* tefúa).

Jafúka, *v. n., to be dirty;* niumba inajafúka yadaka fagiwa.

Jafulía, *v. obj., to dirty, soil, bedaub;* ana-nijafulia nguoyangu.

Jága, *s., a frame-work for putting corn &c. in.*

Jágĭna, *s.* (*pl.* majágina), *bold, brave, gallant;* mtu huyu ni jágina (mtu mkali, hachi), *vid.* chagina, *page* 33.

Jāhă, *s.* (ya, za) (جاهة, potentia, dignitas), *power, authority;* sultani ame-m-pa wali jāha ya watu, *the king has given the governor power over the people;* (2) *good fortune;* zamani za ku toka júa hakuna upepo (Sp.); (3) kilango ja jaha *or* pepóni, *the door of paradise, which the Suahili imagine they see open at night now and then seeing a very bright spot of heaven.*

Jahabu, *v. a.;* ku —jombo poani, *to shore up, to lift up a vessel.*

Jahabíwa (= gadimiwa, *to be erected on supports.*

Jáhabu, *s.* (ya, *p'.* ma—), *support;* ku weka jombo jū ya majahabu.

Jaházi, *s.* (ya, *pl.* ma—), *a ship, vessel, especially* bághala, ghanju.

Jahi, *s.*, *the North Pole.*

Jahi, *v.*, *to give honour to.*

Jahíwa.

Jáhili, *v. a.*, *not to fear any one, to be brave;* ku jáhili-neno, ame-m-jáhili mtu (laken Mungu ha-jahilíki) asie khofu ya watu.

Jahiliana, *v. rec.* (kúa na daua na mtu hatta ku pigana).

Jáhili, *adj. and s.*, *courageous, brave;* asie khófu, si mŭóga (majahili ni ku iba tunu ya mesgidi ?).

Jahim, *s.*, *hell;* muegni pepo na jahim, *the lord of paradise and hell; cfr.* جحيم, ignis ingens; ignis inferni.

Jája, *v. n.*, *to begin to rot, to be spoiled;* wáli hu unajaja, *this boiled rice begins to spoil.*

Jája, *s.* (ya, sa), *a kind of grass growing in wet places, a kind of* mboga ? (R.).

Jajága, *v. a.;* ku — ngúo, *to wash a cloth by rubbing it between the hands, not by beating it upon a stone, as is customary with native washermen (by being beaten softly it sounds* jă, jă, jă); ujajáge nguoyángu, usi-pure (*vid.* púra *or* puáya, *v. a.*), *to wash a cloth by beating it on a stone.*

Jajánisa, *v. a.*, *to out-roar, to interrupt one in speaking by a noisy behaviour;* ame-ni-jajanisa kua maneno mangi.

Jaji, *s.* (*pl.* majaji), *an egg (Kiung.)*

Jajía, *v. obj.* (*cfr.* chachía), *cumulate, press, augment;* siku hizi kazi ina-ni-jajía, *or* zime-ni-jajía, sipâti nefasi, *or* raha ya ku keti, *in these days my business or my occupations accumulate upon me, I cannot take rest; vid.* jia, *page* 109.

Jajúa, *v. a.*, *to sour, to make sour;* ku — mtuzi (Sp.).

Jajúka, *v. n.*, *to become or turn sour* (ku pata ukáli, ku pata kiungo).

Jăká, *v. n.* (= ku legéa, ku rarúka), *to get old or worn out* (*vid.* kŭkŭ); nguo imejăká *or* imekua kŭkŭ, *the cloth is worn out, is shabby.*

Jáka, ni siku sizizo kua na mvúa (*cfr.* harara), *a day when there has been no rain;* wakati wa jáka, *winter-time.*

Jakája, *v. a.*, (1) *to pound oil* (= ku ponda mafuta kua kinu, *but* ku shindíka kua ngamía, *to pound oil in a mortar, not by the mill driven by a camel; cfr.* shindika); (2) ku jakája niumba = ku takassa niumba, ku fania tupu tupu sebabu ya ku tama, *to empty one's house when one emigrates, to clear a house;* (3) tómbako ni jakája *or* dakáta heifai, ni tómbako dufu lisilo asha menóni, *mild tobacco which does not burn the mouth.*

Jakajíka, *v. n.*, *to be pounded very much;* mafúta yamejakajika sasa = yamepondéka sana yame-jakájoa.

Jakápu (*Kijomvu*), *an animal which eats poultry* (hana, *Kimvita*) (Sp.).

Jákăsi, *s.*, *vid.* bori.

Jakúla, *s.* (cha, *pl.* via—), *food, eatables* (= kitu cha kúlă).

Jakúnoa, *s.* (cha, *pl.* viakúnoa), *drinking.*

Jálada, *s.* (ya, *pl.* za), *the cover of a bound book; cfr.* جلد, excoriavit, in corio compegit (librum); جلد, cutis, corium; (2) *a whip;* ku-m-piga jálada.

Jăli, *adj.* = salikhi; rokhoyangu jăli, *pure, upright ?*

Jali, *v. a.*, *to put;* جعل, posuit, fecit, abundavit, constituit; Muungu aki-ni-jalia, *if God spares my life.*

Jáli, *v. a.* (*vid.* jaalía), *to regard one, to reverence one, to fear;* ku-mu-angalía sana, *to enable one to have respect for one; e.g.*, mtu huyu ame-m jáli Mungu, na Mungu ame-m-jalía; mtu huyu ha-ni-jali = ha-ni-sikíi.

Jalía, *v. obj.*, *to grant, bestow* (= bariki); Muungu ame-m-jalía sirki *or* rísiki.

Jalíwa, *v. p.*, *to have power, to be enabled or blessed.*

Jáliza, *v. a.* (*vid.* jă, *v. c.*), *to make full, to fill up.*

Jalizía, *v. obj.*, *to fill for one;* ku-m-jalizía kasha, *to fill the box for one* (= timisía).

Jamaa, *v. a.*, *to collect together, to gather.*

Jămáa (*or* jămă), *s.* (ya, *pl.* za), *family, company, society;* جمع, collegit, congregavit; جماعة, turba, agmen, multitudo, synagoga, concilium.

Jamála, *courtesy, good manners, elegance;* جمل, pulcher tam corpore quam moribus, elegans decorus fuit; جمال, elegantia.

Jamánda, *s.* (la, *pl.* majamanda), *a round basket with a cover, both made of* miă; kijamanda, *a small basket of this kind.*

Jámba, *v. n.*, *to break wind loudly; e.g.*, punda yuwajamba kua keléle; *cfr.* shuta, mashuzi *and* ushúzi. *These words must be distinguished.*

Jamba, *s.*, *breaking of wind.*

Jámba (*or* najámba) = nakuamba (ku amba), *conj.*, *if, though, notwithstanding.*

Jamba, *s.*, *white film of the eye;* muegni jamba, *a person with a white film on his eye;* mtu huyu ana jamba cha jito, *or* ana kiíni jeúpe cha mato; *cfr.* upógo.

Jamba, *s.* (*or* kiámba) (*pl.* wiamba), (1) *small rock* (muamba, *a large rock*); (2) jengo, *construction* (*pl.* viengo); vilifio kátoa kasidi ku-m-pigia jamba *or* viamba, *to make huts for waylaying one, the robbers cut part of the wood near the wayside, where they dwell, to waylay travellers.*

Jambia (la, *pl.* majambia) (*vid.* gambia), *a curved*

dagger carried in the girdle by the Arabs; jambía laméta kamója, si kuili, *the dagger is bright on one side, not on two sides;* laken upanga kumetéka kote kote, *but the sword glitters on all sides.*

Jambo, *s.* (ja, *pl.* viámbo), *bait;* kitu cha ku fulia samaki, *a bait for catching fish;* — cha ku tegéa niúni, *to catch birds;* ku weka *or* tia jambo katika mtámbo, *to put a bait into a trap.*

Jambo, *s.* (la, *pl.* majámbo *or* mambo) (*from* ku amba), *state, thing, matter, circumstance, &c.;* níni jambo hili? *what is the matter?* ame-ni-tenda kulla jambo la wema, *he showed me all possible kindness;* jambo, *for* si jambo, *I am well;* hujambo, *you are well;* hajambo, *he is well;* jambo sana, *I am very well; &c.*

Jambúa, *v. a.* (*vid.* shambúa pamba, *to clean cotton*), *to clean, e.g., cotton.*

Jamburu? ja-m-futia? (Sp.).

Jámei, *s., unnatural carnal intercourse;* ku fania —, *to commit sodomy.*

Jami, *v. n., to have connection with, to copulate.*

Jamía (*or* jamii), *v. a., to assemble, gather* (watu na ote).

Jamía (*or* jámii), *s., the mass, the body of, many;* pia zote; watu wote, *the whole human race.*

Jamiisha, *v. c., to gather.*

Jamila; جميل, omentum liquefactum.

Jámĭra *and* jámia; ta-m-fania jamira katika moyo = wangu (R.), sina jámia ya ku-m-fania hatta akakinai rokhoni muakwe? جمّار, medulla.

Jamsakánoa, *s., breakfast;* chakúla cha súbukhi (ku amsa *or* amsha *or* fungúa kánoa, *to awake or open the mouth*).

Jamvi, *s.* (la, *pl.* majámvi), *a large mat of coarsely plaited palm-leaves;* jamvi la ku tandíka niumbani katika matánga. *The Suahili consider a mat on the floor to tread upon a sign of mourning? They sit, eat, and sleep on a mat, but do not tread upon it? They make various kinds of mats, some of them very neat and fine* (*vid.* mkĕka). *It is chiefly the work of the women. The mats which have been used in burying a corpse are given to the mosque, which is covered in the inside with mats for the use of the praying people.*

Jána, *s.* (la, *pl.* ma—), *the larva of a bee* (*vid.* majana); jana la niuki, *the empty cell of a comb, but* kamba la niuki, *the cell full of honey;* hamna ásali, tua-ji-tafunia majana.

Jána, *adv., yesterday;* siku ya jána, *the day of yesterday;* ku shinda jana = júzi, *the day before yesterday;* jana, *last year.*

Jána, *s.* (la, *pl.* ma —), *a lad, vid.* mtukutu; jána hili ni tukútu m'no, *this lad is very restless.*

Janába, *s.* (la, *pl.* ma—) (*cfr.* جنب, declinavit; جنابة, pollutus fuit effluxu seminis), *filth, uncleanness after cohabitation; hence the injunction given to the Muhammedans, to wash themselves;* mtu huyu ana janába (taka) asipoóga, akilala na mke.

Janda, *s.* (la, *pl,* ma —), *leaf;* janda la mnási, *leaf of the cocoa-nut tree.*

Jánda, *s.* (ja, *pl.* vianda), *a finger;* (1) janda cha gumba, *the thumb;* (2) janda cha sháhada, *the fore-finger;* (3) janda cha tŏká, *middle-finger;* (4) janda cha kati ya kando (*or* janda cha muandámisi wa misho); (5) janda cha misho *or* cha kando. *The middle-finger is called* janda cha tŏkā (*finger of lime*) *because the Suahili take the lime used in* uraibu (*vid.*) *with that finger; if they do not, it will judge them on the day of judgment, as their fabulists tell them.*

Jandála, *s.* (cha, *pl.* viandala), *a remnant of food;* ku-m-wekéa mume jandála, *to preserve for the husband (separately and purposely) a remnant of food, which the wife gives him after the guests are gone. She does it from the tender consideration, that her husband might not have eaten enough, the guests consuming all.*

Jandarúa (*or* jendarúa) (cha. *pl.* viandarúa), *an awning* (ku tungíka *or* funga ngúo).

Jánga, *adj., young, unripe;* hakitassa ku iva janga kitu kijanga, *something unripe;* émbe hili ni janga; mtóto mjanga; mahindi majánga; ndízi ni janga.

Jánga, *s.* (ja, *pl.* vianga); janga cha máto, *dimness;* haóni sana, yuna kíza cha máto; hana janga cha mkono, hana khofu ya ku suía mkono, *he robs suddenly.*

Jánga, *v. a.* (= shanga), *to split* (*wood*) (*Kiunguja*).

Janga, *s.* (*vid.* kiánga), *clear weather after the rain has passed;* linatóka júa, mfúa inakwisha kúgnia, *the sun has risen and the rain is over.*

Jangáwe, *s.* (ya, *pl.* za), *a pebble* (*vid.* káwe, *gravel*); jangáwe ya jiwe.

Jango, *s.* (ja, *pl.* viángo), (1) *hook* —; kidúde ja ku angikía *or* tungikía kitu (ku tungíka, *to suspend* —) (*Kimrima*); (2) *pl. of* ujángo wa utúmbo; utumbo *is the great stomach;* ujango, *the little one* (*pl.* jango), *the small intestines; cfr.* ujango *and* utengeléle.

Jangŭa (*pl.* majángua), *magn. of* wángŭa (R.) (*cfr.* wángŏa *or* wángŭa), *a large desert.*

Jangúa, *v. a.* (*Kipemb.*) = ku fumúa miemba (Sp.).

Jangulía, *v. obj.;* ku-m-jangulía tangulezakwe.

Janiáta, *v. a.* (ku kata vidógo vidgo), *to cut into small slices or pieces, e.g., cassava, bananas, &c.* (*vid.* mjaniáto), *to boil the whole together.*

Janja, *s., impostor* = muongo; ujanja = urongo (Sp.).

Janna, *s.* (*vid.* genna), *paradise; cfr.* جنّة, hortus.

Janni, *s.* (la, *pl.* manni *or* majanni), *a leaf, also grass;* janni ja mti, *the leaf of a tree;* majanni *signifies generally any grass or herbage, but* niassi *is grass, not leaf.*

Jannikiwíti, *green* (*the colour of a green leaf*); ngúo ya jannikiwíti, *a green cloth.*

Jano, *s.* (cha, *pl.* vi—), *a sort of table or low stool, on which the Arabs place their food;* jano cha ku andikia wali.

Jánsi, *s.* (la, *pl.* majansi), *cramp;* mtu akiketi mno, yuwafania jansi la māgū; kúfā jansi, *sleep, said of a member of the body;* nasikía gulangu kama lililo tenguka (*when the foot is asleep*); gulangu lina-ni-fā jansi, *my — is asleep;* mukono wangu una-ni-fā jansi, *my hand is asleep.*

Janso, *s.* (ja, *pl.* viánso), *the beginning of plaiting, e.g., of a mat;* janso cha mkéka *or* jamvi *or* shupátu akiánza ku suka.

Janvia = jambia, *vid.*

Jào, *s.* (cha, *pl.* viáo), *roller, trestle;* jáo ja ku shulía dau (ku shúa *or* shusha dau), *the piece* (*or pieces*) *of wood on which a boat is launched into the sea.*

Jào, *s.* (cha, *pl.* viáo), *a small band, group, or company of people* (= kikáo); wamekuja viáo (*or* vikáo) wengi hatta ku timía geshi ya watu, *there came many bands of people so that they made an army.*

Jápa (*or* japára), *s., quite drunk;* mtu felani yūjapa *or* japára leo, *N. N. is to-day perfectly drunk.*

Japo, *sign of a tense signifying "even if;"* ujapokuja, *even if thou comest;* ujapo fika, *even if you arrive.*

Jappa, *s.* (cha, *pl.* viappa), (1) *a mark, stamp* (= aláma); pipa linaandíkoa jappa, *the barrel has been written over with a mark = there is a mark written upon the barrel;* ngóme ya Mwita imeandikoa jappa (*referring to the Portuguese inscription on the castle-gate at Mombas*); (2) jappa cha ku fungía waraka (kua jeti *or* sámmāha, *seal of a letter with wax or gum*); (3) ku piga jappa cha juma katika kertasi, *to print on paper, lit., to beat an iron-mark on paper; but only those natives who have had intercourse with Europeans know of this expression;* (4) *the fin of fish?*

Japúa, *v. a.* = ku ongéza mlío wa ngoma, *to increase the noise of a drum;* ku japúa magu = ku fúliza (*cfr.* niatúa).

Japúka, *v. n.* = amekuenda harraka, *he went quickly.*

Japúliza, *v. c.*

Japúo, *s.* (cha, *pl.* viapúo), *a small native drum;* ngóma ndógo (*cfr.* ngóma).

Járāha (*or* jérāha), *s., wound; vid.* geraha.

Jarari, *s., the ropes passing through the pulley attached to a dhow's halyards* (St.).

Járibu (gáribu), *v. a., to try;* جرّب, probavit.

Jarifa (*pl.* ma—), *a drag-net made of European cordage* (*vid.* juya).

Járo, *s.* (cha, *pl.* viáro), *a band or company of travellers, a caravan, journey, expedition;* mjáro *is one man of the company, a traveller* (*pl.* wajáro); ku fánia járo = ku sáffari (*Kin.,* ku hamba), *to travel, to make a journey for mercantile or other business.* Mzungu (R.) amefania viáro vitátu via Jagga, *the European* (R.) *has made three journeys to Jagga;* na viáro viwíli via Ukambáni (Kr.), *and two to Ukambani. The word* jaro *is Kinika, but now generally used by the Suahili, who use* "saffari" *from the Arabic.*

Jaro, *s.* (*vid.* fujo, *s.*), *thoroughfare;* ku fania niumba jaro, *to make a house a kind of thoroughfare.*

Jasa (*or* jàza), *v. a.* (*vid.* ku jā), *to fill, make full;* ku jaza telle.

Jàsa (*or* jaza), *s., recompense, reward, remuneration.*

Jasàsa, *s., a kind of bead.*

Jàsho, *s.* (harri *or* fuko la muili) (*cfr.* harri), *heat which produces sweat without being caused by labour, perspiration* (mfukúto); siku hakulalíki niumbani kua harri *or* ni harri ndáni, *one cannot sleep in the house on account of the heat;* ku fania jasho, *to sweat* (jasho la anga).

Jasi (*or* jazi), *v. a., to reward, Luke* xx. 47; ku-m-jazi mtu kua wema *or* uofu, ku jazíwa jaza ngema, *to be well rewarded; cfr.* جزا, subegit, retribuit.

Jasi (*or* jāzi), *s. and adj.* (cha, *pl.* vijási), *abundance, a thing which is abundant, plenty;* kitu hiki ni jāzi mjíni = japatikána telle katika mji, *there is plenty of this thing in town;* vijāzi vitu hivi = telle humo; kitu hiki kijázi = telle; maémbe ya jázi Mwita, *mangoes are abundant at Mombas;* pesa zinakúa jāzi sasa, *the pesa* (*a small copper-coin of the East India Company, anno* 1845, *introduced by the Sultan Said-Said on the Suahili coast*) *have now become abundant* (*the people of Mombas at first having objected to this innovation*); viómbo vijázi = vinatumbā, *the vessels are choke-full.*

Jasi, *s.* (la), *a kind of pumice-stone, used in making* (suka) mikéka (Sp.).

Jasi (*or* jazi), *v. a., to supply one* = ku-m-pa kitu, *to supply one's wants, to recompense one, Luke* xiv. 14; *pass.,* ku jaziwa.

Jazilia, *v. obj., to reward.*

Jasi (*or* jassi), *s.* (la, *pl.* ma—), *an ornament in the lobe of the ears* (*round pieces of wood or of silver*), *worn by the native females;* jassi la

fetha — (*cfr.* furungu). *It costs about 3 dollars, i.e.,* 1½ *dollar for each ear. Dr. Steere says, "This ornament is generally a silver-plate about an inch and a half across.*

JASIRI, *v. a., to dare or brave;* amejasiri ndia pekeyakwe, *he travelled all the way alone; cfr. Arab.* جسر, ausus fuit.

JASIRISHA, *v. c.*

JASISI, *v. a., to explore;* جسّ, captavit exploravitque.

JASMINI (*or* JASMIN), *s., jasmine. The flowers are sold in the streets of Zanzibar for their scent* (St.).

JASUSI, *s.* (wa, *pl.* wa—), *spies* (Sp.)? *Arab.* جاسوس, explorator; *e.g.,*—wa nti, *a spy of the land.*

JAURI, *s., violence, tyranny, oppression, injustice; Arab.* جور, *from* جار, injustus fuit et tyrannus.

JAŬZI (JÉŬZI *or* JOZI), *a pair, a brace;* vitu viwíli viwíli.

JAWA, *a coarse kind of Indian earthenware;* kikombe cha Jawa, *a cup of coarse Indian ware* (St.).

JAWA, *v.* (*vid.* ja *or* jaa), *to be full or filled;* wakajáwa ni wazímu (*Luke* vi. 12); maji yamejáwa dúdu

JAWÁBU, *s.* (la) (جاب, fidit, pervasit, respondit; جواب, responsum), *answer, affair, condition, &c.;* jawabu la kesho huwanda leo; ku letta jawábu, *to bring an answer;* jawábu hili mimi sitambúi, *I do not understand this matter.*

JAWAMA, *s., a squadron?* (Sp.).

JAWÁWA, *s., soft wood;* mti hu njawáwa, *pl.* miti hi nijawawa (R.), *or* mti hu ni jawa si mgúmu.

JAWI (*and* SABUNI), *s., kind of cloth of Arab manufacture* (R.), *perhaps rather of Kihindi.*

JAZA, *v. a., to fill; vid.* jaa.

JE? *interrog. particle;* wanená-je? *what or how dost thou say?* je nihalali (*Luke* xiv. 3; xi. 19), *what is it?* saá-je? *what's o'clock?* mĕzi-je? *what month?*

JE! *well! hullo! what now!* je, mli wa pata? *well, have you got it then? ans.,* aha tu li wa pata.

JÉBĂLI, *s.* (la, *pl.* ma—), *coral rock, madrepore;* jébali ni jiwe gúmu halifai tŏkă; jebali ni muamba mkáfu ku suía báhari. Makame iwe, Kiwemtu na Mku gnombe, pía ni magébali: *see the story about these rocks under* jíwe.

JEBU, *s., an ornament worn by women, hanging under the chin* (St.).

JEFÚA, *v. a., to nauseate* = ku-mu-elésa moyo; kitu hiki kina-m-jefúa moyo, *this nauseates him so that he vomits* (*vid.* eléa).

JEFÚKA, *v. n., to feel a tendency to vomit;* amejefúka moyo = adaka ku tapika (= ku jitukisa moyo).

JEFÚSHA, *v. c.;* kitu hiki kina-m-jafúsha moyo (kina-m-tukisa moyo), *to cause to vomit.*

JÉGE, *s.* (la, *pl.* ma—), *bad by being watery;* muhógo hu ni jége, *this cassada has much water, but no meal, it is bad, useless;* mjege (*pl.* mi—) *is a small one,* jege *a large one; the people of Pemba call it* jélĕma (*vid.*).

JEGNI, *adj. possessive* (*cfr.* muegni).

JÉGO, *s.* (la, *pl.* ma—), *cheek-tooth;* jégo la jú na la tini, *the upper and under cheek-tooth;* majino ya tafu, *grinder* (Er.).

JEHENNA (JEHENNAM), *s., hell* (*James* iii. 8); *my leg burns me like* jehennam, *I want medicine, said a Suahili-man to Reb.; cfr.* جهنم, profundus puteus, gehenna, infernus, ipse inferni ignis.

JEKEJÉKE, *s. and adv.* (= tikitiki), *completely* (= kábisa, kámili), *thoroughly;* niumba imeteketéa jekejeke, heikŭsă hatta mti *or* hatta kitu, *the house is burnt down completely, nothing remained, not even a pole, &c.*

JEKE-JEKE, *s., heat, sultriness* (*Kimrima*); jeke-jeke nengi *or* kali leo, *it is very sultry to-day.*

JEKELÉA (*or* JEKERÉA), *v. a.* (= ku-m-tereméa), *to delight or refresh one by kindness.*

JEKÚA, *v. a., to dig up;* (1) fissi limejekúa kάburi, na meiti amejekúka, kάburi ni wazi, *the hyena has dug up* (ku fukúa) *the grave, which is open;* (2) *to throw up;* gnombe mkáli ame-ni-jekúa = ame-ni-piga, *a fierce bullock took me on its horns to throw me to the sky* (ku inúa).

JEKULÍA, *v. obj.;* gnombe ame-m-jekulía.

JEKÚKA, *v. n., to be tossed out or up by an animal* (*cfr.* tukúka, *v.*).

JEKUNDU, *adj., red* (*vid.* ekundu).

JELÉA, *v. n.* (*vid.* jă *or* chă), *to be afraid;* ku khófu, *to fear;* na-m-jelea saidi; najelea kufa, *I fear dying.*

JELÉWA; ku — na motto (?).

JÉLĔMA, *s.* (la, *pl.* ma—) (*Kipemba*); jélĕma la muhogo, *a large cassada, which has much water, but no meal:* mjélĕma (wa, *pl.* mijelema), *a small cassada without meal. The Mombassians call it* jege (la, *pl.* majege) (*vid.*).

JELÉWA, *v. n.* (*vid.* jelésa), *to pass the night, to sleep till daybreak or daylight;* unajelewa ndiani.

JELÉZA, *v. a.* (= ku lása), *to make pass the night, to keep over night;* amejeléza wali hatta kuna-kuja, *to keep boiled rice over night till the break of day* = ku kétisha usíku kuja; ku jeleza muiku = ku ata hatta kuja, *to let remain for a night;* ukuni hu wajeleza sana, umelala hatta na súbukhi.

JELEZÉA, *v. obj., to keep over night for —;* nime-ku-jelezéa wali hatta elfágiri, *I have kept the rice for thee over night.*

JELÉZA, *s.* (ja, *pl.* vieléza), *buoy* = ja nanga, *buoy of an anchor* (*vid.* eléa); kigógo kioleájo ku onié

sha nanga; aláma ya nanga ku tamburikána ilípo, *a large piece of wood which swims on the surface of the water to show the place of the anchor, a mark to show where the anchor is.*

Jélidi, *v. a.* (*vid.* jalada), *to bind books.*

Jéma, *adj.* (*vid.* éma) (kitu jéma, *a good thing*) (neno lema, *Kiamu*), *good, nice, fine* (vitu véma, *good things*).

Jemadári (*pl.* majemadari), *a commander, commanding-officer, a general.*

Jembamba, *adj., thin, narrow; vid.* embamba.

Jémbe, *s.* (la, *pl.* ma—), *a native hoe;* (1) jémbe la ku limía (*pl.* majémbe *or* mémbe); (2) jĕmbe cha ku fumía (*pl.* viembe) (= kigumba), *the iron arrow-head* (kiembe *in Kimrima*); jembe cha mfi; (3) jembe la kizungu, *a spade.*

Jembéni, *s., a European broad saw, to which they attach a handle at the other end to enable a second person to draw it* (R.).

Jembéu, *s.* (ja, *pl.* viembéu), *a chisel.*

Jémka (*or* jemúka *or* chem'ka), *to bubble, boil up;* massiwa yajemka kua ku pata motto sana, *the milk boils up very much by the fire;* jungu jajémka *or* jatokóta kua ku pata motto sana; tembo lajemúka likipata júa; maji yanajem'ka? *does the water boil?*

Jemúa, *v. n., to sneeze.*

Jena, *s.* (la, *pl.* mena), *vid.* mena.

Jéna, *s., a kind of small shell-fish.*

Jenaiza, *vid.* jenenza, *s.*

Jendéa, *v. n., to go or walk about; e.g.,* najendéa poáni ku óga.

Jendeléso, *s., pattern; vid.* jeleléso.

Jenderúa, *s.* (*vid.* janderúa), *awning.*

Jenéne, *s.* (wa, *pl.* vienene); niama mdógo aketíe nti, atimbai mtangani, *a kind of fantasy* (*requires further explanation*).

Jenénza (jenéza, jenaiza) (ya, *pl.* ma—), *a bier used at funerals* (*cfr.* جنز , جنازة , funus, feretrum cui impositum est funus) = kitanda cha ku tukulía mtu aliekŭfă. *A native bedstead is used as a bier in funerals. The legs are handsomely turned in a lathe, and the tress-work is neatly done. There is a kind of gate on the head and legs of this bier, to usher in the corpse. Through one gate the head is ushered, and through the other the legs are made to descend into the grave. The* jenenza *is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents a* jenenza *to the mosque as a present. The corpse is first washed, then covered with a cloth called* sánda (*vid.*), *then put into an* mkéka (*fine mat*), *and at last covered with a cloth called* subaía, *which is an* ngúo ya heshima, *cloth of honour. The* subaía *is taken back by the relatives, but the* mkeka *is sent to the mosque to be spread out there for the use of the worshippers. But it must have been previously washed.*

Jenéo, *s.* (cha); jenéo cha muezi, jua, niota (*vid.* enéa).

Jenéso (*or* jéo), *s.* (cha, *pl.* vienéso), *a measure or scale* (*Kipimo, rule*); kitu ja ku eneséa *or* sawanisía, *anything with which the workman takes the measure of the thing to be made; e.g.,* mŭă wa ku eneséa kekée, *a blade of* mŭă *with which the* muhunzi *measures the thickness of the hand of a woman, in order to make a* kekee, *an ornament of the wrist. Any instrument for taking one's measure for —.*

Jĕnga, *v. a., to cut off; e.g.,* ku jĕnga mtáma ulioíva = ku káta jĕnga, *to cut ripe millet.*

Jĕnga, *v. a., to build, construct; e.g.,* ku jenga niumba ya udóngo *or* ya míti (*cfr.* akka); mjensi, *mason.*

Jengéa, *v. obj., to build for or on account of.*

Jengesa, *v. c., to cause to build.*

Jengoa, *v. p., to be built.*

Jengeléle, *s., the small intestines;* jengeléle za matumbo *or* majengeléle ya matumbo ndío tumbo ndógo; utúmbo udógo ndío ujengeléle. *The small intestines are called* jengeléle. *The large intestines are called* túmbo kú (*e.g.,* la gnombe) *or* matumbo măkú; *vid.* jango.

Jengéu, *s.* (ja, *pl.* viengéu), *the shade of a lamp;* jengéu cha tă *or* cha ku finíka tă, *this cover is made of clay, and put over the flame, to keep the light steady from the wind, &c.*

Jengo, *s.* (la, *pl.* ma—), *building, encampment* (jengo cha ku lala saffaríni); majengo *means also building materials.* Páhali pa ku lála kana sísi la gnombe. *The natives in travelling through a hostile country, or in the wilderness, erect a* jengo *every night, i.e., they cut large branches from trees, especially thorn-trees, and make with them a hedge around the camp, to secure it against wild men and beasts.*

Jengúa, *v. a., to pull down, to demolish a building* (*opp. of* jenga).

Jeniza, *s., fruit of the* mjenza *tree; mandarin* (Sp.).

Jenna (*or* janna), *s.* (ya) (*cfr.* جنّ , texit, floribus obtecta fuit terra; جنّة , hortus, inprimis palmis et arboribus consitus; paradisus), (1) *paradise* (pepóni) (*of the Muhammedans*); (2) *a kind of fish?*

Jenzi, *v. a., to construct.*

Jéo, *s.* (cha, *pl.* viéo), (1) *a measure;* ku toa jéo *to take the measure of a thing* (jenéso); (2) = héshima, *sense of honour;* mtu huyu hana jéo; *e.g.,* mana huyu hana jéo, haondóki mtu mzíma akíja, *this boy has no manners, he does not rise when a grown-up person comes in. It is con-*

sidered very disreputable with young people not to rise from their seats on the approach of adults.

JEPA, *v. a.*, *to steal, to rob;* ku jepa watúma, au mali za watu, *to steal slaves or the property of people.*

JEPÉA, *v. a.* = ku penda, *to love* (*old language*).

JEPÉSI, *adj.*, *not heavy, light* (*vid.* epési).

JEPÉU, *s.* (cha, *pl.* viepéu) = koffia ya Mzungu, *a European hat or cap. The native cap is called* koffia (*vid.*).

JÉPI, *s.* (= muivi), *a thief* (*cfr.* jepa, *to steal*).

JÉRA, *s.* (cha, *pl.* viera) (*Kimv.*), *aim, mark, anything put up as a target for practice with guns or bows* (= shébăha), *e.g., boards, bones, cocoanuts, &c.;* ku linga jera *or* shébaha, *to shoot at the mark.*

JÉRĂHA, *s.* (*cfr.* géraha), *a wound.*

JERÁRI, *s.* (cha); jerári cha ku tuekéa tanga jomboni, *the rope with which the sail is hoisted up on a vessel* (?) (*cfr.* jarari).

JÉREHE, *s.*, *a whetstone.*

JÉRIBU, *v. a.* (*vid.* jaribu *and* gáribu *or* géribu) (*Arab.* جرب, probavit), *to try.*

JÉRIFE, *s.*, *a kind of rope used for catching fish. It is made from the bark of the* mbuyu *tree, or of* katoáni *or* katáni, *hemp ropes brought from Europe. The rope is smeared with lime. As soon as the fish touches it, it is seized. Cfr.* جرف, multum cepit.

JÉRŬHI, *v. n.*, *to be wounded;* *cfr.* geraha *or* jéraha.

JÉSA, *v. n.* = kesha, *to dawn* (Sp.)?

JÉSHI, *s.* (*pl.* majeshi), *an army, a host;* *cfr.* geshi.

JÉTE, *s.* (cha, *pl.* viete) (*Kimr.*), *a marketday held in many places (among several tribes, e.g., among the Wadigo) every fourth day;* jeténi, *the marketplace; pl.* vieteni, *e.g.,* vieteni vingi viko mrima.

JETÉA, *v. n.*, *to rely upon, to be over-proud, to boast of, to be puffed up* (*cfr.* mtahámari) = ku gandámiza, ku gnietéa.

JETÉZO (*or* CHETÉZO), *s.* (*pl.* vietezo), *censer* = kidúdo cha ku fukizía manukáto (*e.g.,* ambari, udi, *&c.*), *a vessel used for fumigation.*

JETHÁMU, *s.*, *a kind of leprosy in which the fingers and toes drop off* (St.), *elephantiasis? cfr.* جذم, amputavit; جذم, laboravit lepra au potius elephantia; جذام.

JÉTI, *s.* (cha, *pl.* vieti), (1) *a small seal especially used by the Banians on the East Coast;* (2) *a passport;* (3) *a mark in general* (*cfr.* jappa).

JÉŬKA, *v. n.*, *to boil up;* ku piga mtéu masiwa, yasive sana, wala yasive mawiti sani.

JÉUSHA, *v. c.*, *to cause to boil up.*

JEUKÍA, *s.* (cha, *pl.* vieukía), *a tree which grows upon another, which has its root in it? a parasite.*

JÉŬLI (*or* JÉURI), *s.* (*cfr.* jáuri, *v. a.*), *violence;* ana jeuli, *he uses violence, he is violent, he attacks people wantonly.*

JEÚPE, *adj.*, *white;* *vid.* eupe.

JEÚSI, *adj.*, *black;* *vid.* eusi.

JEUSIA, *s.*, *a little chisel or missile?*

JI, *a reflective pron., one's-self;* *e.g.,* ku ji-sifu, *to praise one's-self, to glory in, to boast of;* ku jiweka wema mbelle za watu, *to justify one's-self before men. N.B.—The letter* i *can be omitted before verbs which begin with a vowel; e.g.,* ku jendéa pro ku ji-endea, *to go for or after.*

JÍA, *v. obj.* (*vid.* ja kuja, *to come*), *to come for, by, to, upon;* ndia uliojia, *the way you came by;* hutambui neno lidakálo ku ku-jia (= ku pata).

JIÁNA, *v. refl.*, *to wash one's-self* (*vid.* ana) (Sp.).

JIÁSI, *s.* (*vid.* kiasi), *measure;* kiasi cha barudi, *a cartridge.*

JIBÁKI, *v. a.*, *to out-do, excel, to endeavour to outwit one, to act artfully towards one* (*vid.* mjibáki).

JIBAKÍKA, *v. n.*, *to be outwitted.*

JIBELENGA, *v. refl.*, *to dress elegantly* (Sp.)?

JÍBĔNE (*or* JIBINI), *s.* (ya) (*cfr. Arab.* جبن et جبن, caseus), *cheese, Arabic cheese* (*of Mascat*).

JÍBILE (la, *pl.* majíbile), *answer, reply;* *vid.* majibile (= majibío).

JIBÍWA, *v. p.*, *to be answered, to receive an answer* (*vid.* jibu).

JÍBŎA, *s.* (jijiboa?) (la, *pl.* majíboa) (= m'bŏa), *a dog;* mana wa m'boa *or* jíboa, *a young dog, a pup;* jiboa *and* mboa mitu, *a jackal;* jiboa *or* kijiboa la bahari, *or* jiboa baharini *or* bahari, *a dogger, a sea-dog, dog-fish.*

JIBRÁNI, *s.* (ya) (*cfr.* جبر, probavit, scivit, expertus fuit; خبر, scientia; *cfr. also* جبر, consolidavit, post paupertatem ditavit; amicum), *advantage, profit* (= feida).

JIBRÍKA, *v. n.* = ku pata feida, *to derive advantage;* ku neeméka.

JIBU, *v. a.* (*cfr.* جاب), *to reply, to answer;* ku jibu jawábu, *to send an answer.*

JIBÍA, *v. obj.*, *to bring one or to convey to one an answer* = ku-m-lettea jawábu.

JIBIWA, *v. p.*, *to be answered.*

JIBIANA, *v. rec.;* ku — kua wáraka, *to correspond.*

JIBURIKA, *v. n.*, *to be prospered;* ku pata mali nengi.

JIBÚRISHA, *v. a.*, *to bless one;* Muungu ame-m-jiburisha, *God blessed or prospered him* (= neemesha).

JÍCHO, *pl.* macho (*Kiung.*), *the eye,* *vid.* jito; jicho la maji, *a spring of water.*

Ji-dahi, *v. refl., to exert one's-self; cfr. Arab.* جَهَدَ, diligentiam adhibuit.

Jiendea, *v., vid.* jendéa, enda, enenda.

Jifia, *s.* (*pl.* mafia) (*cfr.* jiko *and* meko), *one of the three stones upon which a cooking-pot is put. The country people of Zanzibar use also the word* mafiga *instead of* mafia.

Jifu (*pl.* majifu) (*vid.* ifu) (*Kiung.*), *ashes.*

Jifúli = ufuli; mahali pa jifuli.

Ji-funa (*or* ji-vuna), *v. refl., to swell up, to be puffed up, to enjoy anything which one can get.*

Ji-gamba, *v. refl.* = ku ji-sifu, *to praise one's-self, to boast.*

Jignia, *v., e.g.,* usso, *to wrinkle up the face in contempt, but* jigniéa, *v. refl., e.g.,* mvua wa-ji-gniea, *it likes to rain, it rains easily.*

Jigúzo, *s.* (cha, *pl.* vi—), *a small pillar or support, e.g., of a house* (*cfr.* ngúzo).

Jīhidāt, *s.* = bídii, *diligence, energy; cfr.* ijdihāt (*in Yemen*); جَهِدَ, diligentia ac studio usus est; *subst.* إِجْتِهَاد, diligentia, studium.

Ji-ináma (*or* ji-inámisha), *v. refl., to stoop, to bow or bend one's-self (the whole body).*

Ji-iníka, *v. refl., to lie on the side; e.g.,* yuwa-enenda kua ku ji-inika, *he walks stoopingly.*

Jija, *s.* (la, *pl.* ma—) (*Kiung.*) (= tápu, la, *pl.* ma—), *the squeezed substance of a cocoa-nut which is thrown away* (*vid.* tuja, *v. a.*); jija za nazi, *or* taki za nazi = nazi iliotújoa *or* iliokamulíwa.

Ji-jéa, *v. refl., to be afraid of, to fear; e.g.,* na-ji-jéa n'ti hi = ya ku kā nti hino, *I am afraid of this land, i.e., I am afraid of dwelling in this land.*

Jijiri (*or* kijíri *or* kikíri), *s., a bribe to corrupt a judge; e.g.,* mali ya ku-m-pa kathi, ku páta hakki, ku amulíwa.

Jika, *v. a., to strain hard, to be in travail; e.g.,* kuku ajika i = kuku adáka ku viā i, *the hen will lay an egg, she is in travail. It is equal to* yuna utúngu wa ku viā, *which is said of women and of animals; e.g.,* gnombe ana utungu wa ku viā (*cfr.* utungu), *the cow strains hard in bearing;* yuna utungu wa ku tóa mafi (kua ngúvu) kua ku jika, *he strains hard in emptying the bowels.*

Ji-karadi, *v. refl., to borrow* (= ku toa kua karada).

Ji-káta meno, *to grate the teeth in a rage* (*vid. Acts* v. 33).

Jike, *adj., female;* batta jike (kike), *a female duck; pl.* mabatta máke.

Jiko, *s.* (*cfr.* meko, meko matatu), *the fire-place between the three stones which the natives use as a tripod in cooking; hence* mjíko, *a stone for a* meko? Toá bindilangu, uka-ni-tilie jikóni; jiko ni jíwe lizuiálo jungu ja ku pika katika muotto.

Ji-kusha, *v. refl.* (*vid.* kuta, *v.*); *e.g.,* ku ji-kusha masháka kásidi, *to give one's-self trouble intentionally.*

Jilía, *v. obj., to come to a person, e.g., on business;* nijilie, *I may come at my convenience or at leisure* (*cfr.* ku ja, *to come*).

Jilíwa, *v. p.*

Ji-lisha, *v. refl.* (*cfr.* lisha), *to eat for one's-self, to enjoy;* ku ji-lisha maliyakwe, *to enjoy one's property, not only to heap it up, as the Banians and other people do.* Mabaniani hawáli vitu vema, hawa-ji-lishi maliyao, ni wegni joyo, ni mabáhili.

Jilíwa, *s.* (*pl.* majiliwa), *a vice (an instrument).*

Jimbi, *s.* (la, *pl.* ma—), *a cock* (= jogói), jimbi la kwanza hakutassa ku cha, ku keli usiku; jimbi la pili ni elfajiri; jimbi lawíka, *the cock crows.*

Jimbo, *s.* (la, *pl.* ma—), *a district, place or part of the country;* jimbo ni nti palipo na miji miji, si barra tupu; jimbo zima = nti pia otte, *or* nti nzima lajúa mambo haya, *the whole country knows this matter* (*cfr.* msibo); (2) ku osha na jimbo, *to wash a new-born child with water and medicine* (St.).

Jimbúka (*or* timbúka), *v. n.* (*cfr.* timbúa, *v. a.*), *to begin to appear; e.g.,* muézi unaánza ku toka, *the moon begins to shine.*

Jimbúle, *s., a kind of bird* (?).

Jímla (*or* júmla), *s., the sum, wholesale;* ku uza jimla, *to sell by wholesale* (*cfr.* jibra); جُمْلَة, summa, universitas.

Jimlisha, *v. c., to sum up.*

Jina, *s.* (la, *pl.* majina), *name;* jina lako nani? *what is your name? The Suahili generally receive three different names,* (1) jina la ufiazi *or* la ku vialíwa nálo (*birth-name*), *e.g.,* Muegni Hamisi; (2) jina la ku tahiriwa (*circumcision-name*), *e.g.,* Muegni Hamisi *was called* Fundi *when he was circumcised;* (3) jina la mke *or* la maózi (*marriage-name*), *e.g.,* Muegni Hamisi *or* Fundi *on marrying a woman was called* Shibu, *by which name he is now generally called. The name of a child is usually taken from the name of the day on which the child was born; e.g., the child born on Wednesday is called* Muegni Matáno (*if being a slave, only* Matáno, *because* Muegni *means* bana, *lord, master*); Muegni Hamisi (*or merely* Hamisi, *if being a slave*) *when born on Thursday. A female child born on Saturday is called* Mosse, *on Sunday* Muapili, *on Tuesday* Muatatu, *on Wednesday* Muegniámmé. Muegni jumáa, *one who is born on Friday.*

Jinamía pro ji inamia; *vid.* inamia.

Jinamísi, *s.,* (1) *bending, bow;* máhali pa jinamísi = pa ku jinamía, *a place where one must stoop;* (2) *nightmare* (*cfr.* ewedeka), *a spirit being supposed to press on the sleeping person;* (3) *the stillness of death;* (4) *a kind of fish.*

Jingi, *adj.*, *much;* pepo ni jingi.

Jingine, *another.*

Jíni (*or* chini) (*Kiung.*) (ya) = tini ya, *under, below.*

Jini (*or* Jin), *s.* (*vid.* Sinî), *China;* kulla jombo jeauppe ni cha Sini, *every white vessel* (*of clay*) *is called* Sini, "*belonging to China.*"

Jiniángo (*or* tindángo) ya niama = vipande wia mnófu, *i.e.*, niama usiokua na mfupa, *meat without bones. The butcher receives such fleshy pieces for his trouble* (*vid.* matuni); *cfr.* mnófu.

Jiníka, *v. n.*, *to bow one's-self on the face* = ku ináma *or* ku jipéta; amejiníka kua uzúri *or* madáha *or* kua ku jifúna; amegeúsa muéndo, *to change one's gait in walking, to please the ladies.*

Jini mato, keni mato, kiweni mato, kilicho onekana mato kua uganga, *jugglery* (Sp.)? *vid.* kilimáto.

Jiniosha, *v. ref.*, *to stretch out one's-self, to straighten one's-self.*

Jinni, *s.* (la, *pl.* majinni) (*vid.* chinni) (jinns, *genii*), *an evil spirit which is believed by the natives to dwell in water, while the* shetáni *is thought to reside only on the mainland, especially in wildernesses. The superstitious views of the natives concerning demons and evil spirits are disgusting as well as unfathomable to a sober-minded man. The Muhammedans go in many respects far beyond the fancies of the heathen. There are especially three jinnis, to which the Suahili pay great attention. Every* jinni *has its peculiar* mganga, *i.e.*, *doctor who knows how to expel it from a person:* (1) mganga wa púngua; (2) wa tári; (3) mshakini. *At first the doctor causes a drum to be beaten until the sick person becomes quite frantic from the noise and from the singing of the multitude of people attending the ceremony. When at last the* jinni *comes, the doctor asks him who he is and whence he came. All this is answered by the sick person, in whom the* jinni *is thought to reside. When he has stated who he is or whence he came, the doctor asks, "What do you want?" He says, "I want a bullock, or a fine cloth," &c. But before he speaks half a dollar must be put into his hands, i.e., into the hands of the sick person, who presents it afterwards to the doctor. After the* jinni *has received the bullock, &c., he declares that he is satisfied and that he will leave the sick person; whereupon the ceremony is over. The doctor gives the person an amulet, and according to circumstances a decoction of herbs, and receives his fee of about three dollars from a free-man, and one dollar from a slave. Although this knavery is so manifest, yet will the people place more confidence in it than in the most able European physician. The excitement, and the effect of disguised medicine, gives of course in many cases a temporary relief from the* jinni *which is thought to have taken possession of the patient, or to have made him sick. This is what we may term "savage mesmerism," which may in former days have existed in a purer form among the nations.* Majinni hayaduru mtu, laken mashetani ndío yadurúo, *as Kathi Ali told Mr. Reb.*

Jino, *s.* (la, *pl.* majíno *or* méno), *a tooth;* jino la mbelle (*pl.* meno ya mbelle), *incisor;* jino la m'bŭa (*pl.* meno ya m'bua), *canine tooth;* jego (*pl.* majégo), *molar tooth* (Sp.); *ward of a key,* jíno la ufungúo.

Jinsi? (*vid.* asa); kamba ya meno matátu, *a cord of three strands* (St.); jino la mkufu, *a link of a chain* (R.).

Jío, *s.*, *the coming* (ku jía, kuja) = la usíku, *or* kijío cha usiku.

Jio (jióni), *s.*, *evening, toward evening;* chakula cha jioni, *supper;* *cfr.* kialio.

Jió, *vid.* kió, *s.;* jióni, *evening.*

Jiójo, *s.*, *vid.* jojo *or* iójo.

Jipanda, *v. refl.;* *cfr. Luke* xvii. 6, gnoka ukajipande bahari.

Jipanga, *v. ref.*, *to take a lodging with.*

Jipefúa, *v. r.*, *to boast, brag, bluster, to behave like a great man.*

Jipefusha, *v. refl.* = jifania mpéfu kana mtu mzima.

Jípia, *adj.*, *new* (*vid.* pia *or* pya); *e.g.*, neno jípia.

Jipotóa, *v. ref.* (= ku-ji-pamba), *to adorn, to dress one's-self excessively.*

Jípu, *s.* (*pl.* majípu), *a boil;* *cfr.* ipu.

Jipŭi, *s.* (*Kipemba*) = tómbako mbíti.

Jipungisa, *v. refl.*, *to humble one's-self* = ku shúsha nafsiyakwe.

Jipurukúsha, *v. refl.*, *to slight, not to take to heart, to be slow and lazy, to play the fool.*

Jiráni, *s.* (wa, *pl.* ma— *or* za) (*cfr.* جرن ? جِرَان, Interior pars), *a neighbour;* jiráni ndie mtu alie káribu na niumbayangu, *neighbour is he who is near my house;* jiranizangu, *my neighbour.*

Jiri, *v. n.*, *to come, to arrive;* *vid* tekeléa (*cfr.* جرى, fluxit, accidit, abiit processitque cum alio); neno hili litajiri, *this word will be valid, of good effect.*

Jiríwa, *s.* (la, *pl.* ma—), (*screw*) *vice* (*cfr.* jilíwa).

Jisi, *s.*, *quality* (St.).

Jisífu, *v. refl.*, *to boast or brag of —, to praise one's-self;* ku-ji-sifu kua, *Gal.* vi. 13.

Jisima, *s.*, *body;* *e.g.*, siwezi jisimayangu, *I am unwell in my body;* *cfr. Arab.* جِسْم, corpus, *i.e.*, complexio corporis et omne id quod longum, largum et profundum est.

Jisíngïsa, *v. refl.*, *to feign, affect, dissemble;* ku jisíngisa ugónjoa, *to feign sickness.*

Jisu, *s.* (*pl.* majisu), *a very large knife; vid.* kissu.

Jitáhidi, *v.* = ku fania kua nguvu na ku tunza viema, *to exert one's-self.*

Jitenga, *v. r.* (= ku ondóka ndiáni), *to go out of the way,* asionáne na mkuéwe alie-mu-oléa manáwe. *It is a custom with the Suahili, Wanika, and Wakamba to avoid the sight of the* m'küe (*vid.*), *father- or mother-in-law; hence when they meet him or her on the road, they immediately go aside, lest they should see his or her face in passing.*

Jiti (*pl.* majiti), *a tree-trunk* (St.).

Jitimai, *s., grief, sorrow;* ana jitimai = hana fúraha, *to be grieved or afflicted;* muili umengía maji = majónsi moyonimuakwe; anafania jitimai = rohoyakwe haikutangamúka.

Jito, *s.* (la, *pl.* mato) (*Kiung.* jicho), *the eye;* jito ovu *or* baya, *a good or bad eye.*

Jito la gú, *the ankle, or rather the projection of the shin-bone;* muana wa jito, *the eye-ball;* uzi wa jito, *eye-brow.*

Jitto (*or* kitto), *s.* (cha); jitto cha pete, *a ring of green colour ?*

Jitu, *s.* (la, *pl.* matu *or* majitu), *a big, large man, a fellow, but* kijitu, *a little man, mannikin, shrimp* (*expression of contempt*); kijitu hili lina udía, *this mannikin causes difficulties;* na-li-lisha hatta linakua jitu zima, sasa linakua túme la-ni-nenéa maneno ya upuzi (*vid.* tume).

Jitúka, *v. n., to spoil one's teeth, e.g., by eating rice not properly cleaned, it contains little stones, sand, &c.* (*vid.* ku fania gansi la meno); mtelle hu wakuarúsa, hamku-dondóa; méno yanajitúka mua mawe mteliéni.

Ji-tundía (*vid.* tunda, *v. a.*), *to do at random;* Warabai wa-ji-tundia nazi zao shufu shufu (R.). *Reb. thinks the particle* ji *signifies carelessness, purposelessness, thoughtlessness, at random. He may be right in reference to many reflexive verbs, but not to all.*

Jitúsha, *v. r., to lounge or idle* (*Kim.* ku tuka); kua ufífu = hadáki ku fania kazi, adáka ku tembéa tu, *he does not like to work, he wants only to walk about.*

Jivi, *s., a wild hog* (St.).

Jivúmbe, *s., perfumes.*

Jiwa, *v. p., to be visited* (*vid.* kúja, *to come*).

Jiwe, *s.* (la, *pl.* majiwe *or* máwe), *a stone, rock;* niumba ya mawe, *a stone house. There are three fabulous rocks which have fallen down into the sea from the rocky shore of the island of Mombas. The first rock is called* Makame iwe. *The story concerning it runs thus:* "mtu alikuenda vúa sámaki siku ya kibunsi, nafsiyakwe waitoa Makame; watu walikúa hawatembei siku ya muaka wala kibunsi, nai akinenda vua, akigeúka jiwe, kua sebabu ya ku vúa katika kibunsi." *The second is called* Kiwémtu. Ni jiwe lingine laitoa Kiwemtu (kiwe mtu) alikuenda akivua tena siku ya kibunsi, akageúka akáwa jiwe. *The third is called* Mku gnombe (*a man called* Mku gnombe) akaenda akivua samaki akageúka. *The substance of the above is: three men, named Makame iwe, Kiwemtu, and Mku gnombe went a fishing on a holy-day. For this they were destroyed and turned into rocks, which, they say, remain in the sea as a warning to after-generations. In former times the people were more strict in keeping holy-days than now.*

Jiwezéa, *v. ref.;* najiwezéa, *I can manage (though I am unwell).*

Jizuía, *v. refl.;* ku jizuía na maóvu, *to abstain from evil or sin* (1 *Peter* iv. 1), *lit., to prevent one's-self from —.*

Jóa (cha, *pl.* vióa) (*cfr.* kipüépüe), *a large red spot on the body to which the natives apply the leaves of the cotton-shrub, to facilitate the cure of the disease. Mr. Sparshot takes* jóa *for an excrescence on the body,* mba *of various colours* (*cfr.* mba).

Jodari, *a kind of fish.*

Jogói (la, *pl.* ma—) (= jogoo), *a cock* = jimbi.

Jogówe, *s., a long wooden pole with a hooked end to gather fruit from trees;* kijiti cha panda cha ku angulía maémbe.

Johári, *s., a jewel;* جوهر, gemmae, uniones, naturalis; (2) johári za mtu ni mbili; akili *and* háya, *these two are contraries, like* ghatabu *and* tamaa, *anger and sweetness.*

Johári, *s., a bird, whose eggs are carried with great care, lest they be broken.*

Joho, *s.* (*vid.* juoho), *woollen cloth, great-coat* (Er.).

Jójo (*or* jiójo *or* iojo), *s.* (cha, *pl.* viojo); (1) *a potter's kiln in which he makes a quick fire of sticks and grass;* ku wakka upesi, viungu visipassúke; (2) jojo or iojo ndío páhali pa kúsudi pa ku okéa *or* ojéa viúngu, *a kiln;* mukate wa jojo.

Jóka, *s.* (la, *pl.* majoka *or* mijōka), *a large serpent.*

Joka, *v. n., to be tired;* jokéza *or* chosha, *v. c., to make tired, to weary, annoy, fatigue, trouble.*

Joko, *s., a place to bake pots in* (St.).

Jókojóko, *s.* = kani.

Jokosa, *v. a., to trouble one, to provocate one who would rather be at rest.*

Joma, *s., a bludgeon ?* (Sp.).

Jomba, *s.* = range niekundu (*cfr.* ngéu).

Jombo, *s.* (cha, *pl.* viómbo), (1) *an instrument, tool in general;* jombo cha ku fania kazi; (2) *a vessel, ship of native construction, dhow;* jombo (la, *pl.* majombo), *a very large vessel.*

Jona, *v.?*

Jónda mtúzi (*or* kionda mtuzi), *the under-lip, especially that part which is most required in*

tasting food; ame-m-piga fimbo aka-mu-uma kionda mtuzi, *he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).*

Jonge, *s.;* jongo ya m'bõa, *the canine tooth* (*not* meno ya mbelle).

Jongéa, *v. n.* (ku songéa), *to come near, to approach;* ujongée utóe kitu hiki, *come near and take this thing* (*cfr. Luke* xiv. 10); jongéa mbelle huyu, *go up higher;* jongéa mvulini, *move or go into the shade.*

Jongeána, *v. r., to approach one another.*

Jongeléa, *v., to come or draw near to one.*

Jongeleana, *to draw near each other.*

Jongeleza, *v., to bring near to, to offer.*

Jongéza, *v. c., to cause to approach, to bring near, to move towards;* ku jongeza kasha hapa *or* huko (káribisha), *draw the box near here or there.*

Jongezana, *v. rec., to approach each other.*

Jongezéa, *v. obj., to bring near to.*

Jóngĕra, *v. a., to cut a little off the* panda la mnázi (*branch of the palm-tree*), *in order that the cocoa-liquor may flow more quickly* (*vid.* géma); ku jóngera mnazi upáte tona.

Jongo, *s.* (cha, *pl.* viongo); (1) *a boss, hump* (kama niundu za gnombe); mtu huyu ana jongo *or* afania jongo, *this man is humpbacked and so cannot walk or stand upright;* yuwapiga *or* inika jongo *or* kijongo *or* nundu, kinundu; (2) *gout* (St.)?

Jongo nene cha kansu, *the large seam of a native cloth;* ku iníka jóngo néne.

Jongoe, *s.* (ya), *a large kind of fish* (*whale*); nimeóna jongóe ya bahari.

Jongoja, *s., a custom at weddings to carry the bridegroom on the shoulders* (Er.).

Jongóo, s. (la, *pl.* majongóo), *a milleped, a kind of black worm with a great many legs, the worm* julus??

Jongóya, *v. n., vid.* ongóya.

Jonióta, *v. n.;* ku washa kidogo; tombako hi heijonióti, heiwáshi, ni dufu, ni mbiti (*or* jipŭi *in Kipemba*), *to burn only a little; e.g., this tobacco does not burn much, it is weak, unripe.*

Jonni, *s.* (cha, *pl.* vionni), *a novelty, anything which has not been seen before and consequently causes astonishment or admiration;* jonni ni jambo lisiloonekána, *or* lisilokuámo, *or* lakutaájābu.

Jonsa, *v.;* ku-ji-kondesha, *v. ref., to pine away, to grieve at or for, to languish; vid.* konda.

Jónsŏe, *s.* (wa, *pl.* viónsoe), *a cripple;* jónsoe ni mtu mnióngo, meskíni ya Mungu.

Jŏŏ (*or* jŏ) (cha, *pl.* vió), *a necessary place;* páhali pa kúgnia, ku enenda joóni, *to go to stool.*

Jópa, *s.* (la, *pl.* ma—), *vid.* oya, *s.*

Jóra, *v. a.,* (1) *to carve, to do carved work;* (2) *to write blunderingly* (ku jora wáraka kua vibáya, pasipo uzúri).

Jórjia, *s., a Georgian, the most valued and whitest of female slaves.*

Joróro (rororo), *adj., soft;* jiwe jiróro, si kigumu, *a soft stone.*

Josho, *s., washing, a bathing-place;* máhali pa joshóni = mahali pa ku oshéa mtu aliekúfa, *a place for washing the dead;* mahali pa vuóni, ku nenda vuóni, *a place for washing clothes.*

Jósi, *s., a black bird with a long beak, which drinks* tembo *on the cocoa-tree.*

Jóta, *v. a.* = ku téka kidógo, *to take a little with one's fingers.*

Jóto, *s., heat;* muili unajoto; *cfr.* ota.

Jóya, *s.* (la, *pl.* ma—), *a valued kind of cocoa-nut with a white spongy substance;* joya la nazi = mte wa nazi ukikua, joya la nazi li telle ndaniyakwe, shina la mte, watu anála, ni támu.

Jóyo, *s.* (cha, *pl.* vióyo) = ubáhili, *avarice, extreme parsimoniousness; cfr.* báhili.

Jóyo, *s.* (*from* móyo, *heart*); joyo lina-m-fiyúka (*in anger*).

Józi, *s., a walnut;* جوز, nux in genere.

Jozi (*or* jáuzi *or* jeozi), *a pair* (*Arab.*).

Jú (*or* júu), *adv. and prep., up, above, on, upon, over, on the top of, against;* ju ya mlima, *on the mountain;* kitu hiki ju yáko wéwe, *this may be or is upon thee;* ju yangu, *on my account;* usíwe na mato jú jú, angalía tini, *have not your eyes above, but look down (in order to go cautiously at night);* buana yuko ju, *the master is upstairs.*

Júa, *s.* (la, *pl.* majúa), (1) *sun;* (2) *sun-heat;* leo júa káli, nti heiñogéki kua jua, *to-day the sun is hot, one cannot tread upon the ground for heat;* jua kitoani, *noon;* júa likíwa likitua (*Luke* iv. 20); kumetoka jua jingi mno, wala si kama litokálo siku zote.

Júa (wa) (*vid.* chúa *or* tjúa, *pl.* viúa), *a frog;* jua wa ziwani yuwalía, *the frog of the lake or water-pool cries. The Suahili people have the puerile idea, that in the western hemisphere there are people who draw the sun westward. At first the sun is pulled by boys, then by old men, and last of all by strong youths, until this celestial body falls down with a crash, which, however, is not heard on account of the countless number of people who, drawing water with their buckets* (*cfr.* ndóo), *wash themselves and say their prayers.* Júa likitúa, lafánia mshindo, laken watu hawasikíi kua ungi wa káta za ku oshéa, na wa watu wangi wegni ku salli.

Júa, *v. a., to know, to understand, to know about or how;* najúa neno hili, *I know this matter;* sijúi maneno ya Kisuahili, *I do not know or*

understand Kisuahili; énda kua ku júa, *go thou with caution;* na-m-jua aliko, *I know where he is;* tuajúa ku fua chuma, *we know how to work in iron.*

Juána, *v. rec., to know each other.*

Júfia (*or* júvia), *v. a., to cause to know, to acquaint one with.*

Juía (*or* juilía), *v. obj.;* mtu huyu wa-ni-énza ku juilía jambolangu, *this man looked or inquired after me, to know my condition.*

Juía, *v. obj., to put one in mind, to remind one of a thing; e.g.,* mtu amekuja ku-ni-juía kazi (kumbusha kazi), *the man came to remind me of the work.*

Juikána (*or* juilikána), *v. n., to be known, to be knowable, to know each other.*

Júisha (*or* júlisha) (ku jufisha *or* juvisha), *v. c., to make to know, to teach, to make one acquainted with.*

Jūb, *s., a considerable river rising in the north-west of Kaffa and running into the Indian Ocean near the equator in East Africa. The Arabs call it* "Jūb," *the Suahili* "Wúmbu," *the Galla* "Danisa," *and the Somali* "Gowinda." *There are cataracts in the river. The first is met with north of the Somali-town Bardera, where Baron v. der Decken (in* 1866) *was killed, after having lost his steamer at the cataract. Another cataract is said to be near the Somali-place* "Ganána or Ganáli," *farther to the north. It is a great pity that this river, which appears to be navigable to a great distance, has not yet been examined by Europeans. The German Government ought long ago to have made it their duty to send a vessel to Bardera, and to have called its chiefs and people to account for the murder of the Baron. On that occasion they might have ascended and examined the river. This river is no doubt destined to convey Europeans right into the Galla countries situated south of Abyssinia, when it will become important for the prosecution of geographical discoveries, of commerce, and of missionary work.*

Jubba, *s.* (la, *pl.* ma—), *a large and strong chisel, a mortise-chisel;* jubba la kazi.

Júbūi (*or* túbui); júbūi ya mshípi (*cfr.* tómūe), *a small stone tied to the fishing-hook to make it sink.*

Júburu, *v. a., to compel; cfr.* جبر, religavit, invitum adegit ad rem.

Jugo, *s., ground-nuts* (St.).

Jugu, *s., a hill of clay* (kilima cha udongo) *which the hogs dig up, and in which bees leave their honey* (Sp.) (= téu *in Kijomvu, and* tzúlu *in Kinika*).

Júgue, *s., a long large rope* (refu la ku fungía); ūgue *is a small rope,* kigūe *a very small rope.*

Júhudi, *s.* (ya), *an effort, efforts, diligence, ardour;* ana júhudi ya kázi, *he works diligently;* ku fánia júhudi, *to exert one's-self; cfr.* جهد, diligentia ac studio usus est.

Juía, *vid.* júa, *v. a.*

Júju, *s.* (wa, *pl.* majúju), *a tribe, which according to the geography of the Suahili are a kind of pigmies, who reside beyond the country of the Wabilikímo at the world's end, eating stones and sand. They will come to the coast, to eat stones, when the destruction of the world is at hand. In their country the sun sets with a crash every day. Cfr.* júa, *a frog.*

Jújūma, *v. n., cfr.* otáma, *v. n.*

Jujumia, *vid.* chuchumia.

Juki, *s., anger;* yuna juki za moyo = yuna hasíra, *he is angry.*

Júkiza, *v. a., to make one angry, to offend one.*

Jukíwa, *v. n., to be made angry, to be offended; e.g.,* buana amejukíwa ni mtumawakwe, na mtuma ame-m-jukiza buanawakwe, *the master was made angry by his slave, and the slave made his master angry; cfr.* tukiza, tukiwa, *and* tukía, *to provoke one to anger.*

Juku, *s., risk; a word used by traders* (St.).

Jukúa, *v. a.*=tukúa, *to carry, to bear* (*cfr.*).

Jukuári, *s., a scaffold, scaffolding* (St.).

Júkūmu, *s., a cargo of goods belonging to various owners;* jahází yatukúa júkūmu; *perhaps a corruption of the Amharic* shĕkĕm, *load* (*cfr.* shéhena).

Júma (*or* chúma), *s.* (cha, *pl.* viúma), *iron.*

Jūmā, *s.,* (1) *Friday (of the Muhammedans), their Sabbath;* (2) *week;* leo ni Jūmā, *to-day is Friday, or* siku kū ya juma, *the great day of the week, i.e., Friday. The Muhammedans count in this way:* (1) Juma, *Friday;* (2) Juma ya mōzi *or* Juma mōz, *Saturday;* (3) Juma ya pili *or* Juma pili, *Sunday;* (4) Juma ya tatu *or* Juma tatu, *Monday;* (5) Juma n'ne, *Tuesday;* (6) Juma táno (*or* ya tano), *Wednesday;* (7) Elkhamis, *Thursday;* majūmā manne (=muezi), *one month;* juma moja, *one week;* jūmā nzíma, *a whole week. In the Zanzibar dialect the natives say* Juma a mozi, a pili, a tatu, a nne, a tano: ya *is changed into* a.

Jūmā (*or* jumáa), *s., an assembly; vid. Arab.* جماعة.

Júmba, *s.* (cha, *pl.* viumba), *a little room; a small sleeping-room;* niumba hi ina viumba vingi *or* páhali padógo, *this house has many little rooms.*

Júmba, *s.* (la, *pl.* majumba) (*magn.*), *a large house* (=niumba kuba *or* hodári), *an apartment* kana jumba gerezáni (Sp.), *a room like that in a fort.*

Júmbe, *s.* (*pl.* majumbe); (1) = kiúmbe kílicho úmboa, *a creature;* kiumbe ni mtu *or* ni muana wa Adamu; (2) *a great chief* (mzé mkúba *or* sheha; ni watu watawaláo katika mrima = diwáni), *a prince, king.*

Jumbéza, *v. a., to heap one upon another;* mtu huyu anapakía jumbéza (R.), *this man embarks, heaping one upon another.*

Júmfi, *s., salt (in Kipemb.)*; maji ya jumfi, *salt-water (opp. to* maji ya mto, *sweet-water).*

Jumla, *s.* (ya), *the sum, totality* (pa pia pamója); *cfr.* جَمَلَ, collegit; جُمْلَة, summa.

Jumlisha, *v. a., to comprehend all together, to sum up, to add up.*

Júmu, *s.* (ya, *pl.* za) (*cfr.* جَامَ, petivit rem bonam malamve) = bakhti, *fortune;* júmu ngema, *happiness;* jumu mbaya, *misfortune;* sina jumu mimi nai = hatupatani mimi nai, *we do not agree with each other, myself with him;* mua-m-tajia tu, ela siye, ni jumuzakwe kua vibáya.

Júna, *v. a.* = tuna, *to flay, to strip off the skin (vid.* tuna).

Júnda, *s., a place in the island of Mombas abounding in cocoa-nut trees (cfr.* mtahámări).

Júnga, *s. (magn. of* unga), *a saw-mill? pounded wood for medicinal use* (R.)?

Junga, *s.* (ya, *pl.* za—) *(in Kipemb.), husks;* junga za mtáma = matoa ya mtáma *(in Kimvita).*

Jungu, *s.* (cha, *pl.* viúngu), *an earthenware cooking-pot;* jungu la ku pikía, *a cooking pan or pot.*

Júngua, *s.* (la, *pl.* ma—), *orange;* (1) júngua la kinanazi. *This kind of orange is of a large size and of an agreeable taste, brought from Zanzibar to Mombas. The orange of Mombas is of a sour and disagreeable taste;* laken jungua la Unguja lina bered, lina táamu, laken la Mwita ni kali. (2) Júngua za jensa ni ndógo kama mai ya batta, niekundu. *This is the Persian orange;* mjensa *is the tree of this kind of orange.*

Junia, *s.* (*vid.* gunia), *a kind of matting-bag.*

Júniu, *s., a crust of salt;* nimeóga maji ya poáni nafánia júniu, *I washed myself in sea-water and got my body covered with salt (with a salt-crust)* (*cfr.* múniu).

Junni, *s.* (la, *pl.* ma—), *a water-bird, white in colour and long legged. Its cry is considered ominous.*

Júnubi, *s., southern latitude (opp.* shimāl); *cfr.* جَنُوب, auster, ventus australis (جَنَبَ).

Júo, *s.* (cha, *pl.* viúo) (*cfr.* júa, *v. a., to know*), *a book;* manajuóni (*pl.* wanajuóni *or* viuóni, wanavióni), *a learned, the learned man;* mtu asomai (*pl.* watu wasomáo) juo.

Júo, *s.* (cha, *pl.* viúo) (chúo); júo cha ku fulía názi *or* madáfu (kifúo cha ku fulía nazi), *a stick fixed into the ground, its end being pointed like a tooth, so as to rip up the fibrous husk of the cocoa-nut. The natives very skilfully dash the cocoa-nut against the point of this stick, until the husk is torn off from the shell.*

Júŏkho, *s.* (ya), *cloth of whatever colour it may be;* júŏkho ikíwa neaussi, ikíwa manni mawiti, ikíwa neauppe; juokho ya sufa.

Jupi, *s., a bird, an ousel?*

Jura, *s., a pair* (St.).

Jururíka (*or* **jurusíka**), *v. n.* (*cfr. Kiniassa* churura), *to run down, to drop off, to gush, e.g., when the rain-water runs down from the gutter of a roof, or from a piece of cloth taken out of water.*

Júsi (*or* **júzi**), *adv.* (= ku shinda jana), *the day before yesterday. The word is probably a corruption of* ju ya siku, *above one day;* júzi ilé ya júzi, *since six days or to-day the sixth;* muaka juzi, *the year before last;* juzi usíku, *yesternight;* kijana cha juzi, *a boy or girl of the day before yesterday = still young;* tangu majuzi yālé.

Jussa, *s.* (cha, *pl.* viussa), *a harpoon;* jussa ni mti uliotiwa juma cha nta cha ku pigía sámaki mkúba, kana pápa, ngú, téwa.

Jussu, *s.* (*pl.* viussu), *a kind of lizard* (*cfr.* mjussu, *pl.* mijussu).

Jusúu (*or* **juzúu**), *s.* (ya, *pl.* ma—), (1) *a small book, pamphlet;* (2) *a section of a book, especially of the Coran* (= fungu la júo). *Dr. Steere says, "There are in all thirty sections, which are often written out separately." All the* juzuu *together are* khítima nzíma; *cfr.* جَزُأَ, partitus fuit.

Juta, *v. n.* (ji-uta ?), *to regret, to be sorry for, to feel grieved at heart* = ku fania hammu *or* majónsi (*cfr. Arab.* جَاظَ, anxit aliquem sollicitudine); najuta maovuyangu, tatúbu, *I repent of my wrong-doing, I will act better;* najuta ku enenda Rabbay, naumía burre, ngáwa nna kuendeá-ni? sikupata kazi, *I regret my going to Rabbay, I trouble myself in vain — for all, why did I then go? I have not found work (and therefore cannot earn anything);* najuta mimi nafsiyangu ku fania neno hili *or* nangíwa *or* nashikíwa ni majúto.

Jutía, *v. obj.*

Jutisha, *v. c.*

Juto, *s.* (la, *pl.* ma—), *a large river; magnifying form of* mto, *a river;* kijúto *(diminut.), a small river, a brook.*

Juu, *vid.* ju.

Júvia, *v. a., to make to know (vid.* júa, *v. a.*); juvisha, *v. c., to teach.*

Júya, *s.* (*pl.* majúya), *a drag-net* (*cfr.* jarifa), *made of the bark of the* mbúyu *tree or of ropes of cocoa-nut fibre.*

Juza, *s.;* sháibu la juza, *very old* (St.).

Juzi, *vid.* jusi.

Júzu, *v. n., to suit one, to behove, to be obliged, to be under obligation; cfr. Arab.* جَازَ, permisit, licitum habuit, fecit ut —; neno hili lajúzu nami

ku-li-fánia, *I must* (= ya-ni-pasha) *do this thing;* mke huyu ajuzu nawe ku-mu-óa, *you must marry this woman;* ngúo hi hai-m-juzu, *this cloth is not good or not fit for him, or* ngúo hi hajuzu nayo, *this cloth does not suit him.*

Juzía, *v. obj.*, *to compel* (= stáhili); neno hili la-n-juzía ku-li-fánia, *this matter compels me to do it;* mke huyu a-ku-juzía ku-mu-óa, *this woman compels you to marry her.*

K

Kă, *a particle inserted in the imperative and subjunctive of verbs, expressive of the conjunction "and;" e.g.*, enda uka-mu-óne, *go and see him.*

Kă, *a particle signifying the past tense, and applied in the narrative style. The conjunction "and" is included; e.g.*, akakasiríka, aka-m-piga, akanenda, *and he was angry, and did beat him, and departed.*

Kā (*or* káa), *s.* (wa, *pl.* za), *a land-crab*, cancer ruricola (Er.)

Kā (*or* káa) (ya, *pl.* za), *a block with an incision in which planks are fastened to square them* (R.).

Kā (*or* káa), *s.* (la, *pl.* măkā *or* makáa), *a piece of charcoal* (*pl. coals*); káa la muoto, *a burning coal, embers;* káa zímŭi = káa lililo zímŭa kua maji, *charcoal quenched with water = a dead coal, in oppos. to* kaa la muoto (*pl.* măkáa mazímŭi *or* makáa zímŭi *or* makáa yazímui), *coal become dead of itself* (káa lililozíma nafsiyakwe); káa la moshi (*pl.* makáa ya moshi *or* kamoshi), *soot;* ku piga makáa, *to make charcoal.*

Káa (*or* kā), *v. n.*, *to sit, to dwell, to stay, to remain, to tarry, to live in or at; e.g.*, máhali akaápo sultani, *the place where the king sits or dwells = the royal dwelling or palace;* ku kaa kitáko, *to sit down, to remain quiet;* wewe umekaa mno *or* sana, *thou hast tarried or stayed much or long.*

Kalía, *v. obj.*; ku-m-kalía matanga, ku káa matanga, *to sit mourning;* ku-m-kalia, *to mourn for or over him;* ku-m-kalía jema = ku-m-fanikía jema; ku-m-kalia támu.

Ji-kalía; ku ji-kalia tu, *only to stay, to pass time, to have nothing to do.*

Káwa, *v. p.*, *to stay out, to tarry, to be delayed.*

Kawía, *v. obj.*, *to delay.*

Kawilía, *v. obj.*, *to tarry for one, to loiter about a business.*

Kawilíza, *v. c.*, *to make one to tarry, to stay out, to be out a long while.*

Kalíka, *v. n.*, *capable of being inhabited; e.g.*, nti hi haikalíki, *one cannot dwell in this country, it is uninhabitable.*

Kawisha, *v. c.*, *to cause to stay, to delay.*

Kaliána, *v. rec.*, *to delay one another.*

Kăkáa (*or* kăkă), *s.* (la, *pl.* ma—), *the palate;* kaakáa la ulími = shina la ulími, *lit.*, *the root of the tongue.*

Káa la kánoa, *the palate?* (St.).

Kaamóshi (*or* kamoshi) (ya, *pl.* za) (= taka za moshi), *soot caused by the smoke;* mahali *or* páhali peeussi (peaussi) kua moshi, *a place which is black from the smoke. The cottages of the natives are full of soot from want of proper chimneys.*

Kaánga (*or* kănga), *v. a.*, *to fry, to cook with fat.*

Kaango (kăngo), *s.* (la, *pl.* makaángo), *an earthen pot for cooking meat in.*

Kába, *s.* (ya, *pl.* za) (*Dr. St. has* kába la kanzu); kaba ya kanzu, *a piece of cloth which is stitched into the waistcoat on the back of the neck, and a little down on the front, to give the* kanzu *more strength* (ku tía kaba, kaba ya kisibáo).

Kaba, *v. a.*, *to choke, to throttle* (St.).

Kabáili (*or* kabáila), *s.* (wa, *pl.* makabáili); kabáili ya watu = watu wakuba, *the principal men of a place;* thambi kabáila (= thambi kuba), *a great sin or crime; cfr.* قَبَلَ, accepit.

Kábala, *s.* (*Arab.* قبل), *the being opposite to = over against* (*cfr.* kábili).

Kábari, *s.* (ya, *pl.* za), *a wedge* = kipánde cha mti cha ku passulía gogo.

Kábathu, *v. a.* (*Arab.* قبض), *to catch* (= ku guya); *cfr.* قَبَضَ, apprehendit manu rem, *or* قَبَطَ, manu comprehendit rem.

Kábithi, *v. a.*, *to give into the hand, to seize one so that he cannot escape; e.g.*, ame-m-kábithi muegni deni, *he seized the debtor; hence* kábithi, *s.*, *husbandry, frugality;* amekábithi = amezuía mali kua kúa mkáfu, *to be parsimonious, to hold fast, not to squander money.*

Kabithisha, *v. c.*, *to cause to seize.*

Kabíbu, *adj.* (*Arab.* قَبِيبُ, *small, narrow, in oppos. to wide; e.g.*, sidáki nguo pana, nadaka ngúo kabíbu, *I do not want a wide cloth, I want a narrow one* (*cfr.* كَبُّ ??).

Kabíla, *s.* (ya, *pl.*, za), *tribe, clan, a subdivision less than* taifa (St.) (*cfr.* ufungu); *vid. Arab.* قَبِيلَةٌ, tribus arabica, gens plures familias continens.

Kábili, *s.*, *a flute-player* = muegni ku piga mizmari (Er.).

Kábili, *v. n.* (*Arab.* قبل), *to be before or opposite, to face one, to be opposite, to appear before one's face, to brave;* ku onána usso kua usso, *to take the direction, e.g.*, hakábili ku uza, *lit.*, *he is not in the direction of selling, he does not seem as if he would sell it;* hatuwézi ku kábili báhari ilé, *we could not navigate that sea;* ulimengu unakábili mvúa, *it is likely for rain;* chakúla sasa kina kábili mimi, *it is now my turn to supply food.*

Kabiliána, *v. rec.* (= ku lekeána), *to face each other, to be opposite one to the other.*

Kabílisha, *v. c.*, (1) *to confront, to bring one face to face, to set before;* (2) *to send one with something, to set before; cfr.* قبل, ante esse; قبل, accepit, e regione oppositus fuit; usipo-ni-lipa maliyangu, ta-ku-kabílisha na wáli, *if thou dost not give my goods, I will bring thee before the governor;* nime-m-kabilisha mtu na wáraka ku nenda naye Pangáni, *I have sent a man with a letter to the Pangáni-river;* (3) ku kabilisha niáraka, *to forward letters.*

Kábisa, *adv.; this word enforces both the affirmation and negation, hence it signifies:* (1) *by all means,* (2) *by no means,* (3) *altogether, utterly, quite* (= kómoe, mno, tu, sana, mamoja); sidáki kábisa kitu hiki, *I do by no means want this thing, I do not want it at all;* kabisa = asia, *but* asía *is obsolete, e.g.*, wasisalia asía.

Kábithi, *v. a.*, *to give one into the hand; vid.* kábathu, *v. a.*

Kabla, *adv.*, *before;* kabla ya, *before, ere* (*of time*); kabla asijáfă, *before he died;* kabla ya siku jáje, *ere long, in a few days;* kabla el-fégiri, *before day-break;* kabla mvúa haitassa kú nia, *before the rain;* kabla muaka hautassa ku píta, *before the lapse of a year;* kabla *or* kabula nsitassa ku umía, *before I suffer, Luke* xxii. 15 (R.).

Kabos, *s.;* ku piga kabos, *to harp* (Sp.).

Kábŭla, *adv.*, *previous, before;* anakúja mbelle kábula ya fuláni hatassa ku tokéa, *he came before N. N. made his appearance;* kabula asijenda mesgidíni, *before he went to the mosque.*

Kábuli, *s.* (*Arab.* قبول), *acceptance;* hapána kabuli tena.

Káburi, *s.* (ya, *pl.* makáburi), *a tomb, a grave* (*cfr.* kiunza *and* jenénza); *Arab.* قبر, inhumavit, sepelivit; قبر, sepulcrum.

Kacha (kaja), *s.* (ubabi), *to fasten a clasp or list with nails on the sides* (R.).

Kadámisha (*or* kadímisha), *v. a.* (*Arab.* قدم, praecessit, praeivit, *to go before*), *to advance, to send before* (= ku tanguliza *or* péleka mbelle; n'mekadámisha watu kumi, *I have sent ten men before or beforehand. The word sounds like* gadámisha, makáburi *like* magáburi, *in the pronunciation of many Arabs.*

Kadámu, *s.* (*Arab.* خادم), *a servant* (*cfr.* خدم, ministravit, inservivit; خادم, famulus); *cfr. Bp. Steere, page* 288, "kadamu," *a servant, the lowest of the three chief men usually set over the slaves on a plantation. On the Zambezi the man who stands at the head of the canoe to look out for shoals is called* kadamo.

Kádi (*or rather* kathi, *vid.*), *s.* (*Arab.* قاضي) (wa, *pl.* makádi), *judge* = muámzi wa nti; *cfr.* قضى, decrevit, judicavit.

Kádiri, *v. n.* (*Arab.* قدر), *to think, suppose, estimate; Arab.* قدر, potuit, valuit, magni estimavit, in magno pretio habuit; nakádiri maneno haya ni kuelli, *I think this matter to be true.*

Kadiríka, *v. n.*, *to be supposable; e.g.*, maneno yasiokadirika = yasionenéka, *the words which cannot be supposed, cannot be said or estimated;* anatakábari mno, hakadiriki, *he is exceedingly proud.*

Kadiríwa, *v. p.*, *to be supposed.*

Kádiri, *s.* (*Arab.* قدر), *measure, capacity, amount, value, about, nearly* (*Arab.* قدر, quod ordinatum est, quantitas, mensura, pretium); kádiri ya watu kumi wamekuja, *about ten men came;* ame-ni-pa kádiri ya reali mia, *he gave me to the amount of* 100 *dollars* (*about or nearly* 100 *dollars*); kádiri gani *or* kadri gani? *to what amount or how much?* kadri gani pipa hi ya barudi, *what is the price of this barrel of gunpowder? what does it cost?* kadiri akitia hukáza, *whenever or as often as he puts in, &c.;* kádiri utakaokúa, *whenever thou art, &c.;* kadiri utakapofánióa maóvu, ni-pigía ukémi, nami ta-ku-tokéa marra, *whenever you are wronged, give me a call and I will come to you at once.*

Kadógo, *adj.*, *small, little* (*cfr.* dógo).

Kafafanúa ungo, *s.*, *uncovering of the sieve; vid.* kilínge.

Kafára, *s.* (ya, *pl.* ma—), *a superstitious charm made of a little bread, sugar-cane, and the eggs of a hen, &c. It is thrown into a cross-way at night or early in the morning, to expel an evil spirit, which is supposed to have caused the sickness of a person. The kafára-maker writes some lines upon the eggs or cocoa-shells, &c.* (ku fánia kafára). *The natives make* makafára *or* masádaka (*sacrifices*) *in a time of general distress, e.g., in famine, war, &c. They blindfold a black cow with black cloth and bury it alive in*

the dead of night, following the direction of the wind. This sacrifice is made, "ku sukumía maóvu," *to avert an evil* (*vid.* makafara). *If any one passing takes up the ingredients of the charm which have been thrown in the cross-way, he is supposed to carry away the misfortune or disease, &c.*

Kaffi, *s.* (*pl.* makaffi), *a paddle* (kasía la niúma), *a small oar used* (*in rowing a boat*) *by the man who sits behind at the helm.*

Káfila, *s.* (ya) (*Arab.* قافلة), *a caravan;* saffari kuba; *e.g.*, inakúja kafila ya Wakamba (*cfr.* nganiáwa *and* kinúngu). *The word* kafila *is not much used by the real Suahili, but rather by the Arabs.* قفل, reversus fuit ex itinere; قافلة, iter simul facientium cohors *or* turba ex itinere redeuntium.

Káfini, *v. a.;* ku-ji-káfini, wana-ji-káfini ngúo *or* wavā nguo ku-ji-kafini (R.); *cfr.* كفن, involvit.

Káfiri, *s.* (*Arab.* كافر) (wa, *pl.* ma— ya), *infidel, one who is not of the Muhammedan religion;* káfiri wa Kinika, makáfiri ya Kisegéju ni makáfiri ya kwisha (*vid.* Msegeju), *the Wanika and Wasegéju are the worst infidels; Arab.* كفر, texit, abnegavit; كَافِرٌ, Dei beneficia abnegans, infidelis, Muhammedicae religionis dogmata negans. Majefiri, *infidels*, pro makáfiri, *is obsolete.*

Kaftáni, *s.* (*Arab.* قفطان), *the long upper-coat of the Arabs, resembling the European nightgown.*

Káfu (*or* kávu), *adj., dry;* kitu kílicho kaúka, *a thing which is dry;* kúni káfu, *dry wood;* mahindi makáfu, *dry corn;* kitu kikáfu, *dry matter; cfr.* قفد, aridus, siccus fuit.

Kafukía, *v., to cry, to call out, to raise a cry.*

Káfŭle (*or* kéfŭle), *s., dog! odds-bobs! an exclamation of contempt;* káfule wā *or* uwáe ngúo, ondóka *or* uondoke, *if a child is seen naked, they will say,* "*Thou dog, wear a cloth and get thee hence.*"

Káfŭri, *s., camphor;* كَافُورٌ, camphora.

Kaga, *s.* (ya, *pl.* za), *a kind of swelling, tumour* (uelle wa kaga) R.; kaga ya *or* za malimau, *&c.*

Kága, *v. a., to protect anything by means of a charm; e.g.*, ku kaga muili, káburi, shamba, *&c.;* kua ugánga; ku kaga káburi = ku fania ugánga kaburíni fissi asi-m-fukíe meiti, *to put a charm upon the grave lest the hyena dig up the corpse;* udilo kágo la fissi (*pl.* mágo ya fissi).

Kagára kagára; alikúa hakujúa kagára kagára (*cfr. Kiniassa* raga *and* laga), *he did not know what to do* (R.).

Kágo, *s.* (la, *pl.* ma—), *protection of anything by means of a charm; e.g.*, kago la ngúe, la mtu, la fissi, *&c.; vid.* kága ya.

Kagóngo, *s.* (cha) = fimbo fupi, *a little stick;* kakongo cha ku pigia uzi = *a hasp.*

Kagongongo (kafupi), *a very little stick.*

Kagúa, *v. a., to go over and inspect* (St.).

Káha, *s.* (la, *pl.* ma—); káha la i, *an egg-shell;* ngóvi la kaha la i, *the embryo in the egg-shell.*

Káhāba, *s.* (wa, *pl.* ma—) (*Arab.* قحبة), *a prostitute, male or female.*

Káhadi, *s., an epidemic?* (R.); *the name of a sickness like cholera, small-pox;* hi ni káhadi alio-tu-shushía Muegniewe Muungu; *cfr.* قهد, incessit contracto gradu.

Kahaf, *s.;* ya kofia (Sp.)?

Káhāwa, *s., coffee; cfr.* قهوة, vinum et tum decoctum ex baccis nostrum kaffee.

Kahenga, *s.;* ku fania kahenga?

Kahinat, *s.? cfr. Arab.* كهن, praesagivit, praedixit occulta, hariolatus fuit; *vid.* káhini.

Káhini (*pl.* makahini), *s., a priest, a soothsayer; Arab.* كهن, praesagivit, sacerdotio functus fuit.

Kaida, *s.* (*Arab.* قاعدة), *regularity* (St.); ya kaida, *regular; cfr. also* قاد, duxit, passus fuit duci se obsequentem reddidit, *obedient.*

Káima; akiliyakwe kaima?

Káimu, *s.* (*Arab.* قائم) (*pl.* makáimu), (1) muegni ku amúa máhali pa sultani, waziri *or* wakili wa sultani, *the vicegerent, representative of the king;* (2) mganga, *vid.* ku punga pepo.

Kajúa, *s. dimin., little sun* (*when he goes down at sunset*); kajúa ni kapi, *where is the little sun? resp., he is nearly down.*

Kākā *s.* (la), *vid.* kāākā (la ju *and* la tini).

Káka, *s.* (ya) (ugónjoa wa vidóle pia), *a kind of disease which consumes the fingers, commencing with the flesh under the nails. The disease called* mdudu *consumes only the flesh of one finger* (*under the nail*); ku fania kaka kidoléni.

Kākā, *s.* (la, *pl.* makākā), *shell; e.g.*, kaka la i, la limáu, *the shell of an egg, or the rind of a lemon which is thrown away after having been used, pulp of oranges* (Er.).

Kaka, *s., a brother* (*Kikadimu*) (St.).

Kakamuka, *v. n., to groan like a woman in travail or like a person in severe sickness, or to strain* (*vid.* jika), *to say* ēh *in lifting up a heavy load.*

Kakássi, *s., a little bitter; vid.* utungu; kitu kikassi, *like tea without sugar.*

Kakáta, *v.* = ku úma, *to have mulligrubs* (?).

Kakatúa, *v.?*

Kakawána, *v. n., to be strong, capable of great exertion, well knit and firm in all the muscles* (St.).

KAKKI, *s.* (ya, *pl.* za), *a kind of very thin and hard-baked cake, having many holes in it;* mukáte muembamba, una tundu tundu ndógo ndógo.

KALA, *s.*, *fox?* (2) kala *or* kāl, *word;* kala esháiri, *the word of a proverb or the word of a verse.*

KALAFATI, *v. a.* (*Arab.* قلافة); ku —, *to caulk.*

KALÁLA, *s.* (la, *pl.* ma—) (*sing.* ukalála wa mnázi); (1) kalála la mnázi, *the* kalála *is a shoe-like covering of the* mkúa wa mnázi (*vid.* mkúa). *The leaf which conceals the flower-bud of the* názi (Er.)? (2) Kalála la niúki, *honeycomb* (ásăli ni ndáni).

KÁLĂMU, *s.* (ya, *pl.* ma—) (قلم , calamus scriptorius), *a native reed pen for writing;* kálamu ya muánzi, *reed-pen. The natives like best the* kálamu ya msinzi, *which is a kind of black shrub. The nibs of this reed-pen are cut obliquely.* Sasa fuza kálamu khiyári, *now write with a good pen.*

KALASHA, *s.* (*Arab.* قلاشة), *a little piece of ivory of the value of 4 to 5 dollars;* pembe ya kalasha.

KALÁSI, *s.*, *Lascar?*

KÁLE, *adv.*, (1) *old, ancient;* watu wa kále, *the ancients;* niumba hi ni ya kále mno, *this house is very very old;* mtu huyu ni wa kale; hapo kale palikua simba, *long ago (in olden times) there was a lion;* (2) kale (*of a tree*), *alburnum.*

KALFÁTI (*vid.* kalafáti) (ya, *pl.* za), *caulking, the piece of cotton which is put between the planks of the vessel to make it water-tight.*

KALFÁTI, *v. a.;* ku-jombo = ku tía pamba na mafuta jombóni, yasingíe maji, *or* maji yasipate pita ndáni, *to caulk with cotton.*

KALFATÍWA, *v. p.*

KÁLI, *adj.*, *sour, sharp, savage, strong, fierce;* tembo káli, *strong (intoxicating) cocoa-liquor;* kitu kikáli; mtu mkali, *a savage;* júa káli, *a hot sun.*

KĀLĪ, *v. n.*, (1) ku kăli, *to be, to exist* (ku kĕlĕ); mtu huyu ákăli mzíma, akaliko, akele mzima *or* hei, *he is still living;* watu wákălí hei; úsaha ukali-mo, *there is still something (pus) in it;* (2) *perhaps, pray, likely;* kăli kitu hiki ni changu, *this thing is likely to be mine;* kali hatakuenda, *perhaps he will not go;* kali hata kuja, sijui; kali (lábŭda) adáka ngome, *perhaps he wants the fortress.*

KALÍA, *v. obj.* (*vid.* kóa), *to sit up or wait for one, either to do him good or harm, to remain for;* ku-m-kalía ndiáni, *to wait for one or to waylay one on the road* = ku-m-otéa; ku-m-kalía mtu kua wema au vibáya; ku-m-kalía matánga *or* ku kă matánga, *to sit mourning for one who has died. The Suahili make a mourning of three days over the dead. Afterwards the wife of a free-man keeps profound silence and remains at home for from three to five months; if she is the wife of a slave, she mourns for two and a half months. She speaks in a very low voice, does not leave the room, &c.; this is called,* "ku-m-kalia múme éda" (ku-m-kalia tāmu, *to remain as he would wish*).

KALIÁNA, *v. r.*, *to wait for another, e.g.*, ku pigána.

KALÍKA, *v. n.*, *to be habitable.*

KÁLIBA, *adj.*, *to be sharp, hot, acid; e.g.*, siki ina káliba, *the vinegar is acid; cfr.* كَلِبَ , vehemens fuit.

KÁLIBU, *s.* (ya) (قَالَبْ , forma in qua aes funditur vel ad quam res fingitur), (1) *mould, furnace* (ku tia kalibuni); (2) kidúde cha ku fania pŏpó, *the instrument for making bells;* kidude cha ku subía pŏpō (*vid.* jŭbŭ).

KALIFU (*or* KELIFU, KILIFU), *v. a.* (= kătā), *to do violence, to molest, to trouble, to be disagreeable to one, to inconvenience, to oppose, to contradict;* ame-ni-kalifu maneno, *or* ame-ni-kania, amesema sifio sifio kábisa; كَلِف , subire jussit rem molestam.

KALIFIANA, *v. rec.*

KALIFISHA, *v. a.;* ame-m-kalifisha maneno yakwe.

KÁLĪMA, *s.* (*vid.* muunguána), *lit.*, *word; e.g.*, watúma hawána kalima ya nafsizao, *slaves have no words of their own, i.e., have no self-dependence, they are not of their own selves; cfr. Arab.* كَلَّمَ , verbum protulit; كَلِمَة , verbum, dictio.

KALIPÍA (rectius KARIPÍA), *v. a.* = ku fánia ukáli, *to scold, to threaten; cfr.* كلف .

KÁLUBU (*or* KULABU), *a hook* (*vid.*); *but* kalibu *is a mould.*

KÁMA (*or* KANA KUAMBA), *conj.*, *like as, as if, supposed;* ngúo kama hi, *a cloth like this;* kamáni = kamanini? *as what = very much;* kuna mpunga kamáni, *there is exceedingly much rice;* kama awezávio, *as he can;* kama hio nlio-kuambia, *as I told you;* kama siku kumi mbelle *or* kadiri ya siku kumi mbelle, *ten days ago; cfr.* كَمَا , sicuti, prout.

KÁMA, *v. a.*, *to milk;* ku kama gnombe maziwa.

KAMÍA, *v. obj.*, *to milk for one.*

KÁMOA, *v. p.*, *to be milked.*

KAMA MANGA, *s.*, *a pomegranate.*

KÁMĂSA, *s.* (nnapata kámasa), *something beautiful?*

KÁMĂSI, *s.* (ya, *pl.* ma—) (*Kin.* mamíra), *mucus from the nose;* ku fúta kámasi, *to blow or wipe one's nose;* yuna makámasi mangi kama kŏndó, *he has much running at the nose like a sheep;* ku shíkoa ni mafúa ya kámăsi, *to take cold;* siwézi kámasi, *I am ill from a cold.*

KAMÁTA, *v. a.*, *to catch* (*e.g.*, muifi), *to arrest, to take, to seize; to be distinguished from* ku gúya, ku kábithi, ku shika, ku zuía, ku kuta; ku guya, *to catch a beast;* katika mtámbo, *in a trap;* ku kábithi máli; kábithi maliyangu usi-m-pe mtu, *take or keep my property, do not give it to any*

man; ku shika, *to take it into one's hand;* ku zuia, *to seize or keep back;* nazuia fethayáko, shert mlipe Mkamba sebabu ya deni, *I keep back your money to pay the* Mkamba *your debt;* ku kúta = hu ona, nime-m-kuta mtu huyu niumbani muangu, *I found him in my house.*

Kamatana, *v. rec., to grapple, to seize one another.*

Kamatía, *v. obj.* (kamatia kuku).

Kamátoa, *v. p.*

Kámba, *s.* (la, *pl.* ma—), *the cell-comb of a bee;* makamba ya niuki ndio yalio na ásăli, yalio kamuliwa, ikatoléwa ásăli (*vid.* jana, *s.*).

Kámba, *s.* (wa, *pl.* za), *a shrimp? (a large shrimp is called* mkámba, *pl.* mikámba), *a crayfish.*

Kámbă, *s.* (ya, *pl.* za), *rope;* kámba ya makúmbi ya mnázi, *the husk of a cocoa-nut softened in water and beaten, and then twisted into ropes, strings, or cords. The* kámba ya makúmbi (*from the fibres of cocoa-nut shells*) *is to be distinguished from the* ukambă, *a rope made of* mía *or* gnongo (*pl.* kambă za mia), *and* kámba uláyiti, *a European or hempen rope, and* kambă *or* kambáa, *a plaited thong or whip used by schoolmasters and overlookers.*

Kamba, *s.* (la, *pl.* makamba); (1) kamba la kikápu, *the twisted handle;* (2) kamba la niúki, *the honey-cell, which having been squeezed out, is called* tápu la niúki (*pl.* matápu ya niuki).

Kámbo, *s., a step-child;* baba wa kambo, *a step-father;* mama wa kambo, *a step-mother. Mr. Erh. writes* "kambu."

Kámbu, *s.* (ya, *pl.* za), *a shoot, sprout; e.g.,* kámbu ya mgómba = mte wa mgomba *or* múa; kambu za mgómba za manáwe, *but* walio kando kando ni kambuzakwe.

Káme, *adj., said of ebbing* (R.), *quite dried up, utterly barren* (St.).

Kámi, *s., a bulbous plant with large head of red flowers* (St.).

Kamía, *v. a., to reproach, to threaten;* ame-m-kamia sana ku-m-piga, *he threatened him much to beat him;* ji-kamia, *to reproach one's-self;* (2) *to demand something from one, e.g., a creditor from a debtor who always endeavours to evade;* na-m-kamía sana; (3) *to be resentive.*

Kámilí, *adj.* (*Arab.* كامل), *perfect, whole, complete* = kúa kámili; كمل, integer, perfectus fuit.

Kamilia (timilia), *v. n., to be whole or perfect.*

Kamílifu, *adj., perfect, wanting nothing.*

Kamilika, *to be perfect.*

Kamilisha, *v. a., to make perfect or entire* (= timiza); *e.g.,* nime-u-kamilisha mueziwángu, *I have made my month full = I have served a full month.*

Kámõe, *adv.* (= kábisa), *by no means, not at all, never; e.g.,* sidáki kitu hiki kámoe, *I do not want this thing at all. Compare the Kikamba expression,* kă ímõe, *one time, once.*

Kamu? kaskazi kamu, *Ukambani?* (R.); *probably* kaimu, *rising, travelling to Ukambani.*

Kamúa, *v. a., to press out by twisting or wringing, to squeeze well; e.g.,* ku kamúa ipu, mafúta júngua, ngúo, *&c.* (*cfr.* tumbúa, popotóa).

Kamulía, *v. obj.;* ku kamulía ndímu muilini, *to press out lemons and put the juice upon the body.*

Kamulíwa, *pass., to be pressed or squeezed out.*

Kāmus, *s., Arabic dictionary.*

Kana, *s., a tiller* (St.).

Kána, *conj., if, as, like; vid.* káma.

Kana, *s., the wooden handle of the rudder* (Sp.).

Kána, *v. a., to negative, to deny, disown;* baba ame-m-kána manáwe = baba ameséma, si wángu mana huyu; kwanza muifi amekana, sasa yuwa ungáma, *the thief formerly denied, but now he confesses.*

Kanía, *v. obj., to deny or disown in favour of somebody; prov.* ku-m-kania múifi, ni muifi yée; baba ame-m-kanía manáwe ku iba, *the father denied for his son, he said, my son has not committed the theft imputed to him;* baba amesema, manangu si muifi, hathubudu ku fania uifi.

Kánía, *v.* (= ku-m-katáza); mimi ninge kuenda, laken baba ame-ni-kánia, *I would have gone, but the father refused or prevented me;* baba ame-m-kánia manawe ku iba, amemkataza, asitende jambo hili.

Kanika, *v. p.* (Er.), *to be denied by;* muana amekanika, na surayakwe ningine, si ya babai.

Kánisha (*or* kaniusha), *v. c.* (hakukirri), *to make to disown or deny, gainsay;* feláni ame-m-kanisha nduguye hakiyákwe, *a certain man denied his brother's right;* mtumke huyu ame ku-kánisha manawáko, *this woman has denied thee thy child, i.e., she declared she did not get the child from thee, but from another man; she said,* mana huyu si wáko; ame-m-kánisha = ame-mu-ambía muana huyu si wangu. *They say,* kanisha, kanusha, kaniusha, kanushia; ku kanusha moyo, *to deny one's-self.*

Kaníwa, *v.p.;* ku kaníwa ni watu, tuajúa si muifi, suisui tua-m-kánia, hatu-mu-oni siku zote akifania kazi hi.

Kanádili (*pl.* ma—), *a little side-chamber in native vessels containing the* chō *or water-closet.*

Kanadina, *vid.* darebe (R.)?

Kanama (= kumbe)? (R.).

Kānda, *s.* (la, *pl.* ma—), (1) *a great bag made of* miă *or of* ukíndu *or* mfúmo *leaves. In the Kimrima language* kanda *is called* kitúmba. *Dr. Steere calls* kanda *a long narrow matting-bag, broader at the bottom than at the mouth.* (2) *A thong;* ku m-piga kanda, *to scourge one.*

Kanda, *v. a.*, (1) *to knead with the hand* unga (*flour*) *or* udóngo (*clay in potter's work*); (2) *to shampoo, to press with the fingers any part of the body which is in pain;* ku kanda matúmbo kua mafúta. *This often gives relief, especially when done by an experienced person.*

Kandamána, *v.*

Kandamánisha, *v. c.*

Kandámiza, *v. a.*, *to press upon.*

Kandíka, *v. a.*; kua udongo ku kandíka niumba, *to plaster a house with mud.*

Kandarígnia, *s.* (ya, *pl.* ma—), *a kettle used for boiling water, tea-kettle.*

Kandi, *s.* (ya, *pl.* ma—), *a great mass or stock of stored things;* haihesabiki, ni kandi, *plenty, treasure;* kitu kilijo kingi *or* kámili *or* kilicho wékoa akiba, kandi ya máli. *In the Kisambara language* kandi *or* kande *means "food or provision."* Kande zika-mu-ishía, wakapatiwa ni ndia; kandiyenu ilipo, ndipo moyowenu nao utakapo kúa, *Luke* xvii. 31.

Kandía, *dim. of* ndia, *a small path;* kandía kadógo, *a small slightly trodden path.*

Kandíka, *v. a.* (*cfr.* kanda, *v. a.*), *to plaster;* ku kandíka niumba kua udóngo, *to plaster the wall of a pole-house with mud.*

Kandíli, *s.* (*pl.* makandili), *a lantern; Arab.* قنديل, lucerna, lampas.

Kando, *s.*, *a deserted dwelling-place;* mahali palipo támũa, ndilo kando (*cfr.* gofu), narejea kandoni pangu, *a house which has fallen in, is* kiwanda? (R.).

Kándo, *s.* (ya, *pl.* za), *side, brim, bank, coast, strand;* kando ya bahari, kando ya *or* kando kando ya mto, *beside a river or along by the side of a river.*

Kãnga, *s.*; kãnga la mnázi, *the switch-like end of a cocoa-branch from which the* vidáko (*vid.* vidáko) *shoot forth, and from which the cocoa-liquor is obtained; vid.* géma, *v. a.* (*cfr.* táwi, *s.*).

Kãngã, *s.* (wa, *pl.* za), *a guinea-fowl;* niúni wa vitóne tóne.

Kánga, *v. a.* (*vid.* kaanga), *to fry, roast, to burn by roasting;* ku kanga niáma kua gái; kanga ni ku oka kua samli, laken ku oka *or* oja, ku weka mottóni halisi. Ku oka *is to roast the meat on the bare fire, but* kanga *is to fry with butter or fat or any other substance;* ku kanga motto, *to warm.*

Kangía, *v. obj.*; kángoa, *v. p.*

Kangága, *s.* (la, *pl.* ma—), *sword-grass in stagnant water.*

Kangája, *s.*, (1) *a small mandarin orange* (St.); (2) *a kind of fish without* mamba *and a little horn projecting from the head* (R.).

Kango, *s.* (*pl.* makango), *vid.* kaango.

Káni, *s.*, *energy, potency? cfr.* قنا, acquisivit.

Kánia, *s.*, *a medicine applied for the* máradi ya mshipa. *It is the root of a tree* (kama káũma).

Kania, *v. obj.* (*vid.* kana, *v. a.*), *to deny a person.*

Kaniága, *v. a.*, *to tread upon or to trample under one's feet; to be distinguished from* ku vióga, *which means to tread when walking; e.g.*, ku vióga mtánga *or* uti; *vid.* fióga; labuda kuku ana-m-kaniaga, *most likely the hen trode upon it* (*the hen-chicken*).

Kaniagía, *v. obj.*; kaniagiwa, *v. p.*

Kániki, *s.*, *dark-blue calico, called Nile-stuff, much demanded in East Africa.*

Kanisa, *s.* (ya, *pl.* ma—), *church of the Christians;* كنيسة, synagoga Judaeorum, et ecclesia (templum) Christianorum, *from* كنس, in latibulum se recepit dorcas.

Kanisua, *v. p.*, *to be persecuted backwards and forwards* (R.)?

Kanja, *s.* (la), *vid. pl.* makánja.

Kanji, *s.*, *arrowroot, starch.*

Kanju, *s.* (la, *pl.* ma—), *a cashew-apple, a kind of chestnut;* mkánju huvía kanju, na kanju likawía dunge, na dunge likipefúka huítoa kórõsho. Dunge na kanju hukúa saua saua, hatta kanju likifania uekundu wa ku iva, dunge limekua korosho, na watu wála.

Kanju, *s.*, *vid.* kanzu.

Káno, *s.* (la. *pl.* ma—), *sinew of animals* (kano la gnombe *used for bow-strings*) (Sp.); *cfr.* pambika *and* upóte.

Kánoa, *s.* (la, *pl.* ma—), *mouth.*

Kansa, *v. a.*, *to warm;* kansa motto (*vid.* kanga), *to heat.*

Kansi, *s.*, *a large knoll of a creeper* (E.).

Kántãra, *s.* (ya) (*Arab.* قنطرة, pons, altum aedificium), *bridge; more generally called* dáraja ya m'to, *a bridge of a river.*

Kanu, *s.* (wa), *weasel* (*with white tail*) (E.), *or rather a kind of marten which eats poultry* (Sp.).

Kanudi?

Kanúni, *s.* (*cfr.* قن, perquisivit; قانون, canon, regula), *a matter implied by necessity, a necessary condition* = yakini, thábidi, hálisi, *of necessity, truth;* najúa kanúni, *I know verily, really.*

Kanusha? *vid.* kanisha.

Kanzi, *s.* (ya) (*cfr.* كنز, sub terram recondidit thesaurum; كنز, thesaurus reconditus sub terram), (1) *a treasure;* (2) *a dish or mess of food prepared of various ingredients* (*of* mtelle, pojo, bísari, *meat,* pilpili, samli, *&c.*) *which a Muhammedan bride sends to her lover during the time of the Ramadan in sign of love* (aláma ya ma-

pendáno), *in return for which the bridegroom sends a handsome cloth* (kisúa jema); kijungu cha kanzi cha ku-m pelekéa mtumbawákwe adakai ku-mu-óa.

Kánzu, *s.* (ya, *pl.* za), *coat;* kánzu ya júma, *coat of mail; kanzu is a long shirt-like garment worn both by men and women in Zanzibar. Men's* kanzus *are white or of a brown-yellow colour, with ornamental work in red silk round the neck and down the breast; they reach to the heels; woman's* kanzus *are generally shorter, and made of every variety of stuff, frequently of satin or brocade, but are always bound with red* (St.). Kanzu za chuma mbámbile, *a coat of mail doubly lined.*

Káo, *s.* (la, *pl.* makáo) (= máhali akaápo), *a place of residence, dwelling-place;* kaolángu Rabbai; kikáo, *the place where a few men sit and eat together.*

Kaoléxi, *s., one whose words are not to be trusted, a double-tongued man* (St.).

Kaómua, *s.* (*vid.* káũma), *calumba root.*

Kapa, *s.* (*pl.* ma—), *a dress like a coat* (ngúo kama kanzû), *the sleeves of which are open.*

Kapi, *where is it, referring to the diminutive form* ka (kajua).

Kāpi, *s.* (ya, *pl.* za *and* makapi), *a pulley, roller;* kapi ya jombóni, ya ku peniesca kámba, *a wooden block through which ropes run on a native vessel.*

Kapi (*pl.* makápi), *bran, husks.*

Kapindi ?

Kapo, *there is not.*

Kāpu, *s.* (la, *pl.* ma—), *a large basket;* kikápu, *small basket.*

Kapuai, *s., a kind of rice* (St.).

Kar, *s., a million* (*Indian expression*).

Karapu mayiti, *camphor* (St.) ?

Kárama, *s., weight, value, importance;* ulimi wa mtu huyu ni karama sana = ni sherifu; maneno-yakwe yana karama, *that which he says has great weight* (Sp.).

Karama, *s., a special gift of God, an honour;* كرم, generositate indolis et nobilitate superavit honoravit; كرم, nobilitus, generositas; *Luke* v.29.

Kárãmu, *s.* (ya), *a feast, a festive entertainment in honour of somebody* (takrimu). *Food and drink is supplied plentifully on such an occasion, e.g., on the arrival of a stranger or friend or on holy-days or after a successful journey.*

Karáni, *s.* (قرأ, legit librum; قرأ, lectioni deditus), *a clerk, secretary, lit., a reader.*

Karara, *the woody flower-sheath of the cocoa-nut tree* (St.).

Karasía, *s., a vessel in which the people of Zanzibar fetch their milk* (R.).

Karata, *s., cards* (*vid. Sp., who mentions the names of some*), *playing-cards.*

Káratha, *s.* (ya), *a loan of money, borrowing, credit, trust without interest given or taken for a short period;* nimetoa káratha ya reali mía kua Baniani, ya siku setta ku-m-rudisha; nadaka haja, nashikua ni úthuru, ni karathi, beina ya leo na kesho, kesho kútua taku rejeza muniewe *or* taku-pa muniewe; قرض, (1) aes alienum contraxit; قرض, aes alienum, debitum, citra certum temporis terminum; (2) retribuit, rependerunt in vicem bonum vel malum; ata-ku-karithi kama ulivio-m-karithi wewe.

Kárethi (*or* kárithi *or* karathi), *v. n., to borrow money for a short time without interest;* ku jipasha deni *is "to borrow money upon interest;" v. a., to lend money, to accommodate one with money without taking any interest;* ku-m-pa fetha kua karata; ku ji-karathi (*borrow*) *or* ku toa kua Baniani ya siku sita ku-m-rudisha.

Kária, *s.* (قرية, urbs, pagus), *town* (*old language*); kária zote na míji ilikuénda kikúndi, *all men of towns and villages went* en masse.

Kariadu, *s., a kind of cloth* (R.).

Kárib, (1) *adj., near;* (2) *come near, come in.*

Káribu (kárabu), *s.* (*Arab.* قريب, *pl.* اقربا) (ya, *pl.* za *or* ákrãba), *a relative, a near relative;* mtu huyu karibuyangu, *this man is my relative;* watu hawa karibuzangu *or* akrabazangu, *these men are my relations.*

Káribu, *v. n.* (*Arab.* قرب), *to come near, to approach; vid.* jongea; karibu na *or* ya, *near to;* karibuyangu *or* karibu nami, *near me;* walikuja karibuyangu; pale karibuyakwe, *there near him;* kúa karibu nai, *to be near to one;* hivi karibu, *recently, lately;* markebu imekuja karibu ya (na) poani, *the ship came near the cove.*

Karibía, *v. obj.* (kúa káribu nai), *to come near to one, to draw near to one.*

Karibiwa, *v. p.*

Karibiána, *v. r., to approach each other;* karibiána hatta ku kéti káribu, *to be near to one another.*

Karibísha, *v. c., to cause to come near, to invite in, to offer, e.g.,* jakúla, kíti, *&c.*

Kárimu; *adj., liberal, generous; vid.* karama.

Karipia (*or* kalipia), *v. a., to rebuke, to reprove, to admonish, to snub one, to use one roughly, to scold;* ku-m-fánia maneno ya ukali.

Kariri, *v.*

Kariria, *v. obj.*

Karirisha, *v. a., to recite.*

Karo, *s., wages, payment, fee, but given* in natura, *in corn, &c.;* (2) karo (= kano *or* hasira ya harraka), *sudden anger;* wa-ni-fania karo mimi, *thou art angry with me suddenly* (utungu) (Sp.).

Kartasi (*or* karatasi), *s.* (*vid.* kertasi), *paper.*

Kas (*or* kasiri), *less; e.g.*, reali kas robo (¾) (*cfr. Arab.* قصّر, abbreviavit).

Kasa (*or rather* kassa) (wa, *pl.* ma—), *a turtle* (*vid.* kassa).

Kása (*or better* kaza, *vid.*), *v. a.*, *to strain, to draw, to take strongly, to tighten;* ku funga *or* vuta kitu kua ku kaza hodári, si kua ku legéza, *to tie or bind a matter by drawing tight, not by slacking off or loosening;* كزّ, contractus fuit; kasani *or* kaseni kidogo, *tighten a little the rope of the sail;* ku kázoa ni marathi.

Kasabu, *a cloth interwoven with gold;* uzi wa kasabu ya fetha na tháhabu, *tissue.*

Kasama, *cfr.* hanámu, *s.*

Kasara, *s.*, *vehemence, anger;* maneno ya kasarani; ku tukilia kasarani, *offend* (*vid.* muhali); ku-m-tia kasirani moyonimuakwe. Usi-m-tukulie kasirani moyonimuako, *or* usi-m-fanie hasira, *or* usi-m-kasirikíe, *or* usi-m-tukulie taksiri; *all these are synonymous terms, meaning do not be angry.*

Kasaráni, *s.*, *grief, sorrow; cfr.* كسر, fregit; كسرة, contritio, afflictio.

Kasási, *s.*, *revenge, retaliation, vengeance; cfr.* قصّ, resecuit, retaliavit, coaequavit rationes; قصاص, talio, vindicta.

Kasha (la, *pl.* ma—), *a chest, a large box;* kasha la fétha, *money-box.*

Káshifu, *v. a.*, *to slander, depreciate* (*opp. to praise*); *cfr.* كشف, detexit, vitia ostendit; كاشفة, res ignominia afficiens.

Kashúsi, *s.* = *to the Kiniassa word* kapuisi.

Kási, *s.* (ya, *pl.* za *or* ma—), *business; vid.* kazi; ku fania *or* tenda kazi, *to work;* kazi gani? *what business?*

Kasía, *s.* (la, *pl.* ma—) (*cfr.* kása), *oar;* ku vuta makasía, *to row.*

Kasíba, *s.* (*Arab.* قسيبة) (ya, *pl.* ma—) (*cfr.* قصيبة, arundo, tubulus) (kasiba ya búnduki), *the barrel of a gun.*

Kásidi (*or* kúsudi) (maksudi), *s.* *and adv.* (*cfr. Arab.* قصد, intendit, proposuit sibi; قصد, propositum), *the intention, purpose; adv., intentionally, on purpose.*

Kasíki, *s.* (ya, *pl.* ma—), *a large earthen jar;* kasíki ya maji, ya ásili, samli, *&c.*

Kasimbi (kazimbi), *s.* = kazi mbi *or* mbáya, *hard work or labour;* kazi ya ngúvu *or* súlubu, kazi ngúmu. *Prov.:* kasimbi si mtesa mema, mtesáwe hauna héshima *or* úgira, *hard labour is not good play, playing has no wages, i.e., though hard labour is not play, yet a man gets money by it, but by playing, though it be pleasant, he gains nothing;* kazimbi ni bora saidi ya mtéso mema, *hard labour is far better than good play.*

Kasímŭi (*or* kazímui), *s.* (*vid.* kaa) (*pl.* makazimui), *a dead wood-coal, in opp. to* kaa la motto, *live-coals which are burning.*

Kasirani (= mfundo), *vid.* sononeka.

Kasiri, *s.*, *end;* قصر, brevitas, finis, extremum; قصر, brevis fuit, abbreviavit.

Kásiri, *v. a.*, *to provoke to anger* (ku-m-vunda moyo), *to make one angry, to vex one.*

Kasiriwa, *v. p.*

Kasiríka, *v. n.*, *to get angry, to become vexed* — ku ji-tia kasira *or* kasrani *or* kiniongo, *to take exception at or to.*

Kasirikía, *v. obj.*, *to be angry at one; e.g.*, Saidi ame-wa-kasirikía Waárabu kua kutóa ku-m-fuáta manenoyákwe, *Saidi was angry at the Arabs because they did not follow his words.*

Kasirikiwa, *v. p.*

Kasirisha, *v. c.*, *to cause one to be angry, to vex one.*

Kasiriana, *v. rec.*, *to provoke each other* (*or* ku tukizana); قسر, violenter tractavit; *but* كسرة *means "grief."*

Kásiri; lasiri kasiri, *from 4 to 5 o'clock p.m.*, *but* "jua likiaga miti" *is near sunset.*

Kaskázi (kasikasi), *s.* (ya), *the time of the wind blowing from the north-west;* wakati wa jásho na wa ku yabesísha nti, *the hot season when the ground dries up from want of rain—in December, January, February, and March;* kaskazi mkuba, *when it is very strong;* kaskazi matope, *when there is much rain. The* kaskazi *is opposed to the* kussi (masika) *which is the time of rain, coldness and wetness of the soil* (wakáti wa mvúa na beredi, na msisímo wa nti); kaskazíni, *in a northern direction, to or from or in the north* (= kibula); ussowakwe ni kaskazi = unafigniána.

Kaso, *s.*, *sound?*

Kassa, *s.* (wa, *pl.* za), *turtle, of which there are various kinds;* (1) kassa, (2) gnámba, (3) dúfi, (4) kóa, (5) kóbe. *The* guamba *is of great value on account of its shell, and must be delivered up to Government under penalty. The* dúfi *is sometimes poisonous, hence the natives rub its oily substance on the hand. If no itching pain be caused, they consider it safe for food. The* kassa *is caught by means of the* táza *fish, which the fishermen carry alive with them. When they see a* kassa, *they let the* taza *go after it, to stick fast to the* kassa. *When the* taza *has seized it,*

the fisherman throws a harpoon and takes the kassa *out of the sea, the* taza *letting go instantly when exposed to the air. Hence,* taza avindai kassa, a-m-gandamana, ha-mu-ati.

Kassa (*or* kasoro), *less by* (*cfr.* قص, abbreviavit) (*vid.* kas); reali tano kassa robo, *five dollars less a quarter of a dollar.*

Kassi, *s.* (ya, *pl.* za), *twine, linen thread;* ku tía *or* pigía kassi, *to twist, to twine, to tighten, to twist or twine thread;* mtu alipotía kassi yuwasokóta póte (upóte) za ku shonéa ngúo; úzi unangía kassi; ussowakwe unangía kassi *or* ussowakwe wa kassi kassi; ku enda kassi, *to rush along* (= *to go with violence*); *cfr.* قسا, duruit, obduravit se; قاسي, durus; úzi hu ume-u-tía kassi mno, *you made this thread too tight.*

Kassiméle, *s.* (*vid.* kifumbu), *the pure milk of* nazi *without being mixed with water, the milk pressed from the grated cocoa-nut;* tui la kassiméle = maji ya nazi yalio = kamulíwa mbelle katika kifúmbu, *the first water which is pressed out of a cocoa-nut which has been ground on the* mbúisi (*vid.*) *and strained in a* kifumbo. *The first straining of the ground cocoa-nut;* kassi = sito, méle = mbelle (unga wa kassi = ni unga msito, wa ku niumbuka) = tui la kwanza, mtu asitassa tia maji. Tui hili halina maji, ni tui halisi. *But the second straining* (tui la niúma), *which is mixed with water, is first put into the cooking-pot, and at last, when the rice, &c., is nearly boiled, they put in the* tui la kassi mele *or* tui la kwanza, *which serves instead of* ghee. Kassi mele, *the heavy milk-like substance expressed from the ground* nazi (*Kisegúa* mére = *milk, Kimrima* mele, *Kimwita* maziwa).

Katā, *s.;* kata ya niumba, *adjustment of the different apartments or divisions of a house* (R.).

Káta, *s.;* ku funga káta, *to tie on a charm* (*cfr.* shufu shufu).

Kāt'a, *s.* (ya, *pl.* makáta ya *or* za), *drawer of water, scoop, bowl;* kāta ya ku noéa maji, *a cocoa-shell used instead of a tumbler by the natives. This kind of dipper or bowl may hold from a quarter to half a pint.*

Kátā, *s.* (ya; *pl.* za), *a bunch or ring of leaves or grass, &c., which the natives put on their heads to carry a water-pot or a load:* kátā ya ku-jituekéa mzigo *or* kátā ya ku tukulía mzígo.

Kata = ukuráza moja, *a leaf of a book, a section, a volume* (Sp.).

Káta, *v. a.* (*Arab.* قطع), *to cut; fig., to decide, settle;* ku káta shína la mti, *to cut the root of a tree;* ku káta *or* tinda maneno, *to cut short a matter, to decide upon, to settle it;* ku kata tamáa, *to despair;* ndia ya ku káta, *the nearest way* (*the shortest way*); ku káta nakshi (*vid.* nakshi).

Katána, *v. rec.;* wanakatána kua vissu.

Katia, *v. obj., to cut for —.*

Katiana.

Katiwa, *v. pass., to have cut or cut out for one;* ni kiazi changu kama nalikatiwa mimi, *it is my measure, as if I had been cut out for it.*

Katikía, *v. obj.* = fundikia, *to cut to or for one.*

Ji-kata, *v. refl., to cut one's-self.*

Ku katíka, *v. p., to be cut off, to be decided, to break;* úgue unakatíka felaki amekatiwa hukumuyakwe leo *or* hukumuyakwe imekatika leo, *he has been sentenced, his judgment has been decided;* amekatiwa hokumu ya ku wawa, *he has been sentenced to death;* ku katía ndia mbelle, *to strike on the former road;* ku katía, *to cut off to in an account* = *to deduct;* tufanie hesabu, tukatiane, *to strike the balance;* kussi ku katika, *the S.W. wind is over, lit., cut off.*

Ku katiana (= ku koleana), *to upbraid or tax each other with a guilt.*

Kátā (*or* katáa), *v. a., to refuse, to oppose one;* wali ame-m-kātā, *the governor refused him.*

Katalía, *v. obj., to refuse to one, to check one, to refuse credence;* ame-m-katalía manenoyákwe, *he refused or opposed his word;* hakuya-penda manenoyákwe neno ukatalialo ni neno gani?

Katalíka, *v. p.*

Katáza, *v. c., to cause one to refuse or omit, to prohibit, to forbid one a thing;* wali ame-m-katáza neno hili, *the governor forbade this matter.*

Katazóa, *v. p., to be refused* (asinende).

Katiana, *v. rec.* = iana, *to be due or owe each other. I owe him three dollars and he owes me two;* tumekatiana ni-pa reali mmoja, zile mbili zi kuangu.

Kátaba, *v. a., to write* (*Arab.*).

Kata kata, *v. a., to chop up.*

Katáni (*or* katoáni *and* ketáni), *s.* (ya), *hemp or linen;* úgue wa katáni, *string made of hemp or linen which the natives buy from the Europeans. They like it on account of its solidity* (úzi wa katani); *cfr.* كتّانْ, linum; كتن, cohaesit.

Kātha, *s.;* yuna katha ya damani, *he is in hurry, to go in* damani; *cfr.* كظ, pressus negotiis.

Katha, *v. n.* = ku sidi, *to become too much;* kazi iki-ku-kathi (iki-ku-sidi); كظ, gravavit ut bene respirare non posset; saffari ikiwa katha = karibu sana.

Kathalika, *adv., likewise;* katha wa katha *or* kethe wa kethe, *this and the like, this and many more, so and so;* hili hilo, *such and such, such*

things; Arab. كَذَا, sic, talis, isto modo (compositum ex ذَا *and* كَ).

Kathání, *s., that part of the town of Mombas in which the Mission-house stands; kathání is an old Suahili word instead of the* handáki *of the* ngóme (R.); *cfr.* قَطَنَ, incoluit locum.

Káti, *s.* (ya), *inside, the middle or midst, the court within a house;* ku súa kati, *to bore through, to perforate;* kati na kati, *in the middle.*

Kátibu, *s.* (wa, *pl.* ma—), *writer, secretary* (= karáni) = muandishi (كَتَبَ, scripsit); kátibu mdái, *a quick writer.*

Katibía, *v. obj.*

Katibíwa, *v. p., to be written.*

Katika, *prep., in, at, about, as to, among;* katika Mvita, *at Mombas;* katika nti hi, *in this land;* katika saffari ile, *on or during that journey;* katika kuku huyu, *as regards this fowl;* simama katika genge, *to stand as a precipice* (E.); katika sumu hi ha-i-úi tungu, *as to this poison it does not kill the ants;* hawatarejéa katika upotevu, *they will not return from their perverseness;* námi nímo amalíni na katika ku andă, *I am in business and in preparing for the war.*

Katikáti, *prep., lit., middle, amidst, between, among;* katikáti ya niumba, *in the middle of the house;* uta-m-pata manawáko katikati ya watu waliokutana, *thou shalt find thy child among the assembled people.*

Kati na kati, *in the middle.*

Katikia, *v. obj.* (*vid.* fundikia, *v. obj.*), *vid.* káta, *v. a.*

Kátíli, *s.* (*Arab.* قَاتِل) (mtu auwai watu), (1) *a manslayer;* (2) *one who is brave and courageous in war, and slays a great many enemies; cfr.* قَتَلَ, interfecit; قَاتِلٌ, interfector, percussor.

Katiri, *v. n., vid.* kadiri.

Katiti, *adv., little* (St.).

Katiza; ku katiza, *to put a stop to, to break off, to interrupt* (St.).

Kato (la, *pl.* ma—), *a cutting, a breaking off.*

Kătŭ (*or* kattu), *s.;* kătŭ ya ku tafunía ughaibu; kattu *is a kind of gum brought from Arabia. The natives mix it up with* popo, tambu, tombako, *and* toka, *and chew it with betel. It gives a red colour, as the* popo *also does. The* kattu *is also used for plastering the wound caused by the operation of circumcision* (*vid.* uraibu toka, tambu, tombako, utembe).

Katúa, *v. a., to clean, to polish, brighten* (= ku toa *or* ondóa kútu, *e.g.,* ku — bunduki).

Katúka, *v. p., to be bright, to be polished.*

Katulía, *v. obj.;* letta kigeregnénsa cha ku katulía búnduki, *bring a small potsherd to polish or clean the musket* (*by rubbing it with oil and potsherds*).

Katuliwa, *v.*

Kauka, *v. n., to become or get dry;* nti imekaúka, imekúa káfu, *the country is dry.*

Kauli, *word; Arab.* قَالَ, dixit; قَوْلٌ, dictum, verbum; kauli i-m-tokáyo mbelle, *that which comes first into one's mouth.*

Káŭma, *s.,* (1) *calumba root;* (2) ni msi wa ubúgu, kana viási, kana mandáno, ni daua ya mshipa, ni utungu.

Káŭmu, *s.* (ya, *pl.* za); kaumu ya Muhammadi, *contemporary of Muhammed;* قَوْمٌ, populus, quidam, aliquot; *pl.* wakáumu, *people;* akwamu, *soldiers.*

Kauri, *a cowry.*

Kaúsha, *v. c., to cause or make dry;* ku fánia káfu.

Káwa, *v. n.* (*vid.* káa, *v. n.*), *to be delayed, to remain, to stay out, to tarry;* amekáwa hatta jua limefíka vitoáni, *he tarried till the sun arrived over the head, i.e., till midday;* kesho ku enda ku kawa jua, *to-morrow there will be fair weather.*

Kawía, *v. a., to delay one.*

Kawilía, *v. n., to remain long, to be late, to make delay, to loiter about a business.*

Kawisha (*or* kawisa), *to cause to stay, to keep, to detain, to put one off;* ku-m-weka mno lililo-m-kawisha neno gani?

Kawilisa, *v. a., to delay one.*

Káwisha, *v. c., to cause one to tarry, to cause him delay, to put him off* = ku-m-wéka mno.

Káwa, *s.* (la, *pl.* ma—), (1) *a plaited cover made of* mĭiă *in the shape of a pyramid;* kidúdo cha ku finikía wali. *The cover is used to protect food from dust, &c. The natives use this word also for the European millhopper, as the* kawa *has the form of a funnel.* (2) *Mildew, spots of mould;* ku fania —, *to get mildewed or mouldy* (St.).

Kawádi, *s.* (*pl.* ma—), *a bad man* (*a term of reproach*).

Kawáida, *s.* (ya) (*Arab.* قَاعِد, *pl.* قَوَاعِد), *necessity, conjecture, supposition* (*cfr.* kiasi); neno asiloli-óna wala asilo-ambíwa, yuwatoalía thănă bassi nafsinimuakwe, *certainty which rests only upon guessing;* nime-m-pa kawaida ya pishi ya mtelle, sikupima, laken nathăni (ظَنَّ, opinatus fuit) ni pishi *or* saua saua na pishi, *I gave him a measure of rice, but I did not measure it, but I think it is one* pishi *or equal to one* pishi; ku fania kawaida ya kitu hiki, kiwe saua saua, *to hit this matter right by guessing, so that it be equal to what it should be by measuring.*

Káwe, *s.* (ya, *pl.* za), *a pebble* (ya jiwe *or* jangawe); ka-iwe = *contr.* káwe, *little stone. The* kawe *is to be distinguished from* dongóa (la, *pl.* madongóa ya) ndóngo, *which is a* jiwe la ndóngo lililotimboa katika nti ya ndóngo *or* madóngo.

KAWILI, *v. a., vid.* káwa, *v. n.*

KAYA, *s.* (la, *pl.* makaya), *a kind of shell-fish.*

KÁYA, *s.* (ya), *the chief place, the residence, meeting-place of the Wanika; the kaya is usually fortified in case of sudden war.*

KAYÁMBA, *s.* (la, *pl.* ma—), (1) *stalks of* mtama *which the people fill inside with grains, to cause a noise. It is used in dancing, and when the evil spirit is expelled from a sick man (vid.* punga pepo). (2) *A sort of rattle or sieve.*

KAZA, *v. a., to fix, to tighten;* ku kaza mbio, *to run quick or hard;* ku kazana, *to fix one another, to hold together tightly;* kazíka, *to become tight or fixed.*

KAZÁNA, *v. r., to adhere firmly;* kitu hiki kinakazána na muensíwe, *this thing adheres to the other.*

KAZIA, *v. obj.*

KAZI, *s., work, labour, business, employment;* kazi mbi si mtézo muema? *is not poor work as good as good play?*

KAZIMŬI, *a dead wood-coal, in oppos. to the living coal.*

KAZO, *s.* (la), *pressing tight, nipping.*

KE, *female;* m'ke, kike, wake, ke *is the ground-syllable of this word;* batta jike, *a female duck;* mabatta make, *female ducks.*

KEBÁBA, *s.* (cha, *pl.* za), *a measure, usually the fourth part of a* pishi, *but some natives use the* kebába cha utátu, *not* cha nne, *therefore one must always ask in buying, "Have you a* kebába cha utátu = cha ku pimía vitátu kua pishi ku timia pishi kamili, *or have you a* kebába cha nne?" *in order to guard against deception. The people of Mombas say* "kebaba," *but those of Kijomfu and Changamue say* "kigunda."

KEBI, *s.;* muifi kebi na mniagi (R.)?

KEEZO, *s., a lathe, a machine for turning.*

KÉFIA KÉFIA, *v. a.* (*vid.* nioniossa, *v. a.*), *to treat with contempt, to teaze, to put in low spirits.*

KEFU; si kefu wewe (R.) (?), *perhaps* pro pefu.

KÉFULE! *vid.* kafule!

KEJELEJELE, *s., a shout;* ku piga —, *to shout, to make merry.*

KĔKE, *s.* (ya, *pl.* za), (1) *a drill, native borer;* kidúde cha ku sulía mti; *the iron is called* kekée, *the wood in which it is fixed* msukano, *the handle in which it turns* jivu, *and the bow by which it is turned* uta (St.); (2) *round bracelet of silver, which the native women wear on the arm;* kekee ya fetha ya ku vā mikonóni watuwáke; *each bracelet costs usually two dollars; cfr.* furungu, *s.*

KEKÉVU, *s.* (ya, *pl.* za), *hiccup, occasioned by the* kiungulía cha moyo (*vid.*).

KĔKŬE (*or* KŬÉKŬE), *s., a weed* (*Kin.* pékŭe).

KĔLĔ, *v. n.* (pro KĀLI) (káa) (*in Kinika* kala), *to be, to exist; e.g.,* yúkĕlĕ, *better* yúkāli hei, *he is alive;* yŭkĕle, *he is; perhaps contracted from* ka *and* ele = kele (R.); wa kele ku ji-taabisha, ku kele usiku, *it is still night.*

KELÉA, *v. a.* (*cfr.* keréza) (= ku káta kua msuméno), *to saw into, to jag, to turn, to notch in order to fit, &c.*

KELEZA, *v. c.* (*e.g.*, muotto); kenga cha ku keleza muotto.

KELÉLE, *s.* (ya, *pl.* makeléle), *noise, alarm, outcry, shouting;* ku ji-inulía sana kua keléle, ku zi-toléa n'de, *to raise a great outcry, so that it is heard far;* ku sema kua keléle (ku piga fumi), *to talk aloud;* usi-ni-wekée keléle; kana léleléle, *he is not noisy* (*in Kinika*).

KÉLETI, *v. n.* (*Kimr.*), *to sit.*

KELÍKA, *v.* (*vid.* hajiri), *to be habitable?* = ketika.

KEMĀ, *v. a.* (*Kiamu*) = ku isha, máliza.

KEMA, *v. a., to use one roughly, rebuke, to scream* (ku piga kelele).

KEMBA, *v. a., to pour out into;* kidude cha ku kembéa.

KEMBEMBE, *s., hairs standing on end from cold or fever.*

KEMÉA, *v. a., to snub one, to use him roughly, to scold* (= laumu), *to bounce out in speech.*

KĔNDA, *adj., card. number, nine* (*Arab.* تسع, novem); *ord. num.,* wa kenda, *the ninth.*

KENDA, *v. n.* = ku enda, *to go;* kendápi *for* ku enda wapi? (*going where?*) *where are you going?*

KENDE, *s.* (la, *pl.* ma—), *scrotum, testicle;* koko za makende.

KENENE, *s.?*

KÉNGA, *v. a.; Kinika and Kimrima language* pro dangánia *or* susúa, *to deceive, to cheat, defraud.*

KENGÁNA, *v. r.* = danganiána, *to deceive each other.*

KÉNGŎA, *v. p.*

KENGE, *s., a large water-lizard with slender body and long limbs and tail* (St.).

KENGÉA, *s.* (ya, *pl.* za), *the blade of a sword, knife, &c. (without a handle);* kenge *or* kengea ya upanga usio kipini.

KENGÉE, *s.;* (1) kengée ya júa, *the disk of the sun, used of the sun in the morning and evening, when his glare blinds or dazzles the eyes;* (2) kengée ya mléli wa mbuni, *&c.;* kengée ndio mashina ulipoondóa mléli. Mleli *are the large feathers of the ostrich or cock, of which the natives make the* kirū, *a tuft of feathers which they tie around their heads in battle or on other solemn occasions. After all the hairy part has been removed from the feather, it is called* kengée.

KENGELE, *s., a bell;* ku piga kengéle, *to ring a bell.*

Kengeúa, *v. a., to turn aside;* mtu huyu ana-m-kengeũa pundawangu.

Kengéúka, *v. p.*

Kengéwa, *s.* (wa, *pl.* za), *a kind of vulture, a hawk* (mũéwe), *very dangerous to poultry.*

Kera, *v. a., to trouble;* ata-ni-kera mimi, ata kua na kero, a-ji-tendekeza tu hatta ya-mu-ie? (R.).

Kerani, *s.* (*vid.* karáni), *a clerk, secretary.*

Keréfu, *s.* = uerefu (*probably contr. from* kierefu); *vid.* ueréfu.

Keregnénde, *s.* (wa, *pl.* ma—), *the quail? the red-legged partridge, dragon-fly?*

Keregnénsa, *s., a little potsherd* (E.); kigai *is larger.*

Kerekéta, *v. a.;* (1) *to irritate, to choke; e.g.,* rohoyángu ya-ni-kerekéta, *my throat is irritable internally* = ya-ni-washa kidógo kua sébabu ya kúla tómbăko, tombako ya-ni-kereketa; (2) *to grate like sand in the eyes, descriptive of pain, said of one who lost his eyesight from small-pox* (R.).

Keréza, *v. a.* (*vid.* keléa) (*to saw off*), *to rasp, to turn* (kua tupa).

Kerezána, *v. rec.*

Kéribu, *adj.* (*vid.* káribu), *near, nigh.*

Kérimu, *v. n.* (*vid.* karimu), *to be liberal to, to feast.*

Kéro, *s., disturbance, trouble, uproar* (= udía); muegni kero *or* kelele (*vid.* kera).

Kertási, *s.* (ya, *pl.* za), *blank paper;* isioandíkoa; waraka ni kertasi ilioandíkoa; *cfr.* قِرْطَس, charta; قِرْطَاسٌ, folium qualecunque sit; *vid.* hatti, *s.*

Kesa, *v. a., to turn;* ina-ku-kesa (sc. niumba).

Késha, *v. n., to wake, watch, not to sleep; e.g.,* ngóma ku tesa kúcha, usilále marra moja, *to beat the drum the whole night without sleeping for one moment;* ku kesha na ngóma; ngoma ya vijana hai keshi.

Késha, *s., a night-watch, a vigil;* nna keshayángu usíku kucha kua sebabu ya nádiri nlioweka, ñlipokúa mgónjoa, *I keep watch the whole night in consequence of a vow I have made during my sickness* (*when I vowed to watch a whole night after my recovery*).

Keshéza (keshésha), *v. c., to cause or make one to watch, to keep awake;* ku-m-fánia ku keti na máto.

Késho, *adv., to-morrow;* késho kútoa (*vid.* ku tua) (kúchua, *Kiung.*), *the day after to-morrow;* mtúndo bada ya, *or* ku shinda kesho kútoa, *the third day;* mtúndo góa (ku shinda *or* bada ya mtundo), *the fourth day.*

Keso, *s.*

Ketáni (*or* kitani), *s.* (*vid.* katáni), *linen, flax.*

Kéte, *s.* (ya, *pl.* za) (la), *a kind of shell called cowry* (ngútu *in Kikamba*).

Ketéwa? (R.).

Ketézo (*or* kietezo), *s.* (cha, *pl.* vietézo), *censer, perfuming-pan;* kitu cha ku fukizía ufumba.

Kethebisha (= kánisha), *v. c., to cause to lie, to deny;* كَذَبَ, mentitus fuit كِذْبٌ, mendacium.

Kéti, *v. n., to sit down, dwell, reside, to live, to stay* (*vid.* ku kā); kulla (pahali) palipo ketiwa.

Ketía, *v. obj.*

Ketiwa, *v. p.*

Ketika?

Kétisha, *v. c., to cause to sit down.*

Kéu, *s., a stroke* (= péu); ku piga kéu *or* péu, *to give a few strokes of the hatchet;* kua sebabu ya ku niósha mti.

Kéukéu, *s.* = kikéukéu (cha ku lia), *sobbing.*

Kéwa, *s.* (ya, *pl.* za); kéwa ya udóngo ya ku kingía mifũa, isipáte motto, *the pots of clay in which the bellows of the blacksmith are placed in the fire, to protect them from being burnt or injured by the fire;* kéwa ya ku fugutía kiwánda.

Khábari (*or* habari) (ya, *pl.* za), *information, news; cfr.* خَبَرَ, scivit, nuntiavit; خَبَرٌ, fama, historia.

Khadáa (*vid.* hadáa), *s., fraud.*

Khafifu, *adj., light, not important; cfr.* خَفِيفٌ, levis pondere, dignitate, moribus; خَفَّ, levis fuit.

Khaini, *s., a traitor; cfr.* khini.

Khalaba (mukhalaba), *vid.* khelibú.

Khalifu (*vid.* halifu), *to resist, oppose, rebel.*

Khamastáshara, *fifteen.*

Khami, *s., a chess bishop.*

Khamsi, *five;* خَمَسَ, fuit quintus.

Khamsini, *fifty; Arab.* خَمْسِين.

Khárdali, *s.* (خَرْدَل, semen sinapi), *mustard.*

Kháriji, *v. a.* (*vid.* haraja), *to spend.*

Kháshifu, *v. a., vid.* kashifu.

Khatari, *s.* (*vid.* hatari *or* hathari), *danger, bold; e.g.,* Omar chatari, *Omar the Bold, who carried Muhammed's letter to Herkal, the governor of Damascus, to adopt Muhammedanism.*

Khati, *s.* (*vid.* hatti), *letter, note, document, hand-writing.*

Khatía, *s.* (*vid.* hatia) (crimen), *fault, sin.*

Khátibu (كَاتِب scriba), *writer, secretary, preacher.*

Khatima, *s.* (*vid.* hatima), *end, completion.*

Khatimisha, *v. c., to complete; vid.* hatimisha.

Khazana, *s.* (*vid.* házana), *treasure.*

Kheiri, *s.* (*vid.* héri), *happy, fortune, happiness;* watu wa kheiri, *happy men;* ni kheiri, *I had better;* kua heri, *adieu! for good*

Khelibu (khelibika) = ku-m-fania hadā.

Khema (*vid.* hema), *a tent.*

Khini, *v. a.* (*vid.* hini), *betray;* خَانَ, decepit.

Khitari, *v. a.* (*vid.* hitari, *v. a.*), *to choose.*

Khitima nzima, *a complete copy of the Coran* (Hitima); *cfr.* Juzuu.

Khofisha, *v. c., to frighten; vid.* hofisha.

Khofu, *s., fear, danger; vid.* hofu; ku tia khofu, *to frighten;* kungiwa na khofu *or* kúa na khofu, *to be afraid.*

Khorj, *s., a pad used as a saddle for donkeys.*

Khúbiri, *v., vid.* hubiri *and* habari.

Khusuma, *s.* (*vid.* husumu), *enmity.*

Khutubu, *v. a.* (*vid.* hutubu), *to preach.*

Khuzurungi (*or* huthurungi), *a stuff of a brown-yellow colour, of which men's best* kanzus *are made* (St.).

Ki (*see Dr. Steere's remarks, page 293*).

Kia, *s.* (cha, *pl.* vía) (*Kimrima*); (1) *a kind of latch;* kia cha mlángo (cha fungía mlángo), *the wooden bolt of the door, to shut from within; oppos. to* koméo, *the bolt which shuts the door from without;* akiisha kia kisingiti, *as soon as he steps over the threshold he forgets it;* (2) kia cha (*pl.* via via) muili = *flesh.*

Kía, *v. a.* (= kiúka, *v. a.*) (*Kimrima*), *to step over; e.g.,* ku kia (*or* kiúka) gógo, *to step over a trunk of a tree* (ku tūpă kua măgú); ku kía, *e.g., ants in the road.*

Kiwa, *v. p.;* isiokiwa, *impassable.*

Kia, *s., a kind of latch* (St.).

Kiada, *s., slowly, distinctly; cfr.* قَطَا, (1) tardum habuit incessum, (2) vocem katá katá edidit avis; katha?

Kiáfia, *s., that which comes into one's nose and causes sneezing; e.g.,* yuwaenda kiáfia cha ku jemúa; roho ya kiáfia, *a changeable being?* (R.).

Kiagáno, *s.* (1) *promise,* (2) *place agreed upon for meeting; but* maagáno *is agreement.*

Kiali, *s.;* kiali cha motto (*cfr.* kitéte), *a spark of fire;* kiali cha barudi, *rocket? cfr.* muali wa muotto.

Kialío, *s.* (cha, *pl.* vialío), (1) *corn requisite for preparing the food taken in the evening; supper;* ukisha kula kialío, utalála; *in Kipemba* kijío = jakúla cha jióni; *Kin.* kilaríro; kialio cha mvua, *rain with which one goes to sleep;* (2) *cross pieces put in a cooking-pot to prevent the meat touching the bottom and burning* (St.).

Kiáma, *s.* (ja), (1) *overflowing, inundation of the whole earth. The Muhammedan Suahili believe that at the end of the world the whole earth will be overflowed by water, after which will be the resurrection of the dead;* (2) (قَامَ, stetit, erectus fuit; قِيَمَةٌ) *resurrection, resurrection of the dead in Arabic.* Kiáma kimetúka, nti imeharibika, watu wote wamekuffa, *the deluge has overflowed everything* (tuka = ghariki), *the earth is spoiled and men have died.*

Kiamámba, *v. n., to become too dry by long exposure to the sun;* mtelle hu unakiamamba sana, usiate ku kiamamba (yabesika) hautakuja ku sagika wema, *this rice has become too dry, do not let it be dried too much, it will not be well ground, it will be difficult to grind it.*

Kiámba, *s.* (cha) (muámba mdogo), *a small rock in a river or at sea.*

Kiambáza, *s.* (*vid.* kiwambaza cha niumba), *the side-wall of a house made of poles and plastered with mud; to be distinguished from* kiwambáza cha mlía na cha ngáo; pembe (peúpe) ya kiambaza? jiwe la kitoa cha kiambáza, *corner-stone, Eph.* ii. 20.

Kiambilécho mimi, wewe, yeye, suisui, nuignui wao, *that which I say, &c.;* kiambilécho wewe somo = hayo unenáyo (R.).

Kiámbo, *s.* (*Kip.*) = muándo.

Kiámo (*or* kilámo), *s.* (cha) (= dăgna); maziwa ya muanzo ku viá gnombe, *beestings;* tupíke kiámo túle; *when a cow calves for the first time she has a great quantity of beestings, which grows less with each calf.*

Kiána, *s.* (cha, *pl.* viána) (*Kimrima*) = kibía cha ku finikía wali, *the lid of a pot.*

Kiánga, *s.* (cha, *pl.* vi) (*vid.* muanga), *clear weather or sky after the fall of rain;* ikipussa mvua, ni kianga cha jua; mvúa hi ukómo wa ku fúliza siku mbili hizi, siku ya tatu itatóa kiánga cha jua, *the coming out of the sun after rain;* kianga cha mgema (*vid.* massu). *Though all other work may be interrupted in consequence of rain, yet the Lord will grant at last the* kianga cha mgéma (*vid.* gema); inafania kianga cha mgema, *a short interval of sunshine during the rainy season which the* mgema (*the tapper of the palm-wine*) *uses for his work.*

Kianzi, *s., vid.* muanzi.

Kianzi, *s.* (cha); ku piga kianzi cha ubincha?

Kiapio (*pl.* viapio), *cry of jubilee.*

Kiápo, *s.* (cha, *pl.* viapo), *an oath, an ordeal;* kú la *or* fania kiápo, *to eat, or to take one's oath* = ku ápa; (2) *the sign of oath put up in the plantations to frighten thieves;* ku-m-tilía *or* pigisha kiápo, *to cause one to take an oath; vid.* áfia, *v. c.*

Kiára, *s.:* ku rusha kiára?

Kiárabu, *adj., Arabic;* Muárabu, *an Arab;* maneno ya Kiárabu, *Arabic words, Arabic language.*

Kiasa ngéu, ni daua *for the* homma ku ji-paka.

Kiási, *s.* (*Arab.* قياس) (cha, *pl.* vi—) = kipímo, *measure;* kiasi cha barúdi ya ramía moja, *or simply* kiasi cha bunduki, *the measure of gunpowder requisite for one charge, a cartridge;*

kiasi gani? *how much?* muegni kiasi, *a temperate man;* neno hili linaanza kiasi, *long ago, long since;* kiasi gani unakúza, *at how much do you sell?*

Kiate, *s.* (*pl.* vi—), *orphan??* (alieátoa).

Kiati, *s.* (*pl.* vi—), *a squib, cracker* (*of firework*) (Er.).

Kiàtu, *s.* (cha, *pl.* viatu), *shoe, a sandal* (*of the natives*); viatu via mti, *a sort of tall wooden clog worn in the house, and especially by women. They are held on by grasping a sort of button* (msuruaki) *between the great and second toe* (St.).

Kiatúnu (*or* jiatúnu), *s.;* kitu cha túnu, kitu kisi cho kuámo katika nti, kikipelékoa kua rafiki wa mballi ku-m-tunukía, *a dessert of sweet pastry, any curiosity of food or other matter which is sent to a distant friend to please him with something which is not found in his own country or town, e.g.,* bungo (*the fruit of a tree*) *is found at Mombas, but not at Zanzibar.*

Kiawànio, *s.* (*pl.* vi—), *measure* (pishi, kebabu); — cha ku gawánia (Sp.).

Kiàzi, *s.* (cha, *pl.* viazi), *a sweet potato;* kiazi manga *or* kiazi kikū, *pl.* viázi vikū, *yams, various kinds,* (1) kiazi jēauppe, (2) kiázi cha badáda (*of red colour*), (3) kiázi cha mríba (*big, short, and white*); kiázi kikū, *pl.* viazi vikuu, *yam;* kiazi cha Kizungu, *European potatoes.*

Kibàba, *s.* (cha, *pl.* vi— *or* za) (*vid.* kebába), *a measure which is about a pint-basin full, about a pound and a half* (St.), *fourth part.*

Kibagada, *s., dim. of* pagada (R.)?

Kibàgo, *s.* (cha, vi—), *footstool;* (1) kipánde cha mti cha ku kalía *or* wekéa māgū, *or* cha ku ketía, *a kind of footstool, any piece of wood to sit upon* (*e.g.,* kibágo cha mbúzi) *or to put the feet upon;* (2) kibágo cha ngázi ya ku kueléa, *the round of a ladder or step of a staircase;* (3) kibágo cha kisingíti cha jū na cha tini, *the lintel and sill of a door.*

Kibagu kibàgu, *vid.* kipuepūe.

Kibàku, *s.* (cha, *pl.* vi—), *spot, stain, any mark which a sore or the small-pox, or the ghee spilt upon a cloth, leaves behind;* máhali pa aláma ionekanáyo katika muili au ngúo, *&c.;* kibaku cha jua, *the spot where the sunbeams fall into the room? cfr.* kipára *or* dóa doa *or* nsora.

Kibakuli, *s., a kind of* mtama.

Kibali, *v. n., to prosper* (St.).

Kibàmba (rectius kipàmba), *s.* (*pl.* vi—), (1) *a little cotton dipped in oil and applied to* (Er.); (2) cha mūá = makumbi ya mūá kana miba (bamba la mūá); kibámba cha niama, kibámba cha mafuta, *fat, grease.*

Kibanawàzi, *vid.* kipanawazi.

Kibànda, *s.* (cha, *pl.* vi—) (*vid.* bánda), *a little shed to shelter from the rain and sun, a hovel, a hut;* (2) kibanda cha usso, *the forehead, which is also called* kijunchu *or* kigómo cha usso; *cfr.* kihéma, ulingu, and dúngu.

Kibande cha sakafu, *vid.* kipánde.

Kibanzi, *s.* (*pl.* vi—), *a splinter;* kibanzi cha ukuni cha ruka ukuni ukipassuliwa, *a piece of wood split.*

Kibào, *s.* (cha, *pl.* vi—), *a small board or plank, a shelf; a large plank is called* ubáo, *pl.* mbáo; *in Tumbatu a chair is called* kibao (St.).

Kibapara, *a destitute man, a pauper* (*an insulting epithet*) (St.).

Kibarabara, *a long fish; trop., a talker, prattler.*

Kibaranga, *s., a cudgel, club.*

Kibaràngo, *s.* (cha, *pl.* vi—), *a small heavy stick;* fimbo néne ilio fupi (kipígi *in Pemba*), *a small cudgel;* mbarángo *is a large club.*

Kibaràre, *dim. of* baráre.

Kibàraza, *s.* (cha, *pl.* vi—), *a small seat of stone* (*cfr.* baraza).

Kibarra, *s., a little wilderness;* kibarra cha Makupa, *between Changamue and Makupa* (*near Mombas*).

Kibàrŭa, *s.* (cha, *pl.* vi—), *a ticket, a note* (*cfr.* bárua *or* bároa); *Dr. Steere says,* "Kibarua *is now used in Zanzibar to denote a person hired by the day, from the custom of giving such persons a ticket, to be delivered up when they are paid.*"

Kibàta (*vid.* mbáta, *s.*); kibáta cha kidázi hiki ni kibáta, hakikuniki kua mbúsi, chasukúka katika kifúfu, *this little cocoa-nut has no water, it is dry inside,* hakina tui.

Kibàto bàto, *s.* (cha, *pl.* vi—), *the various colours of a leopard or a cow, &c., white, black, red, &c.* (marakaráka), *vid.* bato bato (la, *pl.* ma—), *variegation of colours in general.*

Kibatu, *s., vessels of tin, plates of tin.*

Kibauro, *s.* (*vid.* madoro), *miserable talk.*

Kibàwa cha kanga, *a kind of serpent, resembling the guinea-fowl in colour.*

Kibàya, *adj., bad* (*physically*); *vid.* báya.

Kíbe, *s.;* ku-m-tía kibe katika mateso ya túngūja za mitune; *cfr.* madessi *and* kodue; *cfr.* kodue.

Kibebèru, ndéfu, ya mbúzi mume (*vid.* beberu).

Kiberàmu, *s., vid.* berámu, *s.*

Kibète, *s., a small foot; e.g.,* kuku huyu yuna māgū mafúpi kana batta, *this hen has small feet like a duck;* ndíe kuku kibéte.

Kibeti, *s., a dwarf* (?).

Kibia, *s.* (cha, *pl.* vi—) (kibía cha ku finikía wali), *a dish* (*not glazed and of clay, to cover the boiled rice, an earthen pot-lid*) (*cfr.* kibūngú, kikángo); *Kimv.* kibia = diana (*in Kilindini*).

Kibilibili, *s.;* gnuelle za kibilibili, *the usual*

woollen hair, in contradistinction from gnuelle za singa (*vid.* singa).

KIBIÓNGO (cha, *pl.* vi—), *a person bent by age and infirmity* (kibóboe).

KIBIRIKA, *s.*, *vid.* birika.

KIBIRITI (*or* KIBERITI), *s.* (*Arab.* كبريت), *vid.* kibriti, *sulphur ; pl.* viberiti, *matches.*

KIBITI, *adj.*, *fresh, green* (*vid.* biti).

KIBOA, *s.* (*pl.* vi—), *vid.* jiboa, *a dog.*

KIBÓBUE, *s.* (cha, *pl.* vi—), *a piece of cloth tied round the loins by women when working or dancing;* ku jikáza *or* ku jifúnga kibóbue *or* mkũmbú *or* ngúo pána kiunóni ku pata ngúvu za muili katika kazi. *This has reference to a piece of cloth which the women tie round their loins when they pound corn in a mortar or perform other hard work. It serves to fasten their dress and strengthen them in their work.* Kibõbue *is to be distinguished from* mkája wa mfiázi afungai matumbo na kitámbi kiréfu, yasikúe makúba. *A Suahili woman, after parturition, is bandaged with a long piece of cloth, to preserve her form. The Wanika women, who do not observe this Kisuahili custom, are much distended.*

KIBODÓO, *s.*, *a little piece of wood with which a rope is drawn tight.*

KIBÓFU (*or rather* KIBÓVU), *adj.*, *bad (morally and physically), decaying, worm-eaten.*

KIBÓFU, *s.* (ja) ; kibófu cha gnombe, *&c.*, (1) *bladder;* (2) *the crop of a bird* (R.) ?

KIBOGÓSHI, *s.* (cha, *pl.* vi—); (1) kifúko cha ngófi, *a small skin or leather bag for money or powder;* (2) kibogóshi cha ku kamía (*vid.* kama) maziwa. *The Galla make fine bags from ropes capable of holding milk.*

KIBÓKO, *s.* (cha, *pl.* vi—), *a hippopotamus* (mfú *in Kinika*); niáma mkúba aketíe majini na jũ ya barra.

KIBÓNDŨE, *s.* (cha, *pl.* vi—), *rice ground with water, anything which is only pounded, not cooked, e.g., pounded* mawelle *and scraped* nazi; kibóndue cha mawelle; mawelle mabívu yatavundoa, yakisha vúndoa, yapepétoa, zitóke kúmfi, zilipotõka kúmfi, mtu avunda názi akúna, akisha kuna, atía na takizákwe, akapónda tena hatta ku tangamána nazi na mtelle wa mawelle; matangamáno haya ndícho kibóndue (*cfr.* búmbũi).

KIBÓNGO, *s.* ?

KIBOSANGE (*pl.* vi—), *glass-beads* (E.).

KIBRÁNI, *s.* (ya) (= feida) (*vid.* jibráni), *profit, advantage;* حبر, benefecit; حبر, beneficium, laetitia.

KIBRÍKA, *v. n.;* ku pata feida, *to obtain profit.*

KIBRISHA (= ku-m-pa *or* ku-m-patía feida), *to make one obtain profit.*

KIBRITI, *s.* (cha, *pl.* vi—) (*vid.* kiberiti), (1) *sulphur;* (2) *match, pl.* vi—, *matches.*

KIBUÉTA (KIDAUÁTI), *s.* (cha, *pl.* vibueta) (*vid.* bũẽta), *a little desk, box, canister.*

KIBÚGU, *s.;* ku umíka kibúgu mnazini, *to hang up the* kibúgu *to a cocoa-nut tree for tapping cocoa-nut liquor* (*vid.* ku gema).

KIBUGUSA, *s.* (*vid.* kipukussa), *disease among cattle.*

KIBÚHUDI, *s.*, *grief* (= sumázi, sigitíko) ; kibúhudi kime m-gía rohóni ; ameshíriki kibúhudi, *grief overtook him, and he took it deeply to heart; cfr.* بهض , molesta fuit res, gravius affecit.

KIBULA (*and* KÍBULI *or* KEBLA *or* KEBLÍA), *s.*, *the point towards which Muhammedans turn in prayer, viz., in the direction of Mecca, which is situated nearly north of the Suahili coast, wherefore* kibula *means "north" in general;* ku lekéa kibula, *to turn to the north; cfr.* قبلة , tractus antrorsum oppositus, pec. quo quis se diriget inter precandum, regio templi Hierosolymitani vel Meccani ; amri ndie kútubu suhéli na keblia, *God rules south and north.*

KIBÚMBA, *s.* (cha) (*dim. of* bumba) (la, *pl.* ma—), *a small case or box of anything;* cha tómbako kibúmba, *packet of tobacco;* tómbãko hufúnoa (kátoa), ikísha kátoa ikaátoa ku pata jua robo ya saa ; ikaondoléwa ikakátoa na manni ya magómba, yakatandikoa mahali pamoja, ikatoalíwa tombako, ikawekoa iote, ikatoalíwa magomba mangine yakafinikoa tombako, kuamba isipate beredi ikaharibíka, ikatoalíwa na magógo ikawékoa jũ, ku lemézoa hatta siku ya tatu, siku ya tatu ikaondoléwa tombako, inakwisha iva, inakúa niekúndu, ikafungoa ju ya niumba isio na motto, wala isiokua na beredi sana; ikakaúka, ikisha kauka ikaondolewa ikakuagniulíwa (ku kuagniúa) ikafungoa mabumba kua miá, ikatiwa gandáni lililotíwa mbelle maji ya poáni, ikafungoa ikalewaléwa hatta Wabaráwa wakija wakinunúa kua dóti au fetha; k.bumba cha uzi, *clew of thread;* niuki wanakã kibúmba, *the bees sit in clusters when they swarm;* kibumba cha udóngo; kibumba *or* kitopa cha mashúke ya mtáma, *the head of ripe maize* (*vid.* kitopa); kibumba cha unga, *lump of flour.*

KIBÚNCHU, *s.*, *a large tress-work (containing* gisila mbili) *for preserving corn.*

KIBŨNGÚ, *s.* (bũngú la udóngo la ku pozéa uji) ; kibũngú cha ku pakulía wali, *a dish of clay for holding boiled rice;* kikángo cha ku fania mtúzi.

KIBÚNSI, *s.* (cha ?), *the end of the year* (Nerunzi) ; نوروز , *Pers.*, primus anni dies apud Persas, novi anni principium, et temporis illius festum (ku tia siku za kibunsi).

KIBUNZI, *s.* = kibunsi.

KIBURE, *s.*, *bronze wing-dove* (R).

KIBURI (*or* KEBURI), *s.* (ya), *pride* (*cfr. Arab.* كبر, magnitudo, superbia), *haughtiness;* ku enenda usafihi *or* kiburi.

KIBURIPEMBE, *s.*, *a native bird* (St.).

KIBURU ?

KIBÚYU, *s.* (*dim. of* buyu), *used in* ku gema; ku umika kibúyu (R.), *to hang up* kibuyu.

KIBÚYU MIMBA, *s.*, *supposed pregnancy* (Sp.).

KIBÚZI, *s.* (KIUME) (*dim.* mbuzi), *a kid;* nina kibuzi changu na kúsa.

KICHAA, *s.*, *lunacy;* muegni kichaa, *a lunatic.*

KICHÁKA, *s.* (cha, *pl.* vi—) (*cfr.* kitáka), *a heap of wood or sticks, a thicket.*

KICHÁLA, *s.* (cha, *pl.* vi—), *a bunch;* kichála cha mzebíbu, *a bunch of grapes.*

KICHÉKO, *s.* (cha, *pl.* ki—) (*vid.* kitéko), *a laugh, a giggle.*

KÍCHIKÍCHI, *s.* (cha, *pl.* vi—), *the small nuts contained in the fruit of the palm-oil tree* (St.).

KICHILEMA (cha, *pl.* vi—), *the heart of the growing part of the cocoa-nut tree, which is eaten as salad and in various ways* (St.).

KICHO, *s.* (cha, *pl.* vi—), *a fear, danger.*

KÍCHÕA (*for* KITOA), *s.* (cha, *pl.* vitoa), *head* (*in Kinng.*).

KICHOCHÉO, *s.*, *an instrument for pushing wood farther into the fire, the act of pushing.*

KICHOCHORO, *s.* (cha, *pl.* vi—), *a very narrow passage generally left between the houses in Zanzibar* (St.).

KIDÁKA, *s.* (cha, *pl.* vi—), (1) *the cocoa-nut in its first stage of growth.* 1, Kidáka, 2, kitále, 3, dáfu, 4, kóroma, 5, nazi. *These are the different stages of the cocoa-nut. At first it is very small* (kidáka), *then it gets water* (kitále), *after that it gets flesh and agreeable water* (dáfu, la, *pl.* ma—), *then the water becomes sour and the flesh hard* (kóroma), *at last it becomes* nazi, *when it is only sought for cooking, not for drinking.* (2) Kidaka (cha, *pl.* vi—) cha niumba, *a niche or recess in the wall of a house;* (3) kidáka cha kanoa ? (*cfr.* kirinda masira *in Kiniassa*).

KIDÁKO, *s.* (cha, *pl.* vi—), (1) *hæmorrhoidal piles;* kidáko ni shina la *or* uwinda wa úme, *which, if destroyed by continual sensuality, the evacuations and urine do pass involuntarily;* (2) kidáko *is the suture between the anus and the penis;* mtu akitoka kidáko, ni mgónjoa; huyu anatoka kidako.

KIDÁNGA, *s.* (cha, *pl.* vi—); limáu jánga lianzálo vialíwa, hálina maji, *a young juiceless lemon;* émbe kidánga, lianzálo toka uáni; émbe hili ni kidanga, *the* mango *just after the blossom. When it is a little larger, it is called* embe janga (*vid.* mjanga); ndógo linakúa kana i la kuku, linakúa rika, *it is grown as large as the egg of a hen, neither large nor small, but middle-sized;* maémbe vidanga *or* vidanga via maémbe.

KIDANGO, *s.;* ku piga kidango cha mũã (*cfr.* furari).

KIDANGU (*or* KIDENGU) (*obscene*).

KIDÁPO; kidápo cha homma, *shivering from fever; vid.* kitapo.

KIDÁRI, *s.* (cha, *pl.* vi—), *the breast-bone, sternum, chest, breast of meat* (E.); kidari *is used of men and animals, but* kifúa *refers to men only.*

KIDÁTA (KITÁTA), *s.* (*pl.* vi—), (1) *a bandage;* (2) *pounded* simsim, *which when squeezed is called* shudu (*also* utata); kidáta cha mafuta, *oil-cake when not fully expressed.*

KIDAU, *s.* (cha, *pl.* vidau), *a small vessel* (*or boat*); *hence* kidau cha wino, *an inkstand.*

KIDAUATI, *s.*, *a little box, case* (*cfr.* kibueta), *a band-box; cfr.* دَوَاةٌ, atramentarium.

KIDAWATI, *said of vessels or instruments for making bricks ?* (R.).

KIDÁZI, *vid.* kibata.

KIDÉFU (*or* KIDÉVU), *s.* (cha), *chin and beard on the chin;* ndévu, *beard in general* (*or* kiléfu).

KIDÉMBE (*or* KILÍMI), *s.*, *speaking with the tongue always on the teeth;* mtu huyu yuna kidémbe, yuwafumba manéno ulími, hainúi ulimi, yuwatafúna *or* zuia ulimi kua meno.

KIDÉME, *s.* (cha) (*Kimrima*), *vid.* kisáfu (kando ya tumbo lililo na máfi), *the large intestines; vid.* kisafu *and* tumbo.

KIDÉRI, *s.* (cha); ni makóngo *or* márathi ya kúku, *disease of poultry and cattle, from which they die suddenly.*

KIDÉTE, *s.* (cha), *a little four-footed animal, the size of a rat, with a long tail, weasel?*

KIDĨ, *v. n.*, *to be enough or sufficient; cfr.* قَدّ , قَدْنِي, sufficit mihi.

KIDÍA, *v.* (*vid.* kifía or toshéa), *to satisfy one.*

KIDIKU, *s.*, (1) *a certain precious stone from Jagga* (R.); (2) *something broken, e.g.*, kissuchangu kinakatika, ni kidiku; *cfr. Kiniassa* kidúkua.

KIDÍMBUI (cha, *pl.* vi—), *a pool left on the beach by the falling tide* (St.).

KIDIMU; kuku wa kidimu *or* wa kibaráwa *or* kuku kidimu, *a fowl with naturally ruffled feathers* (R.). *In Kis.* kuku wa kibarawa (malaika-yakwe yasimama).

KIDINGA POPO, *s.*, *the dengue fever* (St.).

KIDINKUIRI, *s.*, *a small poisonous fish* = muegnia *in Kinika* (R.).

KIDÓGO, *adj. and adv.*, *little, small, a morsel, crumb.*

KIDÓKO, *s.* (cha), *smacking with the tongue, a click; to smack or clap with the tongue into the ear of one's wife, to invite her for embrace* (*an expression of conjugal mysteries, wherefore this word must not be used in common language*); ku piga *or* ku-m-pigía kidóko.

KIDÓLE, *s.* (cha), *the little finger* (vidóle viwili) (*cfr.* udóle); kidóle, *a finger, a toe;* kidóle cha gumba, *the dumb.*

KIDÓNDA DÓNDA (*pl.* vidonda donda); ku fania (= tondóka muili), *to get many sores* (*cfr.* tondóka), *a small sore, a wound.*

Kidóndo, *s.* (cha) (cha kúni), *thin sticks which one collects in the vicinity of his house to kindle a fire quickly, twig, sprig* (kijidondo, *fuel*).

Kidónge, *s.* (cha, *pl.* vi—), *a very small round thing, a pill, a lump in flour;* kidónge cha daua; kidonge cha úzi = kibumba, *clew of thread.*

Kidongóa, *s., a small clod of clay* (*vid.* dongóa, madongóa) *as hard as stone. The land where such clay is found is called* nti ya ndongo. *The Suahili like to plant rice on such land; vid.* mgagnando.

Kidóto, *s.* (cha), *a piece of cloth or mat tied over the eyes of camels while turning the oil-mill, to prevent them from seeing and drinking the oil;* kidóto cha ku finikía mato ya ngamía, wasióne mafúta ya kinúni, wasínōe; ku funga vidóto, *to blindfold;* ndia ya kidotóni.

Kidúde, *s.* (*dim. of* dude), *a little thing.*

Kidúdu, *s., confusion or perplexity about a way which one at other times knew well;* ku shíkoa ni kidudu (E.), *to be perplexed.*

Kidudúmi; pembe ya kungu ya ku lindia unguúe usiku mashambani asile mahindi; ku piga.

Kidugu, *s.;* kidúgu kimoja (*vid.* ndugu) (ku penda na kidúgu).

Kidúlu (*or* **kiludu**), *velvet ?*

Kidunári, *s.;* mpunga wa kidunári, *this sort of rice is short and broad* (mbéu ya gassi), *opp. to* mpunga wa msindano, *which is thin;* mpunga wa kinika, *red and not very good;* ndio uhisabiwao damu (R.).

Kidúndu, *s.* (cha) (= kitóma), (1) *a calabash. The Lamu people use the word* kidúndu *for the Mombassian expression* "kitóma" *and* "kibori" *in Kigúnia;* kibandúo *in Kimrima.* (2) Kidúndu cha usso = kikómo, *the forehead, brow; dim. of* tundu (*a hole*), *vid.*

Kidunga, *s., dim. of* dunga (=dsenkua ya koma *in Kiniassa*), *a broad-edged basket.*

Kidzisu, *s., a small knife* (*dim. of* kissu).

Kidzoi, *adj., referring to the Wanika,* [*who are called* Wadzoi (*sing.* Mdzoi) *by the Wakamba.*

Kielesa *and* **muelesa na magonge** (*on a net*), *of the* mgosa *and* mbawa *tree* (R.) ? ?

Kielézo (*or* **kielelézo** *or* **kielelézi**), *s.* (cha, *pl.* vielézo), *a pattern;* ku eleléza kazi, *to imitate any work from a pattern;* ku tezáma na ku fuáza; *but* ku endeléza (*from* endeléa, *to go on, to spread about*), *to spread about, so that the matter runs farther, e.g.,* ku endeléza keléle (*vid.* kiendelézo, *s.*).

Kiémbe, *s.* (cha, *pl.* viembe), *a small* mango (*vid.* émbe).

Kiémbe (*or* **jembe**), *s.* (cha), *the triangular point or head of the* kigumba, *which is that part of the arrow which is of iron, fixed into the wood.*

Endelézo, *s.* (cha) (*cfr.* kielézo, *s.*), *progress* = kianzo *or* janzo, *the beginning and progress of a work, e.g.,* ukianza utaendeléza mbelle kua ku suka shupátu; kiendelézo cha kazi, *the progress of the work.*

Kiénge, *s.* (cha, *pl.* vienge); kiénge cha motto, *a bunch of dried cocoa-leaf* (makúti), *to set anything on fire, e.g., in destroying the* siáfu, *a kind of ants, but* kinga cha motto *is a firebrand, a piece of wood burning.*

Kienzi, *s., a rude kind of bier or litter.*

Kiévu, *s., vid.* kidéfu *or* kidévu.

Kifā, *s.* (cha, *pl.* vifa); kifā cha bunduki, *the pan of a flintlock* (*nipple of a percussion gun?*); ku tia barudi kifāni.

Kifadúro, *s.* (cha) = kikohózi cha vijána.

Kifáfa, *s.* (cha) (= kichā), *epilepsy, fits;* amepátoa *or* amekamatoa ni kifáfa, *to be epileptic; Arab.* قَفَّ, furtim subduxit surripuitque; قُفُوف, erecta fuit prae terrore coma; قُفَّة, tremor febrilis.

Kifálŭme, *adj.;* Tangai anaunda jombochakwe kifalume (*or* kisultani), *Tangai built his vessel like a king* (*in a kingly manner*).

Kifampfáni, *s.* (*Kimrima*) (*or* **papási** *or* **pási**) (kama kupa), *an insect* (*like the bug*) *which stinks dreadfully. It is said to exist at Zanzibar. It is a great nuisance in Teita and Usambara and other countries.*

Kifáni, *s., the like, a similar thing* (*pl.* vifáni).

Kifáno, *s.* (cha, *pl.* vi—), *image, likeness* = sura; kifáno cha mtu, *the likeness of a man* (ku fanána).

Kifanúa, *s.* (*vid.* fanúa, *v. a.*), *uncovering;* kifanúa cha ungo, *the uncovering of the sieve; vid.* kilinge cha uganga.

Kifaránga, *s.* (cha, *pl.* vi—), *a chick, a pullet, which does not yet lay eggs. The various stages of development of a fowl are:* (1) kifaránga, (2) póra, (3) mtetéa, (4) kó, *which lays eggs the first time* (yuna mimba ya kwanza) (kó la kuku). *Reb. takes* kifaranga *for cockerel.*

Kifárăsa, *adj., French;* manéno ya Kifárasa, *the French language;* Mfárasa, *a Frenchman. The natives distinguish* maneno ya Kiengreza (*English*), ya Kispaniólа (*Spanish*), ya Kiamerikáni (*American*), ya Kiportugēs (*Portuguese*), ya Kifarasa (*French*).

Kifárasi, *s.* (cha) (*Arab.* فرس *with* د *of comparison*), *a little horse, or like a horse, horse-like;* yuwénda mbío kifárasi (= uenénda kua ku ruka, si kua ku fúliza măgú), *he walks quickly like a horse.*

Kifáru, *s.* (cha, *pl.* vi—), *rhinoceros* (= péa, *Kin.* péra), *a small rhinoceros* (*cfr.* kafarupfu *in Kiniassa*).

Kifaúme, *s., royalty, a kingly kind;* ya kifaúme, *kingly, royal;* amevāa ngúo za kifaúme, *he wore royal garments.*

Kifauongo, *s.* (= *Kin.* kifolongo) (R.), *a beetle which on being touched feigns death.*

Kiffi, *vid.* kivi.

Kīfía, *v. obj.* (kăfă, *v. n.*) (كَفَى , satis fuit, suffecit alicui), *to give one sufficient, so that it be enough for one's purpose; e.g.*, ame-ni kifía hajayangu = kitujangu = ame-ni-toshéa *or* ame-ni-kidía (*vid.* kidi) hajayangu, *he has given me enough, so that I need not buy more elsewhere.*

Kifialía (*or rather* kivialía), *s.* (cha, *pl.* vi—), *a person, especially a slave, born in the country where he at present resides, in contradistinction to slaves who came by sea and with the beating of the drum;* mtu, alievialíwa hapa, asiekuja na goma; kifialia *means in general "a native whether he be a slave or free man"* (*in Kiamu* mazalía). *When a ship arrives with a cargo of slaves, the sailors make a great noise with drums, hence* mja na goma = *a fresh or new slave or* teléa (*pl.* mateléa); mtúma aliekuja na mamai maongóni, *a slave who arrives by land but is still a young child carried on the mother's back. All fresh slaves are called* wajinga (*idiots*) wasiojúa manéno ya huko (laken ákili anázo) (*cfr.* kiviao kivialo, *vid.* mpungufu).

Kifiázi (*or* kiviázi), *s.* (cha), (1) *birth, the act of giving birth;* kifiázi cha mtumke huyu ni jema, hakusumbuka, ameviá marra moja; kifiazichao ni kimoja; kifiazichao cha mlangowao, tangu asiliyao wafianáo; kifiazi cha mlango wa watu hawa haikutangamana na mbeu niengine, imekua mbéu ya Abrahami tupu (R.) (*of one kindred*); (2) *generation*, kabíla.

Kifidío, *s.* (*pl.* vi—), *payment* (*made also in natural products*) (ku fidilia).

Kififu (*or* kivívu), *adj.*, *lazy.*

Kifiko, *s.* (cha, *pl.* vi—), *arrival, the end of a journey.*

Kifiníko, *s.*, *a coverlet, small cover or covering* (*vid.* mfiníko), *generally that which covers or stops the mouth or aperture of vessels;* kana kibia cha ku finikía wali. *It must be distinguished from* kisibíko, *stopper* (*cork?*).

Kifiri; ku kifiri (= kuenda), *to the stool* (joóni), *to continue* (R.)? *cfr.* قَفَرَ , secutus fuit vestigia.

Kifisifisi, *adj.*, *one who does not wish to have to do anything with another* (mfisifisi); mambo-yakwe ni ya kifisifisi *or* ufisifisi; فَرَّ , recessit ab aliquo.

Kifitofito, *s.;* mamboyakwe ni ya kifitofito, *he endeavours to conceal or hide everything* (*vid.* fita, *v. a.*), *this is his habit* (R.).

Kifo, *s.;* hawakuóna kifochakwe alipokufia, *they did not see where he died; vid.* kú fă, *to die.*

Kifo (*or* kivo), *s.*, *overplus, surplus, yielding much; from* kúvă = ku fura (*cfr.* falía, *v. a.*), *to yield much, to swell up; e.g.*, unga unafánia kifo (= baraka) sana, *the flour yields much more than was expected* (unga unavă); kitu hiki chávă; niama hi haina kivo, *this meat* (*cow*) *has not yielded as was expected;* waliwakwe hauna kivo (*cfr. the word* n-túpsa *in Kiniassa*) *or* haukufánia kifo, *his rice did not prove abundant;* kifo langu a-ji-fía kua uongo (R.)?

Kifu, *v. n.*, *to suffice;* كَفَى , *vid.* kifía.

Kifu ndugu, (1) *the os coccygis, the bone which the Muhammedans say never decays* (St.); (2) *a pain in the chest in connection with a cough, but without* kámasi.

Kifúa, *s.* (cha), (1) *breast, chest, cough* (?); (2) kifúa cha m'ti = kihéro cha mti (kijáno), *a small trencher. It is not deep, and is of a circular shape;* kifua cha ku oshéa mikono. *A large one is called* jáno.

Kifuete, *s.*, *squirrel?*

Kifúfu, *s.* (cha, *pl.* vi—); kifúfu cha nazi iliokúnoa, *the hard and empty shell of a cocoa-nut, which has been scraped out;* nazi isiokúnoa *is called* kisío.

Kifuifui? *adj.*, *blue?*

Kifúko, *s.* (cha, *pl.* vi—), *a purse, pocket, a small bag* cha ku tafunía ugháibu; kifuko cha ku tilía fetha, *a money purse;* (2) *a small jar for carrying water* (mtúnge mdógo wa ku tukuiía maji) (*Kimrima*).

Kifúli, *s.*, *shade, shadow* (cha mtu); ufúli wa mti.

Kifulifuli, *s.;* fuli ni—

Kifumánzi, *s.* (*Kiníka*); kifumánzi cha Kihindi, *a little bell brought from Arabia and India, called* njúga *in Kisuahili. The natives, especially the women, tie it to their loins to attract the attention of people and of lovers especially. It is different from* muangalla (*vid.*).

Kifúmba, *s.* (cha, *pl.* vifumba) (*vid.* fumba, ya, za); kifúmba ni jamvi lisilopassulíwa ku jifita beredi, *a mat made up in the form of a bag, with which the sailors, &c., cover their bodies to protect themselves from the cold.*

Kifumbi, *s.;* leo kuna kifumbi cha kaskasi.

Kifúmbu, *s.* (cha, *pl.* vi—); kifúmbu cha ku tujia názi, *a small round bag or basket made of* miá, *used for squeezing out the cocoa-nut after it has been scraped on the* mbúzi (*vid.*). *The thick matter remains behind in the bag, after the milky substance has ran through it. This milky substance is boiled together with the rice. It supplies the place of* ghee *or butter. It looks exactly like cow's milk* (*vid.* kassimele, *s.*).

Kifumfu, *s.* (cha), *grief, affliction, dejection.*

Kifúmi (*or rather* kivúmi), *s.*, (*pl.* vivúmi), *roaring, humming* (*e.g.*, kifúmi cha watu wangi walio-kutána); kifúmi cha ngóma, *the sound of a drum;* ngóma hi ina kifumi = yafúma sana.

Kifúmo (*or* kivúmo), *s.;* kifúmo cha mgúrŭmo, *the rolling sound* (mlío) *of thunder* (*vid.* mtitímo); kifúmo cha simba (= mgurúmo wa simba), *the growling of the lion* (*with anger, or when he catches his prey*), *different from* mlío wa simba, *the roaring of the lion;* mshindo wa magu ya simba, *the noise of the footstep of a lion.*

Kifumu wale, *vid.* muale.

Kifunde, *s.*

Kifundo, *s.* (cha, *pl.* vi—), *knot;* (1) kifundo cha ngúo ku fundíka kitu, *a knot made in the cloth to bind up something, e.g.,* ku fundika reali nguóni (*vid.* fundo) (kifundío); (2) kifundo cha mguu, *the heel* (St.).

Kifundo fundo, *cfr.* marugu rugu.

Kifunge, *s.?*

Kifungo, *s.* (cha), *anything which binds or fastens;* (1) *a button, e.g.,* kifungo cha kanzu; (2) *a prison, confinement;* (3) kifungo cha pingu (minió), *with shackles or fetters of the legs;* (4) kifungo cha mkatále, *when the legs are put into the stocks;* (5) kifungo cha mnió = mkuffu mréfu shengóni, *with chains on the neck;* (6) kifungo ja dini. *The followers of Muhammed represent him as the "button of religion"* (kifungo cha dini), *as* ndumbézi (pro muombézi) wa kiamáni (*the intercessor at the judgment*), *and as the* utúngu wa ímini (*the angry one with the faithful*). *In his letter addressed to Herkal, the Greek governor of Damascus, whom he admonished to adopt the Muhammedan religion, he lays a stress on these qualities.*

Kifungu, *s.* (*dim. of* fungu, *part*), *small part.*

Kifungúa, *s., an opener or unfastener; e.g.,* kifungua kanoa, *breakfast, early food;* kifungua mlango, *a present made by the bridegroom to the* kungu *of the bride before she allows him to enter the bride's room on the occasion of his first visit* (St.).

Kifungúo, *a little key.*

Kifunifuni, *s.*=kitumbotumbo; ku lala kifunifuni = ku fuamía *or* funamía, *to sleep on the belly; vid.* fuama *and* wama.

Kifuniko (*or* kifiniko), *s., a cover or lid; vid.* kifiniko.

Kifúno, *s., harvest* (*Rev.* xiv. 15), *crop.*

Kifunúo, *s., vid.* funua, *v. a.*

Kifúo (cha, *pl.* vifuo), *a stick which is stuck in the ground to rip the husk off cocoa-nuts with.*

Kifúpa, *s., dim. of* mfupa, *a bone.*

Kifúpi, *adj.* (*vid.* fupi), *short;* kidogo kua kímo.

Kifúrushi, *s.* (cha), *something bound or tied up in a cloth, a small packet or parcel, e.g., of rice, flour, &c.; a large one is called* fúrushi.

Kifúsi, *s., rubbish found in old buildings.*

Kifúu (cha, *pl.* vi—), *a cocoa-nut shell.*

Kigága, *s.* (*pl.* vi—), *a scab* (St.).

Kigai (*or* kigáya *or* kijáya), *s.* (*pl.* vigai), *a piece of broken pottery or glass;* kigai cha ku palía (pā) motto, *a potsherd for taking off or catching fire in* (kegeregnensa); kigaya *is often taken for the tiles of the roof of a palace, e.g., of the house of the Sultan of Zanzibar.*

Kigánda (*or* kitanga) cha mukono, *the palm of the hand;* (2) *dim. of* ganda.

Kiganja (cha), — mukóno (*cfr.* kitánga) cha —, *palm of the hand.*

Kige (cha, *pl.* víge)?

Kigégo, *s., vid.* kiléta *and* kijégo, *s.*

Kigelegele (*pl.* vi—) (*vid.* kijélejéle), *shouting, a shrill scream which is a sign of joy on certain occurrences, e.g., when a governor is appointed or a child is born, &c.;* ku piga kigelegele.

Kigérăha, *dim. of* geraha.

Kigeregnenza, *s.* (*pl.* vi—) (kigeregnenza cha niungu), *a splinter, a very small piece of potsherd about the size of a dollar;* kigai *is larger.*

Kigeso, *s.* (juguzo).

Kigeugeu, *s., changeable, fickle;* maneno haya ni ya kigeugeu.

Kigiri, *s., a bribe.*

Kigiso, *s.* (cha kuku), *pullet.*

Kigniã, *s., vid.* kigniesi.

Kigniegniévu, *s., a tickling, a tingling.*

Kigniési (*or* kigniã), *s.* (cha mafi), (1) *human excrements* (máfi yalioóza); (2) *dirt, filth in general;* mukonoyakwe yuna kigniesi; mafi ya gnombe yanafania kigniã kua kúa mengi mno; kignia hiki mfaniacho ni cha nini? Niasi zinajã niumbani, niumba inafania kigniã kua taka kúa ningi.

Kignio, *s.* (*from* kúgnia); kignio cha ku gniéa máfi (*Kinika*). *In Kisuahili vid.* mkúndu.

Kigniognónio?

Kignógno, *s., a twang;* ku sema kua puáni, *to speak with a twang.*

Kignugnia, *dough, paste* (R.)?

Kigófi, *s.* (*dim. of* ngofi, *a skin, hide*), *a little skin or hide.*

Kigofia, *s.* (R.)?

Kigógo, *s.* (cha), (1) *a short but thick trunk of a tree, a block;* (2) *the crust of a wound;* kionda kina kigógo.

Kigómba, *s.* (*vid.* mgómba), *a small banana-tree.*

Kigóme, *s., dim., vid.* gome.

Kigóngo, *s.* (cha), (1) *a club;* kigongo cha mti = kibarángo *or* fimbo néne; (2) *the hump of a humpbacked person;* muégni kigóngo, *a hump-back* (St.).

Kigósho, *s.* (cha), *a bend, a hook;* fimbo hi ina kigósho, *this stick has a hook, curvity;* mtu huyu ameteketéa motto, amefania kigósho cha mukono, *this man burnt his hand, he got a curved hand or an arm which cannot be straightened.*

Kigóta, *s.* (*pl.* vi—), *a sweet stalk of* mtama *which may be chewed* (ku tafuna); mabúa haya ni vigota.

Kiguba, *s.*, *the rolled leaf of the* mgaddi *tree; vid.* guba.

Kigudŭia, *s.*, *a pitcher; cfr.* kuzi.

Kigŭe (*or* júgue), *s.* (cha, *pl.* vi—), *cord, string, especially for lacing or bordering a cloth;* (1) kígŭe cha uzi meauppe, meaussi, muekunda cha ku vàa kiunóni *or* shengóni, *for ornament, a string or little cord of thread of various colours which men wear on the loins, or women on the neck for ornament;* (2) kígue cha mtámbo cha ku tegéa niáma, *a cord used in traps laid for animals.*

Kigúgu, *adv.*, *close together;* mtama hu ulipanda kigugu, *this millet is sown too close together;* mawelle haya ni ya kigúgu (*cfr.* kigugu *in Kiniassa, and cfr. also* mpada); niumba zile zambázo kuamba zi karibu karibu, ndizo zinajengua kigugu *or* ndizo ziambiwazo ni pada pada, *which is not used for plantations.*

Kigugúmiza (*or* kigugúmizi), *s.* (— chă maneno, *stuttering, faltering of speech*); mtu huyu ana —, *this man falters;* hawezi ku sema sana.

Kigugúta, *s.* (cha) (— cha hindi), *the cob of Indian corn when the grains are plucked off;* mahindi yamepukúsoa *or* puaiwa.

Kīgúli, *s.*, *horror, fright* (anakuffa kua kigúli, *he died from terror*) (Er.).

Kigúmba, *s.* (cha) = kiémbe cha m'fi, *the iron barb or head of an arrow. Prov.* kigumba kua ungúe, kua mlimengu kiutúngu. *The arrow-head is meant for the wild swine, nobody will mourn when it is killed, but there is great mourning when a dweller of the earth* (*a man*) *is kil'ed.*

Kigúmu, *adj.*, *hard; vid.* gúmu.

Kigunamáwe, *s.*, *a kind of small fish* (ni vidago na vigumu).

Kigunda, *s.* (*vid.* kungu), *an antelope's horn, a war-horn.*

Kigúndu, *s.;* fulani ana kigúndu cha juju kisipo dandasika (R.) (*cfr.* shuri, *s.*).

Kigungu (*cfr.* kibŭngu), *refers to the* kikombe cha udongo, *which is not glazed as in Europe.*

Kigunni, *s.* (cha, *pl.* vi—); kigunni cha tende = kanda la tende, *the small oblong matting-bag in which dates are brought from Arabia for sale on the Suahili coast. A large bag,* guni *or* gunni (la tende).

Kigunzi, *the day before the* siku ya muaka.

Kigúta, *a grove;* ni mahali pegni mzimu.

Kigúzo, *s.* (*dim. of* ngúzo, *support*), *a little post.*

Kihálimu (*and* muhálimu)? (R.); *cfr.* حلّم, *and* علّم.

Kiharusi, *s.*, *cramp* (St.).

Kihēma, *s.* (cha) = kibánda (cha upánde mója) cha ku-jifitía mvúa majíra akilinda shamba, *a little shed which is open in front, to look upon the plantation. It shelters the watchman from rain and heat.*

Kihére hére, *s.* (cha moyo), (1) *palpitation, trepidation* (*of the heart*); (2) *doubt, anxiousness, fear, impatient haste.*

Kihindi, *adj.*, *of the Indian kind;* maneno ya Kihindi, *the Indian language.*

Kihóri = kidau, *a little canoe.*

Kiíngu, *s.*, *a small cloud* (*cfr.* uwingu).

Kiíni, *s.*, (1) *the heart or pith of a tree;* móyo kati-káti ya m'ti; (2) kiini cha i *or* yáyi, *the yolk of an egg; cfr.* uto.

Kiini cha yáyi (*Kiung.*) *or* cha i, *the yolk of an egg.*

Kiinimato, *s.*, *juggling tricks, artfulness.*

Kiinimato = kiini cha mato (*cfr.* tofúka), *spoiled as to the eyes = blind* (*cfr.* kilimato). *A great sorcerer who professes to be able to blind the pupil of the eye, and to render himself invisible. He can carry off a man's property in his presence without his knowing it. Kasimu Angaráibu* (*the name of Kasimu's father in Gassi*) *was a* kiinimato sana, aka-ji-geuza kisíki cha mti, wa meida hawa-mu-oni, anaona kisiki tu; mganga muerévu ana kiinimato, yuwa-ji-geuza kua uganga, *or* buge kuba (*cfr.* jamba cha jito *and* kiini).

Kiinúa mgóngo, *s.*, *drink-money, gratuity* (R.); *vid.* mgóngo.

Kiisha (*or* kisha), *this being ended, afterwards.*

Kiivuívu, *adj.*, *ash-coloured.*

Kija (*or* kicha), *v. n.*, *to dawn;* kesho ya súbukhi ku kija tafánia kazi kēthă wa kēthă, *to-morrow at dawn I shall perform this or that business;* ku kija = ku anza ku passua uwingu jua; kuna kuja, kuna kwisha kuja; kuna kúa kuája, kuna kuja, kuna kwisha kuja. *Opp.* (1) jua latúa; (2) linakua latua; (3) jua linatua, *the sun sets, has set, is setting.*

Kijă, *s.* (cha), *frenzy, madness;* mtu huyu ana kijă = yuna wasímu, *this man is mad.*

Kijaje (*or* kichache), *adv.*, *a little* (*vid.* chache *or* jaje).

Kija kázi, *s.* (cha, *pl.* vi—), *a little slave-girl* (*vid.* mjakazi) (anakuja kazi).

Kijalúba, *s.* (cha, *pl.* vi—), *a small metal box, also a box made of wood or* mŭă *which the women carry on their breasts;* kibuéta kidógo cha mŭă *or* kuni, *of* fetha, *&c.;* ku tilía wanda, sábadi, ambári, toká, popó, *&c.*

Kijamánda, *s.* (cha, *pl.* vi—), *a small long-shaped box or bag of* mŭă *in which the natives carry the* (ughaibu) *betel and areca-nut* (*vid.* jamánda, la, *pl.* ma—).

Kijamba, *s.* (*pl.* vi—), *a small rock* (*cfr.* muamba).

Kijampi, *vid.* kitanga.

Kijána, *s.*, *dim.* of muana (cha, *pl.* vi—), *a boy or girl between 7 and 12 years of age;* kijána manamuáli, *a girl between 10 and 15 years.*

Kijanga, *adj.*, *unripe, green, young; the various stages:* (1) mana mjánga, (2) kijána, (3) mana, (4) mfulána, (5) mtu mzíma, (6) mzé *or* sháibu; kijána júme *or* kike *or* kiúme.

Kijapi, *s.*, *the sign which the people of Jagga and Usambara make on their foreheads* (R.).

Kijáraha, *s.* (*pl.* vi—), *a small wound or ulcer* = kidonda kidogo (*vid.* garaha *or* geraha); kijáraha cha mboóni, *sores on the penis, syphilis, chancre.*

Kijego, *s.* (cha, *pl.* vi—) (*cfr.* kileta) (*vid.* jégo), *cheek-tooth. Children born with cheek-teeth (upper teeth) already protruding* (mana alievialiwa na meno ya jū) *are considered as bad omens portending distress befalling the country. Hence they are strangled by the pagan Wanika, who assert that such a child will become a criminal. But the Suahili take them to the mosque and read the Coran over them, leaving them in the mosque over night. If the child be found alive in the morning, all very well, but if taken away by an angel (as they suppose), the child would have become a nuisance to the country, therefore God took it away just in time;* u kijégo muana wewe, *thou art a villain, reprobate* (timfi).

Kijelejele (*or* kigelegele), *s.*, *the cry* "elel, elel elel elel," *shouting, exultation* (*vid.* kigelegele).

Kijenjele (cha ajári), *an acid sauce prepared (for ships) of* mango *and sweet* tembo; kijenjele ja ngúo, *a good dress;* kijenjele *has reference to something that is good and excellent.*

Kijíboa, *s.* (cha); muana wa mboa mdógo, *the son of a dog, a young dog.*

Kijibóko (*pl.* vi—), *a little hippopotamus.*

Kijicho, *envy, an envious glance* (St.); *lit., a little eye.*

Kijigū (*pl.* vi—), *a little leg.*

Kijiji, *s.*, *a little town* (*cfr.* mji), *Acts* v. 16.

Kijikango, *s.* (*vid.* kikángo); jungu kidogo cha ku kangía niama, *a small pan for frying meat.*

Kijikiji, *vid.* kichikichi.

Kijiko, *s.*, *a small spoon* (*a large one* muiko).

Kijimbi, *s.* (cha, *pl.* vijimbi), *a cockerel.*

Kijingajinga (*vid.* mjinga *or* ujinga); *the Mombassians say that the language of Zanzibar is* maneno ya kijingajinga, *i.e., the language of fools.*

Kijio, *s.* (cha), *the coming, advent. In Kipemba* jakula cha jióni = kialío kijío cha usiku, *the coming of the night.*

Kijiri, *s.* (cha, *pl.* vi—), *a bribe given to a judge* (jijiri *or* kikíri); ku toa-jijiri = mali ya ku-m-pa kathi, ku pata haki *or* ku amulíwa, *to bribe a judge to obtain his verdict in one's favour.*

Kijiskafiri, *vid.* mjiskafiri.

Kijissu, *s.* (*dim. of* kissu), *little knife.*

Kijitánsu, *s.*, *a very small branch.*

Kijíti, *s.* (*pl.* vi—), *a small tree, a splinter, a piece of wood, a bush, a shrub.*

Kijito, *s.* (*pl.* vijito), *a small stream, a brook* (*vid.* mto) (*vid.* kijúto, *a brook, rivulet*).

Kijito (*or* kijicho), *a small eye* (*vid.* jito *or* jicho, *eye*); yuna kijito cha rohoni (= yuna husuda), *he is jealous, he wants all that he sees, he is a covetous man;* hana kijito nawe, *he is not envious of thee;* ana kijito rohoni = ku tamáa, *to covet;* kijito ya ku ona kitu cha mtu adaka ku toa, *he wishes all that he sees* (mtu wa roho jóje); ku fania kijito, *lit., to make a pinky or little eye, i.e., to envy, to be jealous of —;* kijito, *jealousy.*

Kijitoa, *s.* (*pl*, vi—), *a little head;* muigni kijitoa, *a man with a little head.*

Kijívi, *adj.*, *thievish* (St.).

Kijíwe, *s.* (*pl.* vi—), *a small stone;* vijiwe vijiwe *denotes a slight eruption on the face, especially incidental to young children; in reference to a person who has this eruption, the natives say:* "wapéndoa," "*he is loved*" (R.).

Kijo, *s.* (cha, *pl.* vi—), *fear, apprehension, danger* (*vid.* ku ja *or* cha, *to fear*).

Kijóbua, *a little bunch or cluster* (R.).

Kijógo. *s.* ?

Kijogóo (*pl.* vi—), *a mussel, a kind of shell-fish* (St.).

Kijóli, *s.*, *a band of slaves;* kijóli kimója, *about six or eight slaves belonging to one master;* kiniúmba kimója *or* tumba mmója huvía mjá na muunguúna, *brothers and sisters who have the same father and the same mother* (tumba mmoja).

Kijómba, *adj.*, *referring to Suahili;* maneno ya Kijomba, *the Suahili language;* Mjómba, *a Suahili man.*

Kijómbo (*dim. of* jombo), *a little vessel or boat.*

Kijóngo, *s.*, *dim. of* mongo, *back?* (*the* uembesi *sickness is said to produce* kijongo *or* kidari; *cfr.* kigongo), *bending, bent, inclining, humpback;* mtambo unapindamana unafania kijóngo; mtu huyu yuna kijongo, *this man is humpbacked.*

Kijoróro, *s.* (kilácho kuku sana), *a wild animal very destructive to fowls (which eats poultry) (very likely a Kisegua-word)* (R.).

Kijóyo (*dim. of* móyo), *a heartlet, little heart;* sebu sebu na kijóyo kimúmo, *he refuses a thing, and yet he would fain have it* (R.).

Kijukū, *s.* (*cfr.* kiduku), *a great-grandchild.*

Kijumba, *s.* (*dim.*), *a little house, closet, hovel.*

Kijúmbe, *s.* (cha, *pl.* vi—), *a go-between (a matchmaker,* St.).

Kijunchu cha usso, *forehead* (R.).

Kijungu, *s.* (cha), *cfr.* jungu.

Kijúni, *s.* (*dim. of* kúni), *a little piece of wood.*

Kijúni, *s.*, *a small bird; cfr.* niúni, *bird.*

Kijúto, *s.* (*dim. of* mto, *a river*), *a brook, rivulet.*

Kikaango (*or* kikăngo), *s.* (*pl.* vi—), *a small earthen pot for frying with oil or fat or for cooking* = kijungu cha ku ojéa *or* cha ku pikía mtúzi (*vid.* kibungu, kibia); *dim. of* ukango, *a frying-pan.*

Kikáka, *s.*, *hastiness;* kuani ku fania kikaka cha moyo? *why are you so hasty?* nimefania kikáka hatta ku sehau jakúla cha ndia, *I was so much in haste that I forgot to take food for the road.*

Kikáka, *s.* (kăka, la, *pl.* ma—); kikáka cha limáu, *the lemon-rind which is thrown away after the lemon has been squeezed out.*

Kikále, *adj.* (*vid.* kale), *of old, of the old style or kind;* ya kikale, *of old times, e.g.*, niumba ya kikale, *a house of the old style, kind, or time.*

Kikáli, *adj.*, *sharp, acid, sour* (*vid.* kali).

Kikámba, *adj.*, *referring to the Wakamba people or their language.*

Kikanda, *s.* (*dim. of* kanda), *litt'e bag.*

Kikánzu, *s.*, *a little shirt;* kikánzu cha mtóto, *a little shirt for children.*

Kikáo, *s.* (= mahali pa ku keti, makási), (1) *seat, residence or dwelling-place; e.g.*, kikaojangu *or* makaoyangu ni Rabbai, *I reside at Rabbai, there I have my permanent residence, not at Mombas;* (2) *a company of men who eat together* (= *mess*); (3) kikao *signifies the dignity of a chief;* Muegni Ngusi anatōā kikáo cha nduyuye Shehe, *Muegni Ngusi took the chieftancy of his brother Shehe;* (4) kikáo = *conduct;* kikaochakwe si jema, *his conduct is not good* (R.).

Kikápu, *s.* (cha) (*dim. of* kápu), *a sma'l basket* (kápu, *a large one*), *a matting-bag.*

Kikasíki, *s.* (cha, *p'.* vi—), *a small pitcher with a handle and neck for liquids and preserves;* kikasíki cha ásăli, *&c.;* kitu kitiwájo *or* kikaájo siki.

Kikate? (R.); *cfr.* mkáte *or* mukáte (*dim.*).

Kikaufu (*or* kaufu *or* kafu?), *vid.* noesa *and* kávu.

Kikávu, *adj.*, *dry* (*vid.* kavu).

Kikawe, *s.* (*pl.* vi—), *a small pebble* (káwe, *vid.*).

Kikáza (cha, *pl.* vi—), *the pieces of wood above the windows of a house, timber over a window or door.*

Kíke, *adj.*, *feminine.*

Kikere, *s.* ? (R.).

Kikéti, *s.*, *a kind of blue bead, especially valued by the Wakamba in the Interior.*

Kikéukéu, *s.* (*vid.* keukeu), *a little sobbing;* kikeukeu cha ku liá.

Kikía, *s.* (*dim. of* mkia), *a little tail;* wana wa pánia wana vikía.

Kikíri, *s.* (*vid.* jijiri *or* kijíri), *a bribe.*

Kikirri, *v. a.*, *to pull about, to scramble for?*

Kikissa, *v. a.*, *to speak in broken words;* ku sema kua ku kikissa, *i.e.*, kua ku tafúta *or* kua ku tossa júa maneno sana; manéno yame-m-kikissa = hatolći manéno n'de sana, yuwaséma kua usíto; jambo hili lakikissa = halipatikána kua upési.

Kiko, *s.* (cha, *pl.* viko), *a pipe, tobacco-pipe with a* nazi. *The native pipes consist of a vessel half full of water, with two stems, one leading to the bowl and one to the mouthpiece; the water-vessel is properly the* kiko. *See the Author's more enlarged description under the word* bori, *page* 28; *cfr.* tōza, digali, malio, shilamu.

Kíko, *s.;* (1) kíko cha mukóno, *the elbow-bone;* (2) kíko cha muotto (*pl.* viko), *a fire-place out of doors and without* meko; watu waasha motto viko vitatu.

Kiko, *s.* (cha); kiko cha Wagalla, *a Galla market-place;* máhali pa n'de pa ku fánia biáshera. *Such a Galla* kiko *is for instance in Barrĭa* (*or Bēria*), *in the territory and on the frontier of the Wanika of Kiriáma, in the vicinity of the river Sabáki. Galla, Wanika, Wakamba, Wasuahili, and Arabs go there on mercantile business, and live peacefully together for some weeks.*

Kikóa, *s.* (cha, *pl.* vi—), (1) *a banquet among friends given according to agreement by turns* (kúlă kikóa); chakúla cha shírika; kikóa cha chakúla na muenziwákwe; léo kikoachángu (kúla kikóa); watu wála kikóa majíra ya masíka hatta mvúa kungía. *The people save in this manner many expenses and trouble of cookery, especially when victuals are scarce, or before the rainy season. Prov.*, m'la kikóa asilipe ana kipára jeauppe. *If a partner in* kikóa *will not take his turn to give an entertainment when it comes round, his head is shaved in several parts, in order to put him to open shame;* chakúla cha shírika; leo kikoachangu kúla. (2) Kikóa ja fetha kú tia katika búnduki *or* jambía, *silver ring on a gun or dagger* (mabámba ya fetha) *as an ornament.*

Kikoákui (*or rather* kikuakui), *s.;* pepo ya kikoákui, *a whirlwind.*

Kikóba, *dim. of* mkoba (*vid.*).

Kikófi, *s.*, *the inside of the fingers.*

Kikofu lindi (dofu *and* kidófu)?

Kikohózi, *s.* (cha) (*dim. of* kohózi), *a little cough, a dry cough, constant coughing;* kohózi litemoálo *is a cough where mucus is vomited; cfr.* ukohózi.

Kikói (cha, *pl.* vi—); ngúo ya kikói, *a white cloth around the loins with coloured stripes below* (*near the border*).

Kikóka, *the name of a species of grass which grows around heaps of stones.*

Kikolólo, *s.;* kikolólo cha mtúzi, *a sauce made by roasting peas, grinding them, and cooking*

them with cocoa-nut milk, &c.; ni mtuzi wa mbázi kavu ku kangúa, zikasagúa unga zikafanioa mtuzi (Sp.).

Kikómba, *s.* (cha), *a ravenous appetite;* ndá ya kikómba *or* kikomba cha ndā *or* makázo ya ndá, *an intense hunger, in which a man eats anything he can find; devouring famine. Erh. takes it for the "hungry evil."*

Kikómbe, *s.* (cha, *pl.* vi—), *cup;* kikómbe cha kúnoa káhawa, *coffee- or tea-cup;* kikombe cha bilauli, *a drinking-glass* (*vid.* kombe); kikombe cha nuru, *lustre ?*

Kikómbo (ja), *a little crooked thing* (*cfr.* ukómbo); kitu kilicho kombo, kilicho potóka, *a curvity; e.g.*, mti ukisongamána.

Kikómo, *s.* (cha, *pl.* vi—) (ja), (1) *the end, termination; e.g.*, kikómo cha ndía (ndía ilipokóma), *there where the way ends;* (2) kikómo cha usso, *front, projecting forehead, brow;* usso ulipokóma, pasipo méa nielle, mbelle ya usso, jū ya mato.

Kikómu, *adj., fully ripe* (*cfr.* péfu); kikomu *is properly a Kinika word.*

Kikondóo, *s., a little sheep; cfr.* kondóo, *sheep.*

Kikóngo (*or* kikuáta), *s., a large curved thorn.*

Kikongóma, *s., a little worm of a red colour* (R.) (*perhaps Kinika ?*).

Kikóngúe, *s.* (*pl.* vi—), *a very old person* (mtumke mzé).

Kikónio, *s.* (*pl.* vi—), *flower- and fruit-stalks, the stalks of cloves* (St.).

Kikóno, *s.;* (1) kikóno cha upánga wa imáni (una vikóno viwili) (*vid.* kitára); (2) *the hand-like prow or beak of a small native vessel* (kikóno cha ómo); *cfr.* gubéti.

Kikópe, *s., the eyelid; vid.* kópe.

Kikorómbue, *s., a cry made into the hand by way of signal, a call* (St.).

Kikossi (*or* ukossi), *s.* (cha, *pl.* vi—), *the nape of the neck, the lower part of man's neck from behind, the hollow part of the neck below the back part of the head;* niúma ya shóngo ni kikossi; kishógo, *the dimple or pit of the neck;* kógo (*occiput*), *then* kishógo, *and then* kikossi.

Kikotáma, *s.* (*vid.* kotáma); kissu cha kotáma, *a long knife.*

Kikóto, *s.* (cha), *a kind of whip made of* mūā (ku suka kua gnongo) ku piga watóto *used in schools; overlookers of slaves also use this whip* (*cfr.* fiatisa; kikúto ?); ku songa *or* piga vikóto, *to wreathe* (— cha nuelle); (2) *a bracelet of brass-wire* (*cfr.* vitanga, tzango, migunsu *in Kinika*) (R.).

Kikótue, *s., a long and flying fish.*

Kikózi, *s., a band of men who watch for and waylay somebody;* kikózi cha watu, vikózi via watu; wame-ji-funga kikózi cha watu (kádiri ya watu wanáne *or* kumi) na selakhazao, ku-m-gojéa mtu fuláni ndiani, akipita wa-mu-úe; ku keti *or* ku kā kikozíni; askari mkā kikózi, *sentinel;* kikózi cha askari, *a company, party, body of soldiers* (*cfr.* kitúngu).

Kikúa, *s.; the root of the* mlilana *tree which grows on the coast; its fruit is called* kungurossi (ni kónde za mlilána).

Kikuáju, *s.* (*cfr.* mkuáju); ku piga kikuaju *in case of the* uembézi *sickness* (R.).

Kikuákūi, *s.* (cha, *pl.* vi—) = pepo za ku zungúka, *a gust or puff of wind, a whirlwind* (kikulukúlu *or* kuakui).

Kikuápa, *s.* (cha); kikuápa cha tómbako, *the small leaf growing on the stalk of the tobacco-plant; the* kuápa *is always cut off, to promote the growth of the shrub;* (2) kikuapa cha kánoa, *the bad smell of the mouth, e.g.*, fuláni anúka kuapa (R.); (3) *the perspiration from the arm-pit.*

Kikuási, *s., stumbling-block* (*from* ku kuáa *or* kuā, *v. n.*).

Kikuáta, *s., a large curved thorn* (*vid.* kigongō), mimosa inga et Farnessiana (Er.).

Kikúba cha mkādi, mti utoáo marúa mema ya hárufu, watuwake wapenda (*vid.* mkadi); (2) kikuba cha dau la mbáo (*the name of a boat*); (3) *great, vid.* kuba.

Kikuézo, *s., a ladder, a flight of stairs* (Er.).

Kikui (*pl.* vikui), *a thousand, ten thousand* (*chiefly used in poetry*). *The pl.* zikui *for* vikui *is obsolete.*

Kikuíli (*vid.* kuili), *a kind of serpent.*

Kikujía, *s.;* kikujía cha ukúja, (1) *a little piece of the root of the nail, a piece torn off from a nail of the fingers or toes; e.g.*, mtu huyu ame-ni-úmiza kikuchía (*pl.* vikuchia via) cha chanda cha mukóno, kikuchia cha ukuja kina toka, kinaúma sana; (2) vikuchiá via mkéka, *the ends of* ukindu *which are left to remain on one side* (*cfr.* ku tabúa ukuja).

Kikuju, *s., elbow ?* (*cfr.* kikúyu cha mukono).

Kikúkū, *s.* (cha, *pl.* vi—), *an arm-ring of lead* (*an ornament of women*), *a bracelet;* kikúkū cha ku pandia ferasi, *a stirrup;* kikuku cha pingu (*vid.* mli).

Kikŭkū, *s.* (*dim. of* kūkū) = kitu cha kale, *an old matter, something of the old time* (Er.) ?

Kikuli, *s., cfr.* kiwewe.

Kikúmba unguúe, *s.* (*lit., the passing or sweeping by of the hog*), *a small knob of Turkish corn which the wild hog passes by, snatching rather the larger ones* (kikumba unguue = kisegére *or* kimbúgue).

Kikúmbo, *s.* (cha); ku-m-piga kikumbo = ku-m-kumba, *to thrust or push one aside by touching with the arm;* ku pigana *or* sukumana vikumbo, *to thrust one another with the arms, to shove out of the way.*

Kikúnda (*in Kilindini*) = kebaba *in Kimv.*

Kikúndi, *s.* (cha), *a small company of men* (*from 12 to* 20); kuája kikundi cha watu, *there comes a troop of men* (*cfr.* kinungu *and* kitungu).

Kikúndo, *s.*

Kikúngu, *s.*, *vid.* mfinánsi.

Kikuópa, *s.* (Er.) ?

Kikuta, *s.*, *a small wall of stones* (*vid.* kuta); kikúta cha káburi, *tomb, monument.*

Kikúti, *s.* (cha) (= nta ya kuti), *the top of the* kuti, *bough of the cocoa-nut tree;* (1) kumbi, (2) kuti, (3) kikuti, *dim. of* kuti; *fig.*, kikuti jema = bakhti ngema, *happiness; e.g.*, nimetia mukono wa mbelle chakuláni, na mtu huyu wakuja kikúti jema, niúni mema.

Kikúto, *s.*, *tiger* (Sp.); *rather* mbŏa mitu, *jackal.*

Kikúyu cha mukóno, *s.*, *elbow.*

Kila, *s.* (=khófu), *fear, dislike;* rokhoyangu inangia kila, *I am afraid; Arab.* قلّ, tremor, *or* كلّ, languor, calamitas.

Kilálo (*or* kilalio) (*pl.* vi—) (ku lála, *v.*), *a camping- or sleeping-place on a journey;* kilálo cha kwanza, cha pili, cha tatu, *&c.* Tumelala vilálo kumi hatta túkafika. Kilalo *means also a native sleeping-place made of sticks, which rest on little forked posts fixed into the ground* (kilálo cha mtu).

Kilamo, *s.*, *beestings.*

Kilángo, *s.* (*pl.* vi—), (1) *a narrow entrance;* kilángo cha bahari, *a strait or straits of the sea;* (2) kilango cha jaha, *the gate of paradise.*

Kile, *pron. demonst.*, *that, yonder;* kile alicho lalía, *vid. Luke* v. 25.

Kiléfi, *s.* = kidau *or* kihóri, *small canoe* (kiléfi cha ku tezéa).

Kiléfu, *s.*, *vid.* kidéfu, *s.*

Kilegesambua, *knee-bone, knee-pan* (R.).

Kiléle, *s.* (cha, *pl.* vi—), *a summit, top, a pointed shoot in a tree or plant, pinnacle;* kilele cha mnázi = nta ya mnázi, *the summit of a cocoa-tree; Arab.* قلال, cacumen rei, vertex montis.

Kileléta, *s.* (cha), *apex* = kiléle cha nta, *top of tree, pinnacle.*

Kilema, *s.* (cha, *pl.* vilema), *a blemish, a deformed or maimed person;* si wema ku teka (cheka) muegni kilema, *it is wrong to laugh at one who is deformed; cfr.* bunduka *in Kiniassa; cfr. Luke* xiv. 13.

Kilemba, *s.* (*pl.* vi—), (1) *a turban, diadem* (*given as a present to great men*); ku piga kilemba; (2) *a crest, the comb of a cock.*

Kilémbŏe (kilémbŭe), *s.;* kilémbŏe cha titti, *the nipple of the breast* (kilémbŏe cha mtu na niama).

Kiléo, *s.* (cha, *pl.* vi—), *any intoxicating matter, intoxication* (kitu kilefiácho) = sákăra, uléfi; mtu huyu yuwála viléo; *e.g.*, afiuni, jabangi, tembo, mayúni, winiu, *all these things are* viléo; kiléo kime-m-páta = ameléwa, *he is tipsy.*

Kiléta, *s.*, *a child which cuts its upper teeth first;* muegni méno ya jŭ mbelle (*cfr.* kijégo). *A child born with the upper front-tooth is taken into the mosque, and the Coran is read over him* (ku soméwa mesgidíni) *lest some distress come upon the country. The Wanika strangle such an unfortunate creature.*

Kiléte, *s.* (*pl.* viléte), *metal rowlocks* (St.), *crutches ?*

Kilévu, *s.* (*vid.* kidevu), *the chin.*

Kílicho, *that which; e.g.*, kitu kilicho jema, *a thing which is good* (*vid. Gram.*).

Kilifu (*pl.* vi—), *the cloth-like envelope of the young cocoa-nut leaves* (St.).

Kilihàfu, *s.*, *first stomach in quadrupeds* (katika tumbo la gnombe), *the maw, belly, paunch* (tumbo kuba).

Kilíli, *s.*, *a small bedstead; dim. of* ulili, *bedstead.*

Kilíma, *s.* (*pl.* vilima), *a rising ground, a hill, a mountain.*

Kilimanjáro, *s.*, *the mount Njáro, a snowy mountain in the Kijagga country.*

Kilimato, *s.*, *lit.*, *all eyes;* mganga aonai killa mato, mbelle na niuma na kando, *a sorcerer who by means of witchcraft looks in every direction before and behind; his eyes reach everything. The leaders of caravans frequently ascribe such a power to themselves, and their superstitious followers believe firmly in their manifest impositions* (*cfr.* kiini máto) (*cfr.* kiwi cha máto). Yuna kilimato, *he who covers his eyes or makes people sleep when he wishes to rob them.*

Kilimbili, *s.*, *the wrist.*

Kilími, *s.*, *the uvula ?*

Kilimia, *s.*, *the Pleiads;* kilimia cha niota (?).

Kilimo, *s.* (cha), *a piece of cultivated ground, agriculture, produce;* muaka hu amepata kilimochakwe míso (m'so = 60 pishi) setta mía; muaka hu watu anaongokéwa ni kilimo, mashambanimuáo; vilímo vina-wa-ongokéa *or* vina-wa-vilía (ku via, *to burn*) havi kuongóka; kilimo cha nini? *what will the crop be or become?* vilimo vipia premices = *first-fruits.*

Kilindi, *s.*, *the deeps, deep water.*

Kilinge, *s.* (cha), *complicated question, dark or unintelligible language;* manéno ya fumbo, mtu asili-júe neno hili; maneno ya kilinge ni ku letta neno kua mifăno lisilokua lile udakálo; *cfr.* kingózi. Kilinge cha uganga *is the cunning and mysterious process through which an* mganga *goes in curing rheumatic pains of the legs, &c. When a person has this disease, he calls for an* mganga, *who promises to come after having received the* úgira wa mŭíto, *the wages of calling, which consists of a* jembe (*native hoe*). *Having*

arrived, he asks where the pain is. When told the pains to be in the leg, he says, "It is an ámāli," *i.e., a secret medicine applied by an enemy who wishes to kill the person by having put nails, needles, &c. into the leg. The* mganga *promises to remove the* ámāli. *Then he demands half a dollar and five* pishi *of rice for going to the forest to fetch medicine by digging roots, &c.* (uinda). *Having returned from the forest, he boils the roots, &c. in a kettle, and covers the sick man with a mat, to saturate him with the smoke of the medicine. Then he touches the body until he comes to the place where the* ámāli *is hidden. At once he puts his hand to his mouth and sucks, as it were, the* ámāli, *and spits it then into another kettle, which he covers quickly with a sieve. After that he requires a hen, which is the fee for the* kifanúa ungo *or the uncovering of the sieve. At last he says, "Now open the kettle," which the people do, and in which they, to their surprise, find an* ámāli *or amulet filled with nails, needles, &c. "Now," they say, "we have found the cause of the pains. Some enemy intended to kill the sick man, but the* mganga *has defeated his design by the* uganga." *He then gets one dollar, the sieve and the kettle. But the deceived people do not know that the impostor brought the* ámāli *with him, and put it secretly into the kettle. However, the sick man thinks himself cured.* (2) *Humbug, trick;* watu hawa vilingo hivi wa-ni-faniafio ni via nini?

KILINGO (ja); (1) ku piga kilingo mti = ku tonga kua shoka la tisi, *to plane a tree with the hatchet, planing, hewing;* (2) ngúso nne yaliosimikoa shambáni ku lindia niúni wasilo mtáma, *a shed erected on four pillars and used in guarding a plantation against birds, &c. It is like a rostrum or balcony. A large one is called* ulingo.

KILINGO, *s.*, (1) *notch* (E.), *protuberance, prominence, boss;* (2) *a shed for squaring timber in* (ku linga, *to aim at*); kilingo cha jua; (3) ndia ya kilingo ni ya ku zunguka (*vid.* ku linga = ku dadía, dadisa).

KILÍNSI, *s.* (cha), *a bracelet of beads; vid.* kikúku *and* kingája.

KILIO (cha, *pl.* vilio), *a cry, wailing, weeping, mourning, lamentations;* kilío cha utungu, *Rev.* xviii. 9; ku niamáza watu kilío; ku-m-tia kilio; ku-m-kumbusha kilio.

KILIWA, *s.*, *meal? cfr.* أكل, edit consumsit; أكل, quidquid editur.

KILLA (*or* KULLA), *every, all; e.g.*, killa kitu; killa aendápo, *wherever he goes, or every time he goes; Arab.* كل, universitas, omnis.

KILONGÓLA (*pl.* vil—), *the guide for a journey;* watu hawa ni vilongola (ku longola *in Kin.* = ongoa *in Kis.*); kilongola huyu ni muema; *cfr.* ku rongora, *to lead into, to guide* (*cfr.* rubani).

KILUBE (KILUPE?), *red and roundish beans?* (R.).

KILUDU, *s.* = ngúo kúndu (Er.), *a red cloth* (*cfr.* kidulu).

KÍMA, *s.* (cha) (*Arab.* قيمة, valor, pretium), (1) *price, account, value* = támani; kimachákwe ni kadrigáni? *how much is its price?* (2) *then, afterwards, finally, like* muisho *and* hatima.

KIMA, *s.* (wa, *pl.* za), *a kind of ape, a monkey with long hair;* (1) kima; (2) tumbiri, *baboon;* (3) mbéga; (4) niani (*large*).

KIMĀDA, *s.*, *counter of eggs* (R.)?

KIMÁDO ku iba kimádo (*vid. Kiniassa* mbāndo), *to make an attack for plunder* (kimado kimado).

KIMÁJI, *adj.*, *damp.*

KIMAKO, *s.* (R.)?

KIMAMU? (R.) (*cfr.* قمام, res quae a domo scopis everruntur, quisquiliae), *sweepings, dirt.*

KIMÁNDA, *s.* (cha); kimánda cha mai ya kuku, *the beating of eggs, to make a kind of omelette;* ku pika kimanda cha mai ya kuku.

KIMANDÁNO, *s.*, *something yellow* (*vid.* mandáno).

KIMÁNGA, *s.*, (1) *a kind of very fine grain like* uimbi (*vid.*). (2) *Arabian, Arabic from Manga, Arabia. Hence* ku bádili Kimangáni kua Kisuahili, *to translate from the Arabic into Kisuahili.*

KIMANGO, *s.;* tũi *or* chui kimango, *a full-grown leopard.*

KIMÁNGO, *s.* (*vid.* mango), (1) *a small, round, hard and heavy stone used in grinding flour;* (2) *a nickname for a hard and avaricious man.*

KIMANNI MAWITI, *cfr.* ukukui.

KIMASHAMBA, *s.*, *belonging to the country, a country dialect* (St.); ya kimashamba, *countrified.*

KIMÁTO, *s.;* ku lala kimato, *to watch, not to sleep.*

KIMBA, *s.* (cha, *pl.* vimba), *carcase, dead body;* nimeóna kimba cha mtu, *I saw the corpse of a dead man;* kinabuágoa kimba (= *Kiniassa* ku fa tumbi).

KIMBÍA, *v. n.*, *to flee, escape, to run away, to go quickly* = ku enda mbío.

KIMBILÍA, *v. obj.*, (1) *to escape to one or from one;* mtuwangu ame-ni-kimbilía, *my man ran away from me;* ku kimbilia roho, *to flee for one's life;* (2) *to run, to pursue, to fetch him;* mkimbilíe upesi, *go quick to catch him up, to come up with him, to overtake him.*

KIMBILÍKA, *v. p.*

KIMBIRIZA, *v.;* udongo ukimbirize uli maji, uka kauka, huta-u-weza, *prov., beat the iron while it is hot, do thy business in time, do not defer it;* ku kimbiriza ku-li-tumbúa harraka ipu lisilo tassa ku ivũa.

KIMBIZA, *v. c.*, *to cause to flee, to make to run away, to put to flight.*

L 2

Kimbizía, *v. obj., to cause to run away from one* ame-ni-kimbizía watumawangu, *he caused my slaves to run away from me.*

Kimbiliza; ku-m-kimbilíza mtu ípu, *to open too early a tumour or swelling, to be too rash in speaking;* wa kimbiliza-ni?

Kimbizi, *s.;* maji ya kimbizi, *when the flow follows the ebb immediately.*

Kimbosánge, *s.* (cha), *a kind of fine red beads which are polished and highly prized* (*vid.* mar-jani).

Kimbúgue, *s.* (*Kimr.*) (cha, *pl.* vim—); kimbúgue cha hindi (= kisegére cha hindi), *small Turkish corn, which is not grown to any extent;* hindi linavia *or* linaharibíka kua jua, gugutalakwe ni fupi *or* ndogo, *the corn was burned or spoiled by the sun, therefore, &c.*

Kimbuja, *s.;* maji yakimbuja, *i.e.*, maji yaánza ku aúka *or* ku kúa, kúa mangi (Sp.).

Kimburu, *s.;* kipanga kidógo cha ku guya kuku wadógo na niuni, *a vulture, a bird of prey.*

Kimbúyu, *s., standstill, stop, cessation; e.g.*, maji ya kimbúyu = maji máfu (*lit., dead water*), *neap tide.*

Kimeléa, *s.* (R.), *that which is grown of itself, e.g., a wild tree which has not been planted;* mtámbo wa kimeléa, *a trap made of a young tree which grew on the spot.*

Kiméne, *s.* = kíburi *or* kibri, *pride.*

Kiméрti (*or* kimeríti), *s.* (*probably for* búnduki ya Merki (*Ameriki?*) = tabanja, *a pistol. The natives speak of a* búndūki (1) ya viándi; (2) ya gumegúme; (3) ya shugálo; (4) ya Merki (= ya mráo, *a matchlock gun*); (5) bunduki ya buferekin, *a double-barrelled gun;* (6) bunduki ya Sérbocha, *a flint gun;* (7) Rugu (*vid.*), *short and big* (*probably a blunderbuss*); (8) bunduki ya pisto (*Arab.* buftak), *pistol?* (9) kizúri búguma, *percussion gun* (?).

Kiméte (kiméta), *s.* (cha, *pl.* vi—), *splendour, sparkling;* kimete cha júa, *the glare of the sun, brightness;* muoto unafánia kiméte.

Kiméte méte, *s.* (cha, *pl.* vi—), *a firefly, glow-worm, an insect flying at night from one bank to the other on rivers* (kimete mete cha mtoni); mdúdu wa ku meta, *lit., a worm of to glitter, glittering insect. An* mdúdu wa māwā mawili (*of two wings*) *is an insect of red and black colour. When it opens the wings the red colour is seen; when it shuts them,* huóna kiza, *it is dark. The natives maintain that this insect gives pain under the nails of man's finger, so that* mdúdu wa kidóle (*paronychia or whitlow*) *will be produced;* júa lafánia vimetemete matóni.

Kímia, *s.* (cha, *pl.* vi—), *silence, stillness;* mtu wa kímia kímia, *a still, quiet man;* ku salli kimia kimia, *to pray silently;* ku niamáza kimia; kímia kingi ni mshindo mkū (*a circular casting-net*, St.).

Kimío, *s.* (cha), *ulcer of the throat, quinsy, croup, especially with children, who easily die of suffocation* (máradi ya ku fura mío); mtu huyu yuwaugúa maradi ya kimío, *this man has an ulcerated throat, which the natives consider very dangerous, they therefore very promptly dip their finger into butter and tear up the ulcer* (kimío ipu la rókho). *Dr. St. takes this word for "an enlarged uvula."*

Kímisha, *v. a.*, (1) *to be angry at one, to reprove;* (2) *to satiate;* niama hi ina-ni-kimisha, *the meat will satiate me.*

Kimkúmku, *s.* = urongo, *a lie;* maneno ya kimkumku, *lying words* (R.).

Kímo, *s.* (cha), *stature, size; e.g.*, kimo cha mtu, *the size of a man;* a-ku-pitáye kímo, *one who is greater than thou* (*lit., one who surpasses thee in size*).

Kimo, *it is or was inside.*

Kímoa (*or* kímua), *v. n., to be tired, weary, disgusted with one's business, not to like it;* kujoka *or* kúa na udía; tuajua kuamba unakímoa; ku-m-shibisha hatta yume kimoa kua chakúla.

Kimója, *one; vid.* moja.

Kimóyo móyo, *fear, apprehension* (*Kin.*).

Kimríma, *vid.* Mríma.

Kimtúmtu = madarajali (R.).

Kimu, *v. n., to be out or stay out above one year.*

Kimua = ana juki, *haste, sudden anger* (R.).

Kimugnúnie, *s., a small kind of gourd resembling the egg of an ostrich* (*cfr.* mtówa), *a kind of cucumber.*

Kimui? (R.); gupulia ju ya kimui?

Kimumúnia, *s.* (Er.)?

Kimúngu (ja, *pl.* vi—), *corn-bird, weevil, calender* (katika mtáma, *&c.*).

Kimuóndo (*pl.* vi—), *a missile, a shooting star, because they are said to be thrown by the angels at the* jinns (St.).

Kimurimuri (*pl.* vi—). *a firefly; cfr.* kiméte méte.

Kína, *s.* (cha, *pl.* vína), *depth;* kína cha bahari = shímo kuba la báhari, nanga heisimámi, *a depth of the sea which does not allow anchorage.*

Kina, *s.* (ya), *genus, family, race, lineage, house, blood.* Watu hawa ni wa kina nani? *or* ni wa nani? *resp.*, wa kina Rashidi = ni wa Rashidi, *of whose family are these people? resp., of Rashid's.* Ni hawa kina Rashidi makasha haya ni ya kina nani *or* ya nani muegniewe? *or pl.* ya kina nani wegniewe? *resp.*, ni ya kina Rashidi, *to whose family do these boxes belong? to the family of Rashid. Cfr.* قِنّ, qui totus ab hero possidetur, matre et patre servus.

Kinái, *v. n., to be self-contented in a good, but more especially in a bad sense, to be self-satisfied, to want nothing from others;* mtu huyu amekinai sana = ameshiba sana, *this man is full of him-*

self, surfeited, loathsome, to nauseate, revolt at; mimi nime kinai, *I feel persuaded* (*cfr.* قنى, contentum reddidit, acquisivit); ana-ku-kinai wewe, *he wants it from thee; cfr. also* قنع, contentus fuit.

Ji-kinai, *to be full of one's-self; e.g.*, Seidi amējikinái kua ngúvu, hapána awezai ku pigána námi, *Seidi is full of himself on account of his power, for he thinks nobody is able to fight him.*

Kinaika, *v. p.*

Kináisha (kinisha ?), *v. c., to make one unable to eat any more, to withhold or take away the desire of —*; chakúla hiki kina-ni-kinaisha rohoni, *this food has satiated me, so that I now loathe it;* maneno haya yame-ni-kináisha, *these words have disgusted me, I cannot any longer endure them, I must express my angry feelings;* ata-ku-kinaisha siku m'moja, *he will disgust thee in one day.*

Kinamassi, *s.*, (1) *wet ground;* nti ya risháï, nti ilio na maji maji *or* beredi beredi, palimoápo mpúnga, *a moist soil fit for rice-cultivation;* mtánga wa Usambáni una kinamassi = una rútuba, unazizíma kua beredi, *the soil of Usambáni is moist;* (2) *curdy matter; e.g.*, mafúta yamefania kinamassi, *the oil has got a crust or become thick* (takayákwe iliogánda).

Kinamisa, *s., stillness of death* (E.).

Kinamízi (*or* khinamizi), *s.*, (1) *the stooping or bending of a person to his work, e.g., in slaughtering an animal;* niáma ya kinamízi *is that portion of meat which is given to the butcher as a kind of wages for his trouble. He receives the* shingo. Kinamizi sebabu ya ku inâma akitinda niama (*cfr.* matúni ya niama). (2) *An abandoned or deserted place.*

Kinánda, *s.* (cha, *pl.* vi—), *a stringed instrument, a kind of guitar;* uguewákwe ni utúmbo wa mbúzi.

Kinapu; ni kitu jema ? (R.), *something that is good, agreeable.*

Kinára, *s.* (cha, *pl.* vi—), (1) *a little tower, a candlestick;* (2) ku tia vinára, *to put in the lower seam of the collar (a tailor's expression);* كنّارة, cithara.

Kináya, *s.* (ja), *want of respect* (= usáfihi, kíbŭri), *pride, self-complacency, insolence* (asiejali watu); neno la kinaya kináya.

Kinda (la, *pl.* ma—), *chicken, a young one of fowls and birds in general* (kinda la niúni); kinda kibóa, *a whelp (used of dogs).*

Kindána, *v. n., to contradict, to object to, to stand in the way of —; this verb seems not to be truly Suahili.*

Kindanía, *v. obj.*

Kindi, *s.* (wa, *pl.* za), *a little animal with a long tail, squirrel;* kindi yuwála mahíndi.

Kindóro, *sweet potatoes (in Kipemba)* (miókŭe *in Kis.*).

Kindu, *s.* (la, *pl.* ma—), *the fruit of the* mkindu *tree* (*cfr.* ukindu).

Kindúgu, *s.;* mambo ya kindugu, *relationship, brotherhood (the abstract of* ndúgu).

Kinémbe, *s.* (= manióta ya kúma, kana kilíma katikati ya kuma), *the clitoris in its natural state.*

Kinémi, *s.;* kinēmi cha mvúa, cha mto.

Kinéna, *s.* (— cha suruáli), (1) *flap of the trousers;* (2) *mons veneris* (Er.), *the lengthened clitoris as is the custom with the Waniassa and Wagnindo.*

Kinéne, *adj., big, thick.*

Kinga, *s.* (cha, *pl.* vinga), (1) *a brand;* kinga cha motto, *a fire-brand, a half-burnt piece of fire-wood, &c.;* (2) = bakhti, *fate;* kingachángu kua Mungu, *my fate, misfortune, accident is from God; e.g.*, gnombezangu, mbuzizángu pía wamekuffa, ni kingachangu (bakhtiyangu), nisilie, *my cows, goats, &c. are all dead, this is my fate, I shall not weep on that account;* (3) *a limit or stop put to a matter;* (4) kinga, *s.* (cha), *a conduit of rain-water running from trees.*

Kinga, *v. a., to parry, to ward off a stroke by protecting one's-self or by being protected by another with a shield, to obstruct, to protect, preserve, to guard or shield, shelter in general* (ku kinga na—); nimekinga muiliwángu kua ngáo, upánga wa Mgalla usi-ni-páte, *I protected my body with a shield so that the sword of the Galla could not reach me;* kinga, jíwe hili lita-angúka, *guard thyself, this stone will fall;* Mungu ame-ni-kinga = ame-ni-núsŭru *or* linda, *God has preserved, protected me;* ngáo ya ku kingía sélākha za ádui, *a shield for guarding one's-self against the weapons of the enemy;* ku kinga mvúa, *to put something to catch the rain-water.*

Kingána, *to protect each other by a shield.*

Kingía, *v. obj.*

Kingíka, *v. n.* (mkingíko).

Kingiza, *v.;* m-kingize apate ku pita palipo watu.

Ji-kingiza; ku ji-kingiza mvúa *or* júa.

Kingája, *s.* (cha, *pl.* vi—), *a string or bracelet of beads, worn by females on the middle of the arm, and mixed with corals.*

Kingalingali, *adv., backward;* ku lála kingalingali *or* kitanitani, *to sleep or lie on the back* (ku tanuka).

Kingáma, *v. n., to lie across; e.g.*, gógo linakingáma ndiani, sipáti ku pita, *a trunk of a tree lies across the road, therefore I cannot pass;* mti umekingáma ndiáni, *a tree lay across the road;* ndía ningine inakingáma ndía ya kitófu or ndía ya mbelle ilionióka, *another way crosses the right way which lies before us.*

Kingamána, *v., to go across to each other ;* tume-kingamána mimi nai.

Kingamía, *v. obj., to lie across before one, to prevent him ; e.g.,* nioka ame-ni-kingamía ndía, sikuwéza ku pita mtu ame-ni-kingamía ndiani, *a serpent lay across the road, therefore I could not pass it, a man lay across my way.*

Kingámisha, *v., to cause to lie across = to spoil, thwart, stop ;* amekingamisha manenoyangu = amepotóa amehāribu, amebátili, amefania kombo, yasinióke, yasitendéke ; amekingama-nishoa ni kitu *or* kitu kime-m-kingamía.

Kingána, *v. r., to protect each other by a shield; vid.* kinga, *v. a.*

Kingáwe, *s.* ?

Kingi, *adj., much;* kitu kingi, *much matter.*

Kingilizi cha maji, *a groove* (?).

Kingine, *adj., another;* kitu kingine, *another matter.*

Kíngiza, *v.;* ku-ji-kíngiza kua ku salli salla ndéfu, hawa wataóna húkumu ya ku sidi ku batilisoa, *Luke* xx. 47 (patilisoa).

Kingo, *s.* (*skin, hide*); inafunda kingo kando kando (R.).

Kingójo, *s.* (cha), *watch, guard, place or time of watching;* ku linda kingojo, *to be on the watch or guard* = ku kóleti zámu *or* ku pána zámu; ku ngója *or* keti kingójo, *to be upon duty.*

Kingojézi, *s.* (cha, *pl.* vi—), *vid.* kingojo (*cfr.* mgojézi).

Kingózi, *s.* (ja); (1) manéno ya watu wa kale, *old dialect, especially of Malindi and the northern region;* (2) manéno ya kiréfu (?) *or* ya fumbo, mtu mungíne asi-li-júe neno hili, *dark and unintelligible talk* (*vid.* kilinge); *e.g., when a guest or stranger comes to you and it is necessary to treat him most liberally, but wishing to save expenses, you talk to your servant in a somewhat unintelligible language. The stranger, understanding it superficially, thinks that you have given the strictest orders regarding his entertainment, whereas your servant, who understands you, will take great care not to comply with the high expectations of the stranger. You would say to the servant* "m'pe, usi-mu-íme (=usi-m-níme) utukúni (= sokóni) asénde, wala kitoéo asiómbe," *lit., give him, refuse him not, he must not go to the market (to buy food himself), and as to* kitoéo, *he shall not be obliged to beg for it. With all these smooth words the Suahili wishes to say,* m'pe kidógo *or* m'pe kua hádiri, *give him a little or give him moderately. In this respect* kingózi *is cunning language, and in general a play upon words.*

Kingúbua, *s., the spotted hyena* (St.).

Kingúne, *s.* (*vid.* mgúne), *a small crippled* mkóma *tree, of a small size; hence* mtu huyu ni kingúne, hana kimo, ni mtu mpefu, laken yuwarunda anafundika fundika ni mfupi, *this man is of short stature like the* kingune, *he is a full-grown person, but he is under-sized. It implies a nickname* (neno la ku-m-tharau mtu); *e.g.,* muashi Hamis kingune *or* kifupi, *the mason Hamis, the under-sized* (*better* mfúpi).

Kingúo, *s., a piece of cloth of a small size* (*vid.* ngúo); *prov.* kikulajo kinguonimuako, *that which eats or bites thee is in thy own cloth. This expression refers to the bug which is in a man's cloth and bites him. But the proverbial meaning is "you have your enemy in your own house or family, like Judas Iscariot," John* vi. 70, 71.

Kini, *s., the heart of a tree* (*pl.* vini); (1) *the centre or hardest part of a tree ;* (2) kini (*pl.* vini) cha mato, *pupil of the eyes;* (3) kini ni hali za mtu; kinizakwe hazikadiri kani; kiini, *yolk;* kiíni cha yáyi, *yolk of an egg.*

Kíni, *v. n., to be true or probable;* khábari hi yakini, *this news is true;* yamkini viómbo ku vunda, *it is probable or rather true, that the ships were broken;* hai-m-kini, *it is not true to him, he does not believe;* hai-m-kini kuja, *probably he does not come; cfr.* قَنَ , perscrutatus fuit, perquisivit.

Kiniā, *s.;* kiniā cha máfi, *human excrements;* ndía hi heipitíki kua kiniá cha mafi.

Kiniágo, *s.* (cha, *pl.* vi—), *rhyme, verse;* viniago via uimbo ; kiniágo cha ku-m-teséa muári (*vid.*). *The Suahili cut the branch of a tree and fix it into the ground (at no great depth). Then they order the* muari *to pull out or draw out the branch, which he cannot do, until the instructors show him the reason. This is a kind of play with the natives. They fix the branch like an anchor in the ground, so that it will not come out.* Kiniago *signifies also a thing to frighten people, such as a mock ghost, &c.* (St.), *and a* ngoma ya watoto (muari) (Er.).

Kiniegére (kiniechére), *s., a ferocious animal, of which the natives tell many exaggerated stories;* felix lynx? *It is of the size of a large dog, of an ash colour ; it puts to flight bees and mice by the stink emitted from its posteriors, eats the honey, and catches the mice; it attacks even man, especially near the privities. One must never mention its name, for in this case a spear musket, &c., will not kill it. It can only be destroyed with clubs.* Ku pigoa vigóngo bassi ni kagolákwe, *it jumps high over walls. This is the native account concerning this curious, rather fabulous animal (the Bryeteropus??).*

Kiniémi, *adj., good, pleasant ; cfr.* neema, *grace.*

Kinika, *v. n., to be certain or ascertained, it is credible;* ya-m-kínika Seidi ku sáfari kesho, *it is ascertained, it is credible that Said will depart to-morrow;* hai-m-kini kámoe mimi ku fania

neno hili; ya-m-kini *or* ya-m-kinika ni kuelli; haita-wa-kini ku-mu-ata; yakini, *it is true;* laboda ni kuelli.

Kiníka, *adj.*, (1) *belonging or referring to the Wanika, their country, language, and manners;* (2) *to be certain or ascertained about; cfr.* kini, *to be true.*

Kinimato, *s.*, *playing at hide and seek, taking one's-self away, making one's-self invisible; vid.* kilimato *and* kiinimato.

Kiningína (*pl.* viningína), *great-great-grandchild.*

Kínioa, *s.*, *a drink, or* kinioaji, *s.*, *a beverage.*

Kinióнga, *s.*, *chameleon.*

Kinióнge, *s. and adv.*, *weakness;* ku keti kinióнge (*vid.* kuniáta) = *to sit lamenting like a man imploring mercy.*

Kiniongo, *s.* (*dim. of* niongo), *bitterness;* rokho-yakwe ni suafi, haina kiniongo; ku enda kua kiniongo, *or* kua kisengesenge.

Kinióri, *s.*, *name of a sickness from eating* nazi (R.) (*Kin.*).

Kiniozi, *s.*, *a barber* (*at Zanzibar*).

Kiniúmba, *s.* (*vid.* kijoli, mbari), *kindred on the mother's side;* (2) *a kept mistress.*

Kiniúme (*or* kiniuma), *s. and prep.* (cha), (1) *afterwards, behind, after;* kiniumechangu, *behind or after me;* kua kiniume, *on the contrary;* khábari ya kiniúme sijui, *the subsequent* (*late*) *news I do not know;* (2) *alteration, an enigmatic way of speaking, in which the last syllable is put first* (St.); kiniume cha ku tumai ameamini kua ku tumai, *Rom.* iv. 18; kiniúme niúme, *backwards* (*obsolete*), *too late.*

Kiniúnia, *s.* (cha, *pl.* vin—), *a kind of bread mixed with honey, flour,* tembo, *&c.;* sima ya mukáte-hutíwa ásali ya ngízi; (2) *a little cake made to try the quality of the flour* (St.).

Kiniúndo, *s.* (*dim. of* niundo), *a small hammer.*

Kiniundu, *s.* (*vid.* nundu, *a hump*), *a little hump.*

Kiniúta, *s.*, *lengthened clitoris* (Er.).

Kinjunjuri, *s.;* ku kata —, *to shave all the hair except one long tuft* (St.).

Kinoa, *s.* (*pl.* vinoa), *a mouth; vid.* kanoa.

Kinoáji, *beverage; cfr.* kú nōa.

Kinoéo, *s.;* maji yanoéwa (hunoéwa) na kinoéo-matúpu yasonga moyo, *this prov. refers to him to whom water is offered, but who is hungry and wants to eat, not to drink* (R.).

Kinófu, *s.* (cha niama ?); cha unga, *dough?*

Kinóno, *s.* (*pl.* vinono), *a fatling.*

Kinóo (*or* kinō), *s.* (cha, *pl.* vinóo), *whetstone, hone;* jiwe la ku noléa; *a large grindstone which is turned like a wheel is called* jéreho (*cfr.* noléo *and* nóo) (ku futa kinō?) (kinō cha mkono).

Kinsa, *v. a.*, *to refuse, to negative, to dispute, quarrel about* (ku fánia ubishi), *to object, to contradict.*

Kinsána, *v. rec.*

Kinsania, *v. obj.;* wa kinsania-ni, *about what do they dispute?* usi-tu-kinse manéno, *do not object to our words* (*vid.* ukinsani, shindania).

Kinu, *s.* (cha, *pl.* vínu), *a mortar for pounding, a mill, oil-mill;* kinu cha ku tuangia; kinu cha juma, *a mortar of iron:* kinu cha mti, *a wooden mortar;* kinu cha ku shindikía, *a mill for pressing oil;* kinu cha moshi, *a steam mill.*

Kinua mchuzi, *the imperial, the place where the imperial grows* (St.).

Kinubi (*pl.* vin—), *a harp* (St.).

Kinukamido, *s.* (R.), *a restless moving about from one place to another.*

Kinundunundu, *s.* (*only used in the pl.* vi—), *little lumps or knobs of lime or clay formed by water which runs down on the wall.*

Kinungu, *s.* (*vid.* nungu); = kikúndi kidógo cha watu, *a small band or company of men, from* 12 *to* 20; kinungu cha Wakamba wegni biáshera, *a company of Wakamba traders; but* nganiáwa *is a large caravan of* 300 *or* 400 *traders.*

Kió (*or* kióo), *s.* (cha, *pl.* vió), *a looking-glass, a piece of glass* (kidude cha ku tezamía).

Kío, *s.* (cha, *pl.* vío), *a fish-hook* (cha ku vulia sámaki).

Kiodári, *s.;* ngúo ya kiodári, *a checked cloth* (ya marakaráka).

Kióga, *s.* (cha, *pl.* vio—), *a mushroom. There are various kinds of mushrooms which the natives eat:* (1) kióga cha kumfi, (2) cha mbási, (3) cha ndófu. *The last kind is the largest. When a Suahili finds a great number of* kioga cha ndófu *in one place, his superstition considers it a very bad omen. He cries out, throws off his garments so as to become quite naked, and destroys all the mushrooms.*

Kiója, *s.* (cha, *pl.* vio—), *a curiosity, a fearful sight;* vioja vitisháfio (*Luke* xx. 11).

Kiokósi (*pl.* vio—), *a reward for finding a lost thing and returning it to the owner.*

Kiomo; kiomo cha nti, *lit., lip of the land, i.e., neck of land.*

Kionda, *a taster or tasting;* kionda mtúzi, *tasting of gravy.*

Kiónda, *s.* (cha, *pl.* viónda), *a wound;* ku-m-tia kionda, *to wound a person;* nashuku kionda = nathanni tafania kionda, *I suppose or suspect I shall get a wound or sore;* (1) kitóne ja tonesha (muanzo wa kiónda); (2) kitorónge, *which is about the size of a quarter-dollar;* (3) kionda kikúba (*large wound*) (*vid.* tondoa); kionda ndugu, *an old wound which refuses to be healed;* ku-m-tia vionda vionda, *to bring many wounds upon one.*

Kiongojio, *s.* = kungojéa chakula, *the time of tattling and eating, from sunset till* isha *at the* mtama *time.*

Kiongózi (*pl.* vion—), (1) *the guide or leader of a caravan;* (2) *an obsolete Kisuahili dialect with Arab and foreign words intermixed.*

Kióngŭe, *s.* (= mbishi); punda kióngue, *a refractory ass unfit for riding, such as the Gulla asses are* (*vid.* punda). *They are good for carrying loads.*

Kiŏpō, *s.* (cha, *pl.* vi—), *a pole with an iron hook lowered into a well of water to fetch up things which have fallen into it;* kiopō cha ku opoléa ndó kizimáni (*vid.* opóa).

Kiosha migúu, *a present made by the bridegroom to the* kungu *of the bride on the occasion of his first visit* (St.).

Kiósho (*or* josho), *washing; vid.* josho.

Kióto (R. kiota), *s.* (cha, *pl.* vioto), *a hen's nest, a place prepared by a hen for laying her eggs;* kuku yuwafania máhali pa ku vialía mai kua ku timba fuko = shimo; kuku amefania kioto akáta (kú t'a = ku dáka ku viá i). Kióto cha kuku ni mahali kuku aviápo ilákwe.

Kióvu, *adj.*, (*morally*) *bad.*

Kiowĕvu, *s.*, *a liquid* (St.).

Kióza, *s.* (cha), *rottenness, any thing putrid, putridity;* mti hu una kióza ndáni, haufai ku fania mbáu, *this tree is rotten inside, it is not fit for planks; or* mti hu ni muoma niáma hauna kióza; niáma hi ina kióza, *this meat is putrid.*

Kipa mkono, *a present made by the bridegroom to the bride when he first sees her face* (St.).

Kĭpáa, *s.* (*pl.* vi—); kipáa cha mbelle, *the front slope of the thatched roof of a native cottage; the back slope of the roof is called* kipaa cha niuma; páa *is the large side-roof which covers the cottage.*

Kipágo, *s.*, *the lintel of a door* (*vid.* kisingiti), *step of a ladder* (Er.).

Kipáje, *s.*, *a kind of* mtama?

Kipáji, *s.* (cha, *pl.* vi—), (1) *gift;* vipáji via Mungu, *the gifts of God;* (2) *forehead and temple of the face* (kipaji cha usso). Majira ya hárusi ku paka vipáji via usso, watu wasipáte hárufu mbáya harusini. *It is a mixture of* ambari tibu udi na ufumba, *together with sandal oil* (ku núka vizúri), *to give perfume. The females anoint their forehead and temple* (waandíka kipaji cha usso) *with this kind of cosmetic.* (3) *A black spot on the head or neck of a wood-pigeon or ring-dove.*

Kipakája (*vid.* pakája), ni tumbi ya mia, *a little basket of* mia *for fishing* (*vid.* tumbi).

Kipáku, *s.*, *a black spot or tuft of hair on the head;* kuku wa mtúme yuna kipáku jeusi kitoáni. *The son of Muhammed asked his father (the Prophet) for medicine, who said, "I will give it to you for wages." The son replied, "I have nothing to give you." Muhammed said, "Have you no eggs?" The son brought an egg, on which Muhammed wrote a few lines and placed it beneath a brood-hen. The pullets looked all white except the one which had a black spot on the head. No doubt this story has been contrived by the native physicians to show the people their right of demanding wages for medicine given.*

Kipámba, *s.* (cha), *a fat piece of meat* (kipamba kimoja); kipamba cha mafúta, kilijo nona sana, *it looks white, like cotton* (pamba); ku andíka kipamba kifuáni (*to put a fat piece of meat to the chest*) *is a medical expression with the natives. They take eggs and mussel-lime* (tōká ya kómbe), na tui la nazi la kasiméle, *and mix them together over the fire, then put this mixture upon a piece of paper, and apply it to the breast. This kind of sinapism burns considerably, and leaves a mark behind on the skin. The remedy is applied* katika máradi ya kifúa cha ku kohóa (*for pulmonary disorders*) (tui la nazi lazíma or lapungúza ukáli wa tokā).

Kipámbo, *s.* (*pl.* vi—), *adornment;* kipámbo cha niumba, *finery of the house. The natives like to display all their finery by putting it up in their rooms, so that people may see their plates, coffee-cups, trinkets, baskets, and many other things. You may often observe a large chamber-pot among the household stuff, which they use as a milk-pot.* Niumba hi heina kipambo, *this house has no ornaments, the proprietor must be a poor man.*

Kipanawázi, *s.*, *a kind of hare. The* kipanawazi *is believed by the Muhammedans to ferry souls over a river. It will ask them who has beaten it with a* muiko; pale ulipo-ni-muiko hu ni mbuene? *and will then say* a-ku-pindusha.

Kipánde, *s.* (cha), *a small piece, chip, chop;* kipánde cha niama, *a piece of meat. From* upande (*side, piece*) *are made* pande; *if these are large they are called* mipande, *if small* vipande. Ku kata vipande, *to cut into slices. Dr. St. takes the word for a piece, an instrument, a small rammer for beating roofs;* vipande via ku pimia, *nautical instruments.*

Kipánga, *s.*, *a large bird of prey, horse-fly.*

Kipango, *s.*, *vid.* panga.

Kipapa, *adj.*

Kipapára, *s.;* kipapára cha mgúrumo (radi), *thunderbolt.*

Kipara, *s.* (cha, *pl.* vi—), *a shaved place on the head; cfr.* kikóa; ameniolĕwa kipara jeupe, *he was shaved on the side of the head to disgrace him.*

Kipária, *s.*, *a small calabash, used by the natives instead of a drinking-glass. When the Wanika*

are assembled in a drinking company, one of the party fills all the viparia *from a large jar of* tembo. *When he has filled the* kiparia *of the last man, he cries out* "kiparia kizigota" (kwisha); *they all respond* "hēi, hēi." *When he begins filling it again, the last man cries* "kianza hijo (kiparia) ēh;" *resp.*, "hei, hei."

Kipátu cha kikójo, *chamber-pot.*

Kipáwa, *s., step of a ladder.*

Kipawále, *s., a kind of bean* (*large ones* mapawále).

Kipáyo cha ngázi (*or* cha ku eléa).

Kipéle, *s.* (*pl.* vi—), *a pimple* (St.); vipéle havini-toka kábisa.

Kipembéa, *s.;* niumba ili kipembéa (R.)?

Kipéndi (*or* kipendo), *s.* (cha, *pl.* vi—), *a beloved one, darling, favourite, intimate friend;* Seidi Soliman ni (kipendo) kipendi cha Seidi, *S. S. is the favourite of S.;* mtu huyu kipendochangu = mtu mimi ni-m-pendái.

Kipengē (*or* kipengée), *s.* = tartibu (Er.)? manenoyakwe haya kipengē = haja ku tataniúka (*cfr.* tataniúa), *this matter is not yet cleared up;* kipengē cha mitu, cha úa, *&c.;* ku tafuta kipengē, *to endeavour to evade in a dispute* (R.); (2) kipengée cha mto, *bend of a river.*

Kipénio, *s.* (cha); mahali pa tundu, pa pītápo kua udía na kua ku inama (*vid.* pénia), *a small opening or window, or place through which one must make his way by stooping and great exertion;* (2) *hiding-place* (Er.).

Kipénu, *s.* (cha, *pl.* vi—) (kipénu cha niumba), (1) *a lean-to, a small miserable hut which is built against the walls of a large house, usually by servants or poor people;* (2) *the side-cabins of a ship; cfr.* upenu.

Kipéo, *s.*?

Kipepéo, *s.* (cha), (1) *a flat fish with a high arched back, large head, and spread* (?) *tail, eaten by the natives* (yuna mléli kana jimbi); (2) *an instrument or fan for blowing the fire* (kidúde cha ku pepeléa motto, *or* kipepéo kipepeleacho motto); (3) *butterfly* (?).

Kipérea, *s.* (cha), *a small canoe carrying two men* (= kidau *or* kihori).

Kipési, *adj., light, not heavy;* kipesi (*or* kiepesi) ku jua, *it is easy* (*quickly or all at once*) *to know.*

Kipéto, *s.* (cha, *pl.* vi—), *a packet, the standing end of a bag which is only partially filled with corn, &c.* (kikúto *in the Kilindi language*) (kipeto cha niaraka).

Kipi (*or* kipia), *s.* (cha), *a claw, a cock's spur;* miba za mãgú ya jogói, *or* kúja cha niúma katika jũ ya kisigíno cha jogoi, *the claw on the hind part of the feet of a cock.* Kipi cha jogoi.

Kipía, *s.* = ghórofa (Er.).

Kipigi, *s., rainbow?*

Kipila, *s., a curlew* (St.).

Kipilipili, *s.;* nielle za kipilipili, *woolly hair; cfr.* singa.

Kipimo, *a measure* (*vid.* pima, *v. a.*).

Kipinda (cha), *in Kinika* pro kitúmba *or* kikánda, *a small bag made of* miá.

Kipíndi, *s.* (cha), *a measure or period of time, an hour, time in general;* tangu súbukhi hatta jióni ni vipindi kumi na viwíli, *there are twelve hours from morning till evening. Very likely this word has been formed by observing the various turnings or stages of the sun* (ku pinda, *to bend*) (*cfr.* pindi). Wajómba anasalli vipindi vitáno, *the Suahili pray five times:* (1) kipindi cha elfágiri; (2) kipindi cha dóhori; (3) kipindi cha elásiri; (4) kipindi cha mágribi; (5) kipindi cha ísha. Kulla siku ni vipindi vitano. Kulla kipindi, kulla saa, kulla majira, kulla wakáti, *all times = always, constantly* (miléle) (*every bout*); kipindi = úduru, *occasion?* kipindi chote, *at every period;* kipindi kimepita *or* kimengía; ana ondóka kipindi (*synon. with* kitambo, majira), *he went off for a time.*

Kipindo, *s.* (cha, *pl.* vi—), *the cloth into which a dead person is put before he is washed and put into the* sanda (kipindo, *small,* upindo, *a large one*).

Kipindupindu, *s., cholera* (St.).

Kipingea cha maneno?

Kipingíti, *s., the small ring forming the knot of the stalk of a sugar-cane;* pingíti ya múa, *the joints or knobs of reeds or canes.*

Kipíngo, *s.* (cha), *a necklace of beads or pearls.*

Kipíngoa, *s.* (cha) = kía cha ku pingía mlángo kua ndáni, *a door-bolt inside* (*vid.* kía *and* koméo); *vid.* ku pinga, *v. a.*

Kipíni, *s.* (cha, *pl.* vi—), (1) *handle* (cha kissu, *of a knife*) (mpíni, *a large handle*); (2) *a stud-shaped ornament, a piece of lead or tin which women put into the ear or nose* (kipíni cha rusási ku tía shikióni *or* puáni).

Kipipa, *s., dim. of* pipa.

Kipíto (píto), *passage.*

Kipo, *dim. of* po (la, *pl.* ma—), *the fruit of the* mpo *tree* (*Kimr.*) = mtória.

Kípoa, *s.* (*vid.* m'poa), (1) *a small space where the bottom of the sea is laid bare at the ebb;* (2) *rocks in the sea.*

Kipófu (cha, *pl.* vi—); kipófu cha máto, *blindness;* mtu huyu ni kipofu *or* yuna kipófu cha mato, *this man is blind;* máto yanapofúka, haóni

tena (*vid.* pofua alie tota mato, *his eyes are destroyed, he can see no more;* vipofu via mato = hawana nathari.

Kiponde ponde?

Kipóndo, *dim. of* pondo (*vid.*).

Kipóndŭe, *s.*, *something that is pounded together, e.g.*, maére *and* nazi.

Kipoóza, *s.*, *paralysis* (St.); *vid.* pooza, *v. n.*

Kipŏpō, *s.*, *dim. of* popō (*vid.*), *a little bundle of tobacco.*

Kipóra, *s.* (cha), *a cockerel;* yuwaánza ku ondokéa *or* ku kúa (póra, la, *pl.* ma—, *a large cock*), *he is growing, but not yet crowing.*

Kípua (*pl.* vi—), *rocks in the sea* (St.); *vid.* kípoa.

Kipŭépŭe, *s.*, *a cutaneous disease seen in small red spots on the skin. This word is also used for* jóa, *if they wish not to use the real name of this eruption of the skin; cfr.* jóa *and* báto.

Kipúja, *s.* (cha); kipúja cha mtáma, *a bunch of* mtáma; kibumba *or* kitópa cha mashuke ya mtama.

Kipukussa, *s.* (*vid.* pukussa, *v. n.*), *a disease among cattle* (*cfr.* puku puku), *and among men?*

Kipúli, *s.;* kipúli cha shikío la wake wa Waníka, *an ear-ornament of the Wanika women. It is made of brass, about two inches long and very thin. You may often see five or six pieces of this ornament worn round the outer circumference of each ear, and they are sometimes of silver.*

Kipúmba, *s.* (cha) = mpumbáfu, *fool;* mtu huyu ni kipumba = asiesikia, asietafákari, *thoughtless, deaf;* siku zote ni-mu-ambiayo ha-ya-shiki, a-ni-fania kipumba (*obstinacy*); wewe ū kipúmba, *thou art a blockhead.*

Kipúmbu, *s.*, *vid.* maniota, *s.*

Kipumsíko (*or* pumsikío), *s.*, *rest-place.*

Kipungu (cha), (1) *a kind of fish with dangerous fins;* (2) *a large vulture which carries off snakes, turtles* (kobe), *sheep, goats, &c.; it breaks the shell of a tortoise by dropping it on a rock.*

Kipungúo, *s.*, *defect, deficiency;* ku pigoa kipungúo?

Kipúpa, *s.* (cha); pupa la kúla, *greediness of food;* mtu huyu yuna kipúpa cha kula, *this man is voracious;* hajui shibayákwe, kulla kitu aonájo adáka kúla tu, *he does not know when he has enough, but wants to eat everything he sees.*

Kipúpŭe, *s.*, *the wind which blows at the time when the* mtama *is blooming, and therefore the* farina *is blown away and much* mtama *spoiled; the cold season (in June and July)*; beredi ya kipúpue,

Kipúre, *s.*, *a kind of dove; vid.* fúkŏa.

Kirahi, *s.*, (1) *insolence* (R.); neno hili ulilo-niambia ni la kirahi (*or* ikirakhi); (2) kirahi *or* kerahi, *cfr.* kirihi, *v. a.;* ku fania kerahi (*cfr. Arab.* كَرِيهَة, bellum, infortunium), akaona kirahi sana ku pigua ni mtuma; *vid.* kirihi.

Kiráka, *s.* (cha, *pl.* vi—) (رُقْعَة, panni pars qua vestis reparatur; رَقْوَة *or* رَقْو, cumulus arenarum), (1) *patch, botch, rag;* (2) *shallow places, want of depth* (*Arab.* makán errákăa), *hence* mapoáji ya kiraka, *the sea-coast of shallows, i.e., the Suahili coast.*

Kiratha, *s.;* ku-m-lekéa —; *cfr.* muari.

Kirĕfu, *adj.* (*vid.* réfu), *long.*

Kiríba, *s.* (ja, *pl.* vi—), *a water-skin, a tanned bag made of the skin of a goat for carrying water* (*Arab.* gérbe); borachio; *cfr.* قِرْبَة, uter coriaceus in lactis usum et interdum inservit aquae; *from* قَرَبَ, ivit itinere nocturno, ut mane ad aquam perveniret.

Kirihi (*or* kirikhi), *v. a.* = ku thárau, *to treat one disrespectfully, to slight, hence to provoke one* (ku kírihi watu, *to provoke people by disrespect as many frivolous children do*); *cfr.* كَرِهَ, aversatus fuit, ingratum, invisum et exosum reddidit.

Kirihíka, *v. n.;* ku — moyonimuakwe, *to be irritated or provoked in one's mind, to be offended. The irritated person goes to the father to complain of the disrespectful child, but the father will not listen, but increases the irritation by a disrespectful behaviour.*

Kirihisha, *v. c.*, *to make offended.*

Kírĭmu, *v. a.*, *to treat and honour one by feasting him.*

Kirimía, *v.;* báraza ya ku kirimía watu, *the verandah where people are seated when they are entertained at a banquet;* káramu ya ku kirimía watu.

Kirimíwa, *v. p.* (ku-m-kírimu chakula) (*vid.* karimu); wageni wamekirimiwa, *vid.* karamu (كَرَم); n'najiwa ni wageni, watoka mballi, sina kitu ku-wa-kírimu.

Kiríngo, *s.;* kiríngo kimója = upande mmoja.

Kirithi, *v. a.*, *to borrow (money, &c.)*; *vid.* káratha.

Kiriwa (cha), *screw-vice; cfr.* jiriwa.

Kirobóto (*pl.* vi—), *a flea, poultry-louse. Dr. St. says, page 301, The Hathramaut soldiers are nicknamed* viroboto, *and their song as they march is parodied by* kiroboto, kiroboto, tia motto, tia motto.

Kirónggo? (R.) (kirongóe).

Kirri (*or* kiri), *v. a.* = ku-m-kúbali, *to accept, to receive or acknowledge one, to confess him to be such as he wishes to be; e.g.*, Wanika wame-m-kirri Seidi-Seidi, *the Wanika have acknowledged Seid-Seid* (*the Imam of Mascat*) *to be their king* (*or* mzé, *elder, chief*); (2) *to confess;* قرّ, mansit, ad confitendum coegit aliquem; confessus fuit veritatem.

Kirriana, *v. rec.*

Kirrisa, *v. c., to make to confess;* (2) ku ambia uongo nengi; (3) kú la hatta ku wimbiwa (Er.) (?).

Kirriwa, *v. p.* = kubaliwa, *to be received.*

Kirú, *s.* (cha) (*Kigunia*), (1) *anger;* ku fania kirú = ku ngiwa ni hasíra, *to become angry;* (2) *a leathern mask used in war, a bunch of feathers which the natives tie round their heads on solemn occasions or in war.* Kirú cha ngóvi iliodúngoa ikatíwa miléli ya mbúni, *or* manióya (?) ya kuku (kirū cha m'leli).

Kirukía, *s., a kind of parasite growing on fruit-trees* (St.).

Kirúmbi, *the magic wand of a caravan-leader;* ni fimbo ya mkurugenzi ilio na pingu na hirizi nengi. *Many charms are appended to the stick, which is fixed into the ground at evening time, and there must be the encampment for the night. If it falls during the night, the caravan-people pack up, fearing some disastrous accident from wild men or beasts.*

Kirúngu, *s.* (cha), *a small club;* rungu, *a large one.*

Kirúo cha nuelle.

Kisa, *v. a.;* ku kisa kitanda.

Kisa, *v. n.;* kuku yuwakisa = yuwaviá leo, kesho haviái, siku ya tatu aviá tena. Katika mimba ya kwanza mai hayapefúki harraka, laken ko la kuku laviá kulla siku essúbukhi, *to lay eggs every third day, as is done by a fowl which has not laid eggs previously.*

Kisa (*or* kiza), *s.* (cha), *darkness;* katika usiku wa kisa, *in the dead of night.*

Kisa (*pl.* visa), (1) *a cause, reason, a short tale* (*cfr.* قصّة, res gesta, scriptum, historia); visa vingi, *many matters or affairs;* (2) kisa cha koko, *a kernel of a fruit.*

Kisáfu, *s.* (ja) (kidéme), *the large intestine of an animal, which is full of filth* (kando ya tumbo lililo na mafi).

Kisága, *s.* (cha), *a measure equal to two* kebaba = vibába viwili; nime-m-pima kisága cha mahindi, *I have measured out to him half a* pishi *of Indian corn* (*or* vibába viwili) (*cfr.* kizío cha názi, *half of a cocoa-nut*).

Kisáhani, *s.* (cha) (*dim. of* sáhani), *a small plate or dish* (*Arab.*).

Kisanduku, *s., a small box or chest* (*Arab.*).

Kisása, *the present time, of now;* maneno ya kisása, *words of now, of what is told now; cfr.* sasa.

Kisási, *s.* (*cfr.* قصص, talio, vindicta; قصّ, resecuit, secutus vestigia), *retaliation of bodily harms, like for like, if no* makombozi *be accepted;* talion, *revenge, blood-money;* ku daka ku-m-tolea kisasi, *to demand blood- or revenge-money;* ku toa *or* ku lipa, *to give or pay blood-money according to the demand of the relations of the murdered or injured person* (*from* 100 *to* 2,000 *dollars*), *or to kill the murderer instead of taking* fidía; *vid.* mlandu *in Kiniassa.*

Kisébabu, *s., strife;* hapo kwanza ana kisébabu (*cfr.* sébabu).

Kisegére, *s.* (*Kimv.*) = *Indian corn burnt by the sun;* mahindi yanávia (*pl.* visegere), *Kimr.* = kimbúgũe (kikúmba unguúe).

Kisélema, *s.* (?); jembe lina-ku-kiselema; *prov.*, usi-m-thárau kiselema chalima, kikapita jembe zima?

Kisémbe, *s., dim. of* msémbe, *slow* (*vid.*).

Kisénge sénge, *s. and adv.;* ku rúdi *or* ku enda, *to go or return backwards* (R.).

Kísha, *adv., after, afterwards* = punde, khálãfu bado ya; kisha ya dóhori, *after mid-day.*

Kishadda, *s., a little bunch of beads; cfr.* shadda.

Kisháka, *s.* (cha), *a little forest, grove* (kidúa).

Kishali sháli báu?

Kishándo, *s., a children's game, clapping with the hands and leaping with the feet, to which they tie* (njúga) *rolls, applied in Europe to horses;* kishando cha muamlólo.

Kisнási, *s.* (*cfr.* tunga, *v. a.*), *a string of fish* (— cha sámaki).

Kishénzi, *s., referring to matters of a people called Washenzi* (*lit., subjected or subdued people, subjects*), *a tribe residing between Usambara and the coast;* manéno *or* lókha ya Kishenzi, *the language of the Washenzi. Perhaps better to write* Washinsi, *from* ku shinda, *to subdue or conquer.*

Kishi, *s., a chess-queen* (St.); malkía, *queen;* kishi, *chess.*

Kishigíno (*or* kisigíno), *s.;* kishigíno cha gũ, *the heel, the end of the hind part of the sole of the foot;* kishigíno cha mukóno, *elbow.*

Kishíku, *s., a stump* (*also said of a nail*); *cfr.* kisiki cha mti.

Kishímo, *s., dim. of* shimo (*depth, abyss*).

Kishinda, *s.;* mtu huyu ni kishinda wagánga (*pl.* watu hawa ni vishinda waganga), *this man is baffling all the doctors, as no medicine will take effect on him;* (2) kinu telle ni kishinda kimója, *a portion for pounding in a mortar* (Er.); (3) *a small residue in a vessel, e.g.,* kishinda cha maji mtungíni, *a small residue of water in the bottom of a jar, but* shinda la maji *is a large quantity, about half of the jar;* shinda la kinu, karibu na ku jā, *but* kishinda ni haba, ni tini.

Kishíndi, *s., one who excels.*

Kishíndo, *s., dim. of* mshíndo, *noise, sound, tune; e.g.,* nti yapiga kishindo, *lit., the country makes a noise, it is roused, it is in agitation; the sound of footsteps, tramping.*

Kishítu, *s.* (ku shituka), *different from* kishíku.

Kishoára (kishuára), *s.;* cha — gnóngo za ku funga kassía mbavúni mua dau, *the rope which is tied to the side of a boat (by means of a small hole bored through the board), in order to fix the oars;* (2) ku vúta kishoára hatta ku teta, *to cry and rage against an adversary so that the arbiter cannot settle the quarrel, because one party will not be silent and listen to him. This increases only the strife.*

Kishógo, *s.* (cha), *the pit or hollow of the neck* (*cfr.* kikossi); *prov.,* a-ku-pai (a-ku-lekezai) kishógo si muenzío, *he who turns the back toward you, he who is gone away, him you cannot catch to tell him what you may have forgotten, he is gone, he is not your friend;* (2) *the back part of the skull, the hinder part of the head.*

Kishóka, *s., a hatchet, a small axe.*

Kishónde, *s., vid.* shónde (*or* kidónge); kishónde cha mafe ya niama, *a small cake* (shonda, la, *a large cake*) *of animal's dung used as fuel by the Makúa, Wakuafi, and other nations. It is dried in the sun.*

Kishópo, *s., vid.* mlío.

Kishóröba, *s.* (*cfr.* ushóroba) (*or* shóroba), *a small patch of* muhógo.

Kishuāra, *s., loops of rope to haul by in dragging a vessel into or out of the water* (St.).

Kishúbaka, *s., a pigeon-hole, a small recess* (*cfr.* shúbaka, *window*).

Kishúnda, *s., a small basket made of grass. It serves to keep little things in (e.g., tobacco), and is exported from Shéhiri, a town in South Arabia.*

Kishúngi, *s.* (*pl.* vi—), *lappet, the ends of a cloth;* (2) kishúngi cha nuelle, *a tuft of hair left on the top of the shaved head, a tuft of feathers.*

Kishúpi, *s.* = mdómo wa kikánda.

Kisī (*or* kissi), *v. a.;* ku kisi tanga = ku weka upande wa pili, *to turn over the sail, to put it on the other side in tacking;* (2) ku kisi manéno, *to make an estimate* (*e.g.,* amekisi mtama) (= ku fania akili *or* nadari, *to guess, to consider*); ku fania mawázo nafsini muakwe, *to ponder in one's mind;* ku furahisha roho na ku-ji-kissi nafsiyakwe.

Kisiánda, *s.; in Kinika* kisi ya ndá = ku sía ndáni, *to shut the belly of a woman; in Kisuahili* = ku tinda mimba, *the closing of the womb = the last child which is born by a woman = the youngest child;* muana huyu ni kitinda mimba, *this is the last child, with which the womb is closed as it were;* (2) *a dwarf, a child which does not grow in body and understanding.*

Kisibáo (*or* kisibájo), *s.* (cha ku siba—), *a waistcoat, with or without sleeves;* kisibáo cha mikóno, *a sleeved waistcoat;* kisibáo cha vikápa *or* vikuápa, *a sleeveless waistcoat.* Wadáka kisibáo cha bilana, au cha ku vuta?

Kisibíko, *s.* (cha), *a cork, a stopper.*

Kisibíti; mbóga za kisibiti, *cummin, caraway-seed.*

Kisíbo, *s.* (*vid.* msíbo), *a nickname;* ku-m-toalía kisibo, *to give one a nickname.*

Kísīcho, *rel., that which is not; vid. Grammar.*

Kisifu (*or* kivívu), *adj., ripe, vid.* ifu *or* ivu; kitu kisifu *or* kivívu, *or thing which is ripe or ready* (= kítu kitayári); wali ni msifu (*or* msívu) = wali umewékōa teári (*or* tayari), *the boiled rice is ready.*

Kisigíno, *s., vid.* kishigíno; kisigíno cha gū, *the heel.*

Kisigitíko, *s., cfr.* lia ngóa.

Kisiki cha mvúa, (1) *a rainbow;* (2) kisiki, *stump, trunk;* kisiki cha búa, *stubble?*

Kisikusíku, *s.* (= kiza kiza), *evening, twilight, to grow dusk* (*cfr.* raukía).

Kisíma, *adj., living, being in good condition, whole.*

Kísīma, *s.* (cha); kísīma cha maji, *a well of water.*

Kisímba, *s.* (cha); (1) kisímba cha kuku, *a henhouse, cage or cot for fowls or doves;* (2) kisímba cha ku tegéa tui, *a trap to catch large animals, e.g., leopards, &c.;* (3) kisímba, *a little lion;* kisimba marára, yuna madóa dóa *or* marakaráka, *a striped (?) lion;* simba *is a large lion.*

Kisímbo, *s.* (cha) = cha niúgũe ya ku tungía sámaki, *the rope with which the fishermen lay hold of a fish, but which carries them often very far into the sea, so that many fishermen perish.*

Kisími (*obscene*), *the clitoris.*

Kisimu, *s., blighted corn* (Er.), *mildew, smut* (R.).

Kisimŭi, *s.* (cha, *pl.* visimui), *an empty cocoa-nut, i.e., without water and flesh inside;* mnazi unaviá wisimŭi.

Kisinda, *s.* (*cfr.* sinda, *v. a.*), *the hymen of a virgin;* ku-m-tomoléa (tomóa) kisinda *or* ku-m-bikiri manamuali, *to remove the hymen of a virgin by the first coitus. To remove that which makes hard, contracts, closes the passage* (*vid.* sinda), *the hardness or obstruction;* kisínda uzi kidógo ndáni ya kuma, uzuiliáo mbó ku pita.

Kisínde, *s.;* hábari za kisinde (R.)?

Kisinga, *s.* (cha), (1) *a small cannon;* (2) kisinga cha niúki, *a native beehive, which is made of a small trunk hollowed, and put upon the branch of a tree* (*it looks like a piece of a cannon*); (3) *a small drum* (R.)?

Kisingía, *s.* (cha); (1) kisingía cha maji, *a whirlpool;* (2) kisingía cha kió cha juma cha ku vulía papa (kóto), *an iron fish-hook for catching sharks;* (3) kisingía cha jiwe la poáni liumiálo mãgũ, *a small hollow stone which injures the feet on the shore.*

Kisingino, *s., heel.*

Kisingiso (*or* kisingua?), *s., pretence, pretext* (*e.g., for going a begging*).

Kisingíti (*or* kizingiti), *s.* (cha); (1) kisingíti cha mlángo, *the threshold of a door* (*the lintel is called* kipágo); (2) kisingíti cha muamba wa bahari, *a reef of rocks in the sea, allowing only here and there a passage to vessels.*

Kisíngo (*or* kizingo), *s.* (cha), *crooked, winding;* kisíngo cha m'to, *the winding course of a river;* mdauara, mazungúko (ku singa singa); *cfr.* msingo.

Kisío, *s.* (cha); kisío cha nazi isiokúnoa; cha ndimu zisizo kamulíwa (*cfr.* kassimele), *a cocoa-nut shell with its flesh; vid.* kuna.

Kisirani, *s., an omen* (= muthanna); ni wewe uliotu-piga kisirani.

Kisiri; maneno ya kisiri yanasidi.

Kisísi (*or* kizizi), *s.* (cha); kisísi cha gnombe, *cow-house* (*cfr.* zizi); kisísi mtama *or* cha náfaka, *a granary.*

Kisito, *adj.* (*cfr.* sito), *heavy* (si kipési).

Kisiwa (*or* kiziwa), *s.* (*pl.* visiwa), *an island* (*dim. of* siwa), *a place limited by water or land, hence island and lake;* kisiwáni, *on the island.*

Kisiwémo, *it is not there* = kitu kísicho kuámo, *a matter which is not found at a place where it is sought; e.g.,* nimetafuta tende Mvita, laken siwémo, sikupata, nimerudi.

Kisíwi, *s., a man hard of hearing* (*pl.* visíwi), *who is almost deaf;* yuwasikia kua keléle, *or* kua ku-m-kuniúa *or* kuniúra, *he hears when a cry is made to him, or when people nip him. He is, however, not* búbũi, asiesikía wala asienéna.

Kisiwíso (*or* kizuizo) (cha); kisiwíso cha chóo cha úma, *constipation* (R.), *lit., the retention* (suia *or* zuia) *or suppression of the stool pains, is causing pain* (uma, *vid.*).

Kisiyangu (*Tumbatu*) = kisingíti (St.).

Kisma, *s., a part; cfr.* قَسَمَ, divisit; قِسْم, portio, pars divisae rei.

Kismari cha ku andikia.

Kisoéa; mvua-i-kisoéa (R.) = kignietesa.

Kisogóa, *s.;* ku fania kazi kisogoa (R.) (*vid.* ku soéa).

Kisólõti, *s.* (*Kimrima*), *a piece;* kisólõti ni kipande cha Amerikano (mikono minne), cha ku vā tini ya kiuno, *a piece of four yards of* Amerikano *cloth, to wear under the loins;* kisólõti *is the third part of a* doti; ثُلْث, una pars vel portio ex tribus.

Kisómbo, *s.* (cha); kisómbo matangamáno ya mbázi na mihógo yaliosóngoa pamoja, *a paste or mixture prepared of* mbázi *and cassava mixed and beaten together;* visómbo cha kunde.

Kisóngo (*or* kisópo); kijiti cha ku songéa *or* fungía miá. *The women use the word* kisópo, *the men* kisóngo; *a piece of wood to twist cord or rope with, e.g., a bundle of grass or brushwood.*

Kisonóno (*or* kisunono), *s., flux of the sperm, gonorrhœa;* ni ugonjoa wa mkójo pamoja na damu (*blood*) au usaha (*matter*); kisonóno cha mkójo, *with constant micturition* (*venereal disease*).

Kissa, *s.* (cha, *pl.* vissa), (1) *cause, story, tale;* kissa cha ku-m-piga níni, *what is the cause or reason of beating him;* kissa gani? *wherefore, why?* waka-m-toléa kissa kingine = sebabu ningine. (2) *A curious thing, not having been seen before;* muaka hu utaóna vissa vingi (= mambo mangi) visifio onéka mbelle, *this year you will see many things not seen before.* (3) Niáma wa mitúni aliwai ni watu, *an animal of the forest, which is eaten by men. The Mombassians call this animal* mfurúmfu. Kissa *is the Kinika name. In Lamu it is called* ngúrũfu. (4) Kissa cha kóko, *the kernel of the stone of a fruit called* ukónde *or* ukóngõa, *e.g.,* wa tende (*of dates*), *but* ndáni ya ukonde (*pl.* konde) *or* ukóngoa (*pl.* kongoa) mna kissa.

Kissu, *s.* (cha, *pl.* vissu), *a knife of moderate size;* kijissu, *a small knife;* jissu *is a large one; cfr.* kotáma *and* shembéa.

Kistahamilifu; *e.g.,* kitu hiki ni kistahamilifu (R.).

Kistari, *dim. of* mstari (*line*).

Kistiri, *s., cover or shelter; said of a* kiwambasa, *of a water-closet* (choóni).

Kisua, *a suit of clothes* (kisua jema, *a pretty cloth*); *cfr.* msuani.

Kisuahili, *referring to* — ; ndicho Kisuahili hása.

Kisudúo (*pl.* vi—), *food which is gotten after the work has been done.*

Kisugulu (*pl.* vi—), *a mound of earth, an ant-hill* (St.). *Mound of stones is* bóma.

Kisuío *or* kisuísi (*or* kizuio *or* kizuizi) (ja), *a stop or hindrance, anything which stays or hinders;* kisuio cha ku suia pahali, *&c., a preventive instrument, e.g., the faucet of a barrel or cask* (kisuisi cha ku suilía maji ya pipa.

Kisúkari, *of sugar; cfr.* ndizi.

Kisúli, *giddiness, vertigo;* usije ukafania kisúli, *do not turn giddy when you stand on a* genge (*vid.*).

Kisuméno, *vid.* msumeno (*saw*).

Kisungúa, *s., spraining of the foot* (R.).

Kisungúo, *s.* (*wheel ?*).

Kisungūra, *s., a little rabbit or hare* (St.).

Kisunsi (*pl.* vi—), *dizziness, giddiness, vertigo, swimming of the head.*

Kisúse, *s.* (cha, *pl.* vi—), *a kind of scorpion* (*in Kimwita*) (*in Kijumfu* n'ge); kina ushingo sana, *it is very poisonous.*

Kisushi, *s., an occurrence;* kitu kime-m-sushía, *a thing that happened to him.*

Kisúshi (*or* kizushi), *s., a diver;* mtu huyu ni kisúshi *or* mpiga mbisi ku súa *or* tafúta nanga, *this man is a diver, he dived to fetch the lost anchor;* watu hawa ni visúshi, *these men are divers, plungers. Dr. St. takes it in the sense "intruder," page* 304.

Kisusi (*pl.* vi—), *the hip of a roof; vid. St. page* 302.

Kisusúli (*or* kisusui), *s.* (cha), *a kind of kite which children let fly to the sky* (ukúti uliobabulíwa); kidude ja ku teséa watóto. *It consists of two leaves of the cocoa-tree, which are tied together on a switch, on which they tie a string lest the wind carries it away.* (2) *A whirlwind ?*

Kisútu (*or* kisuto), *s.* (cha), *a kind of coloured cloth, a large piece of printed calico. The kinds of cloth known to the Suahili are:* (1) kisútu, (2) lungi, (3) shédŏro, (4) kikói, (5) debuáni, (6) bersáti, (7) kitambi cha iwishoa mpunga, (8) tausiri, (9) masnáfi, (10) sebáia ya mtánde wa kilili, (11) Kánike, (12) Ismaéli, (13) usso wa nianni, (14) sáhăre, (15) shúke za mafúndo *or* mandúndu, (16) bafuda dondo, (17) Amerikáno, (18) Lamāli, (19) shotara. *Most of these cloths are exported from India and Arabia.*

Kita, *s., the half-rooted tree will not fall as it has already* kita, *i.e., stays* (R.).

Kitábu (*pl.* vitábu), *a book;* كِتَابٌ, liber, codex, epistola.

Kitagā, *s., dim. of* tagā; *cfr.* taga *and* tansu.

Kitakatáka, *s., a mote, any small particle of dust or dirt;* kitakatáka cha mato, *dust falling into one's eyes;* amengiwa ni kitakatáka, *dust entered his eye.*

Kitakizo (*pl.* vi—), *the head and foot pieces of a bedstead, the two cross-pieces of a bedstead* (*cfr.* mfumbati) (*Reb. writes* kidákisa).

Kitáko, *s.* (cha); (1) kitáko cha názi iliokúnoa, ikasásoa kidógo kifufúni, *the remainder left in a cocoa-nut after its having been ground;* (2) *sitting, backside, fundament;* ku kéti *or* káa kitáko *or* matáko, *to sit on the backside, to sit down and remain on one spot* (ku káa kitáko); kulla kitáko uketípo, *wherever you sit or dwell.*

Kitále, *s., a cocoa-nut beginning to grow;* dafu janga lianzálo ku tía ugúndi *or* urambirambi, *a young cocoa-nut which begins to get water and flesh inside* (niama na maji), *the second stage of the growth of the cocoa-nut; vid.* dafu, *s.*

Kitáli, *s., sailcloth.*

Kitálu, *s., a stone fence, a wall.*

Kitámba, *s., a little cow; cfr.* mtámba *and* ndáma.

Kĭtămbāa (*or* kitambā), *s.* (cha), *a rag, a rinsing napkin taken from an old* (*or new*) *piece of cloth;* kĭtămbā ni kipánde cha ngúo kílicho tatúka *or* rarúka; kitambāa cha ku futia mukóno, *a towel;* kitambāa cha méza, *a table napkin;* vuta vema sáhani hizi kua kitambāa, *wipe these plates well or carefully with a towel.*

Kitámbi, *s.* (cha), *a piece of cloth measuring* 5 *or* 6 mikóno; 12 mikóno *make a* dóti *in the Suahili shop; with the Wanika, Wakamba, and in general with the people of the Interior* 4 mikono *make a* kitambi, *and* 8 *make a* dóti. *Thus the Suahili gain* 2 mikono *in the Interior from every* kitambi, *which costs* $\frac{3}{4}$ *German crown or* $\frac{1}{4}$ *dollar* (*one shilling*) *on the coast.* Kitambi cha Amerícano, *a piece of American cotton-cloth of which usually at Mombas* 6 *or* 7 (*sometimes* 8) mikóno *are obtained for* $\frac{1}{4}$ *dollar.* 2 mikóno *are equal to* 1 *English yard.* Kitambi cha kilemba, *a piece of stuff for making a turban.*

Kitámbi, *s.* (cha) = mafúta ya matumbo ya gnómbe, *the fat caul or epiploon of an animal's body.*

Kitámbo, *s.* (ja), *a space of time or of place;* amekáwa kitámbo cha wakati, *he stayed a space of time, a short time;* amekuenda kitámbo kizima *or* jéma, *he went a considerable distance,* si káribu; kitambo *from* ku tamba = tembéa, *to walk, to travel* (*Kinika,* ku hámba); nna-mu-ata kitambo kizima, *I left him at a considerable distance; a good while,* ndia nrefu; kitambo cha kúla chakúla, *as long as is requisite for eating;* wahindi wana kitambo, *in prayer at noon.*

Kitámiri, *s., a kind of evil spirit* (St.).

Kitamu, *adj., sweet; vid.* támu.

Kitána, *s.* (kitána cha ku tanía ndéfu), *a small*

comb for combing the beard; shanúo, *s.* (la, *pl.* ma—); la ku tanía nuelle, *the comb for combing the hair, made of bamboo-cane.*

Kitánda, *s.* (cha), *a native bedstead consisting of four legs, two long side-poles, with two little poles fastened at the head and foot. The whole is connected with ropes across.* Kitanda cha uchaga. *To be distinguished from* malázi.

Kitánga, *s.* (cha); (1) kitánga cha mizáni, *the scale of a balance;* mizáni ina vitánga viwili; vitanga via táraju; kitengele cha táraju; (2) *the palm of the hand* (kitanga *or* kigánja cha mukóno); (3) kitanga cha kijámvi kiwekoájo tini ya jiwe la ku sagía, kitanga cha ku sagía, *a piece of mat* (kijamfi) *laid beneath the grinding stone to intercept the flour, also mat used in prayer;* (4) *also a round mat used to lay out food upon;* (5) kitanga cha pepo, *the name of a dance.*

Kitangamuko; kiwiliwili jangu hakina kitangamuko (R.).

Kitángo, *s.;* kitángo cha ku funga matango, *&c.* (*or* ku piga kitango), *to sew up, e.g., a* kitóma (*cfr.* makinni).

Kitángo pepéta (*pl.* vitango pepéta), *a kind of small pumpkins, the seeds of which are called* pepeta; kitángo via godoro, *little pieces of cloth;* ku piga *or* pashisha *or* shaliki kitango cha viafu.

Kitani, *s., flax, linen; vid.*

Kitanitáni (*or* kitanutanu), *adv., backwards* (= kingalingalli); amelála kitanitani *or* kua ku tanúka, kua ku atana viungo, kua ku ji-tupa viungo, *he slept on the back, stretching out his limbs, as man does when returned from a fatiguing journey.*

Kitansa, *s.;* mbao za kitansa, *planks lying obliquely near the bottom of the vessel;* mbao za wajehi kitansa (R.).

Kitansu, *s., dim. of* tansu.

Kitánu, *s., splinter, splint; cfr.* utánu.

Kitánzi, *s.* (ja), *a noose, a little loop of a rope or string, a button-loop;* tanzi *is a large one;* kitánzi (cha kifungo) cha ku fungía *or* angikia kitu *or* cha ku tegéa niáma.

Kitáo, *s.;* ku fungua kitáo cha pingu.

Kitaowa, *the kind proper for a devotee;* amevaa ngúo za kitaowa, *he is dressed like a devotee* (St.).

Kitápo, *s.* (kitápo cha beredi, cha homma, cha khófu), *shivering caused by coldness, fever, or fear;* kitápo cha homma, *the beginning of fever with cold;* muili wa-ni-tápa *or* tetéma kua béredi *or* homma *or* khófu, *my body trembles with cold or fever or fear.*

Kitapukúzi, *s.* (cha mti), *a little sprig of a tree* (*vid.* tepukúzi *or* tapukúsi).

Kitára, *s.* (cha), *a curve.* (1) Upánga wa kitára, *a curved sword like that of European soldiers.* (2) Upánga wa félegi. *This kind of sword is beautiful, and its blade is of hard iron* (jumajakwe kigúmu sana). (3) Upánga wa imáni, *the sword of safety;* hauteteméki *or* haupotóki, yuna vikóno viwili via júma, na jumajakwe ni jéma. *This sword does not bend. It has two pieces of iron (like long nails) protruding between the handle and blade in opposite directions, which make it safe. Its iron is good.* (4) Upanga wa msánña (wa mgnárizo). *This kind of sword is of inferior quality and not much liked by the natives. The iron is soft.*

Kitása, *s., a lock, a box lock* (St.).

Kitáta, *s.* (cha), *entangling, complication* = táta (la, *pl.* ma—) uzi unangía kitáta *or* matáta, *the thread is tangled;* uzi unasongomána *or* unasongamána, *twigs fastened together like a hurdle.*

Kitáwi, *s.* (cha), (1) *a small shrub with red blossoms, branch, bough, bunch;* táwi la mtende, *a bunch of dates;* (2) *a kind of weed much disliked on the plantations;* 1, kitáwe, 2, ndágo, 3, muámba niáma *are the principal kinds of weed on the plantations;* (3) kitawi cha ku fumía, *a shuttle?*

Kitáya, *s.* (cha), *jaw* (hattámu yatíwa kitayáni); ku-m-guya punda kitayani, *to seize the ass by the jaw. The bridle is applied to the jaw.* Ku funga vitaya.

Kite, *s.* (cha); (1) kite cha mfiazi, *the groaning or moaning, wailing of a woman in labour;* ku piga kite, *to groan in labour or severe sickness* (*cfr.* tumbúisa); (2) *certainty* (?).

Kiteftéfu, *s.* (cha) (*or* kiteftefi cha kilio), *the sobbing which precedes the weeping* (*cfr.* ku sina sina, *v. n.*).

Kitefute, *s., the cheek, the part of the face over the cheek-bone* (St.).

Kitéko, *s.* (cha), *laughing for joy* (*cfr.* kihaka), *show of joy especially on the receipt of good news, a giggle;* ku aishi katika kitéko.

Kitéku, *s.* (cha, *pl.* vi—), *a kind of iron pick-axe;* kitéku cha ku tekúa *or* timbúa (*cfr.* wekúa, *v. a.*) vitéku = viombo visito ku vunda máwe.

Kitelele, *s.;* mahali kitelele (*Luke* vi. 17), *the plain, an open place whence you can see far* = weuni ndipe mahali kitelele = kiwandani mahali pasipo kua na ukúta wa ku ji-siba, *a site without enclosure.*

Kitelle kitelle.

Kitema kuni, *s., an insect, dwelling in a nest of wood very cleverly made.*

Kitémbe, *s., a heavy tongue, lisping, stammering,*

a lisp, a defect in the speech (*cfr.* kilími) (kitémbe cha kánoa *or* cha manéno), *the speaking of people who can or will not lift up their tongue above the teeth, which renders the understanding of the words somewhat difficult. Hence, in general, "broken language," such as is only half understood.*

Kitembe (*or* kithembe), *s.* (nna sikia kitembe), *alarm ?*

Kitendawili (*pl.* vitendawili), *an enigma. The propounder says,* Kitendawili; *the rest answer,* Tega; *he then propounds his enigma* (St.).

Kiténde, *s.* (*pl.* vi—), *action, occupation* (= kitúo, R.).

Kitende gũ (*pl.* vi—), *dim. of* tende gũ (*vid.* tende, *s.*).

Kitendo, *s., a deed or action;* kitendo cha kazi *or* mambo, *especially an exploit of eating and drinking, in which the heroic feats of the natives greatly consist;* kiténdo ni kíramu kuba, shéha akitawásoa, akipigoa kilémba ku pata kúa mkuba, wakati huo yuwaténda kiténdo, *when a chief is installed, and when he is crowned with a turban, he gives a great feast to his people. This is a* kitendo. Kua neno na kua kitendo, *by word and deed.*

Kitengéle, *s.* (*dim. of* tengele) (= mdúára *or* mdauara), *rounding, roundness* (ku tengelea, *to be round*), *a round stripe of anything;* júa linafánia kitengele jiekúndu, mvúa káribu ya kúgnia, *the sun forms red round stripes, the rain will shortly fall;* ku shona kitengéle jiekundu ja jamvi, *to sew a round red stripe on a mat.*

Kitéo, *s.* (cha), (1) *a little sieve or a sifting basket* (*a large one,* utéo; *in Kipemba,* ungo); (2) *provision;* ku-m-péleka kitéo mtu aliefiwa, *to send food* (kitéo) *to a person who has lost somebody by death. The friends and relations each send one* pishi *of rice or of Indian corn or* mtama, *&c., to honour the unfortunate mourner.* (3) Mtumke anangía kiteóni *or* damúni *or* katika mési, *the woman has her monthly courses. It is disrespectful to say,* "anangía damúni." *Decent language requires to say,* "anangia kiteóni *or* muezíni." (*Dim. of* uteo, *a large sieve.*)

Kitepuzi, *vid.* kitapuzi.

Kitete, *s., vid.* kiáli.

Kitéte, *s.* (kiniáma kidógo kana kindi), *a little animal like the squirrel.*

Kitetemésa, *s., unsteadiness of the hand* (*from nervousness*) (R.).

Kitetemo, *s., trembling;* kiteteméso cha mukono = mukona watetemesa, *the hand trembles, is unsteady.*

Kitewatéwa, *s.* = kijongo kidogo ja ifuifu jembambo, *a small thin worm.*

Kitéwe (*or* kitewetewe), *s.,* (1) *a worm smaller than the* jongõo; (2) *loss of the use of the legs* (St.).

Kithiri, *v. n.* (*cfr. Arab.* كثر, multus fuit); ku kithiri, *to grow large, to increase;* umekithiri ku zaa, *it has borne more than before;* ku kithiri, *to be made.* Kithirishiwa; yupi mmoja wapo aliekithirishiwa mapensi, *who loves him most?* (R.).

Kithúle, *adj.* (*vid.* kitule), *poor, miserable* hana kitu; *Arab.* ذل, abjectus silisque fuit, humilis et submissus.

Kithúthu, *s.;* ku shíkoa ni kithúthu, *an insect* = kinia; *cfr.* mbumbuasi.

Kiti, *s.* (cha, *pl.* víti), (1) *a seat, a native chair;* (2) *a European chair;* kiti cha enzi = *chair of power or dignity;* kiti cha mfalme alie katika énzi *or* ngúvu, *the chair of dignity and power, of the king who is in power* (*vid.* enzi); kiti cha ferasi, *a saddle;* kiti cha puesa, *a star-fish, asterias;* kithi cha shikioni?

Kitíba, *s.* (cha), *custom* (*vid.* mathihabi, matilãba, *and* maúmbile), *original institution proceeding from God;* كتاب, liber, mandatum, lex; kitiba, *something new or original,* kitiba = milla *or* mathihabi, *custom;* ku zua kitiba kingine, *to introduce produce or broach something new;* ku sumbua kitiba hiki cha sasa kinangia siku hizi *or* muaka hu; kulla mtu yuna kitibachakwe *or* maumbiliyakwe.

Kitikitiki, *s.* (*pl.* vi—), *shivers;* kúa vitíkitíki, *to be broken into shivers.*

Kitímbi (*pl.* vi—), *an artful trick, an artifice, a stratagem* (= hila).

Kitimbo, *s., lit., digging* (ku timba); *fig., intrigues, cabal.*

Kitinda mimba (*Kinika,* kisiánda, *s., vid.*), *the last child to which a woman has given birth;* mana huyu ni kitinda mimba, *the last and therefore youngest child of a mother* (*lit., the closing of the womb*); (2) mume huyu yuna kitinda, *a man who loses all his wives by death,* ni kitinda; *vid. p.* 156.

Kitindio, *s., the place for resting at noon;* mbuzi zina *or* wanakuenda kitindióni.

Kitíndo, *cfr.* tínda. Kitindo cha bádali ya thámbi, *a sacrifice for sins; cfr.* sadaka ya ku tekézoa *or* ya utekéfu, *a burnt-offering.*

Kitisho, *s.* (*pl.* vi—), *fear, a frightening or terrifying thing* (*cfr.* tisha, *to terrify*).

Kitíti (*or* kitinitini), *s.;* kitíti cha usíwa, (1) *the bottom of the sea, deepest depth;* (2) kititi, *a little thing, a rabbit, a hare* (*cfr. Luke* viii. 33); mimi ni jinni wa jinani wa kititi cha bahari, *I am the jin of the deep under the sand of the*

sea; genge lasimama kititi, ku simika mti kititi mlima ulio simama kititi, *in oppos. to* tambarisha.

Kíto, *s.;* kíto cha péte, *a red precious stone (carnelian?) worn in a ring on the little finger of the left hand. It comes from Jagga, where it is called* mboro.

Kitŏa, *s.* (cha, *pl.* vitoa), *head.*

Kitoakitoa, *topsy-turvy.*

Kitoamgomba, *s.* (*vid.* pindo), *tumbling, somersault;* ku piga kitoamgomba *or* ku piga kitoa pindu *or* ku pindukía na kitoa, *to tumble over, to make a bob* (ku enenda vitoa pindu); *fig., the head hanging downward like the fruit of the banana-tree;* kitoa tini kana mgomba. *The Waánga (sing. Muánga) of Pemba are reported to be celebrated tumblers. There is an abominable set of men and women on that island, said to go naked in the forest on their festivities. They place themselves on their heads with their legs pointed to heaven. They kill persons and hang them on a tree, until the corpse is eaten by the worms and one piece after the other falls to the ground. The last worm is roasted and ground, and from that powder they prepare the* unga wa ndére, *which, when eaten, is said to destroy man's life to a certainty.*

Kitŏána, *s.* (= kijana kidogo kilijo nunulíwa), *a slave-boy; opp. to* kijakazi, *slave-girl. A full-grown slave is* mtoana (*vid.*) (mtu mana) (kitu mana = kitoana).

Kitoĕo, *s., vid.* kitoléo, *s.*

Kitófu, *s., navel;* tófu, *a large navel such as is seen protruding with many Wanika and Suahili, &c. It is an hereditary evil in many families. It protrudes two to three inches.* Kitofu lindi? (R.).

Kitója, *s.* (ja), *the needle-like end of a coarse species of grass (of great length) which pricks a little. The species is called* niassi ya óndo, *pl.* maóndo.

Kitóka (*or* kishóka), *s.* (ja), *hatchet* (kitóka cha ku katía miti, *for cutting trees, &c.*).

Kitoléo (*or* kitoeléo *or* kitoĕo), *s.* (*cfr.* toea *or* toeléa), *some relish with* wali, *vegetables, herbs, pulse* (= kitu kitiwájo katíka wáli), *something which is put into the boiled rice or* mtama, *&c., to make it more relishable, e.g., fish, curry, fowl, meat, ghee, &c.* Mbóga ya mtángo, ya kunde, ya Kihindi, ya muangáni, *&c., are likewise sought for the* kitoléo. *The* wali *is too dry to be relished, there must be some sauce or relish added to it.*

Kitóma, *s.* (cha), *a general name for calabash made of a small round pumpkin or gourd;* búgu la mtóma *is the creeper of which the* tóma *is the fruit. The pumpkin is placed near the fire for some time, until the* (moyo) *core is dried. When the neck of it has been cut off and a little of the core has been taken out, the natives put hot ashes into the hollow. Afterwards they take a long awl of iron and pierce the core until it falls out little by little, when the calabash will be ready for water, milk, or grain.*

Kitonatona; damu ila ikali kitonatona (R.).

Kitóne, *s.* (1) *a drop;* (2) kitóne cha kiónda, *a little wound of the size of a sixpence. When it becomes as large as a quarter-dollar it is called* kitorónge.

Kitónga, *s., a chief, great man with the Wakamba* (=bana *in Kis.*). *Hydrocele?* (St.).

Kitónge, *s.* (cha, *pl.* vi—), *food pressed into balls in the hand and conveyed to the mouth* (*vid.* ménia, *v. a.*).

Kitongóji, *s., a village* (*Kiamu*).

Kitongotóngo, *s., one-eyed, a side-look; e.g.,* mtu huyu yuna usáfihi yuwa-ni-tezáma kitongotóngo, *this man is proud, he looks askance at me. Besides he shuts one eye,* yuwapeta jito moja (*mark of contempt*).

Kitópa, *s., the bunch of ripe maize* (mtama) = kibúmba cha mashúke ya mtáma) = cha makúti, tangale (*vid.* kibumba); *cfr.* mgnánda.

Kitória, *s.* (cha), *the fruit of the* mtória *tree. It is eatable* (kana limáu *or* bungu).

Kitorónge, *s., a boil larger than* kitóne (*vid.*); *when the* kitorónge *gets as large as a quarter-dollar it is called* géräha.

Kitotéo, *s.* (kichochéo *in Kiung.*), *a pair of tongs, with which a piece of wood (having burned off a little) is taken and thrust into the fire again* (ku totéa vinga via motto = ku songéza ndáni na ku pepéa motto). Kitotéo ni koléo *or* kueléo cha ku toteléa motto.

Kitóto (*pl.* vi—), (1) *a little child; adj., childish;* kijana kitoto kiume; kitóto kichánga, *a baby;* (2) *a narrow space between two houses;* amesiba vitoto, *he blocked up the narrow passes;* (3) *a small basket.*

Kitótŏe, *s., a kind of white-fish.*

Kitóvu, *s.* (*vid.* kitofu), *the navel.*

Kitowéo (*pl.* vitowéo), *vid.* kitoéo *or* kitoléo, *a something to be eaten with the rice or other vegetable food, a relish* (*vid.* kitoleo).

Kitówe (kishakini) (R.).

Kitu, *s.* (cha, *pl.* vitu), *a thing, matter* (mapigano yetu hamna waúme kitu); ku-m-tútisa kitu, *to*

give one one thing after the other, e.g., cloth, gold, silver, &c.

Kitúa, *s.* (*pl.* vitúa), (1) *the shade of a tree;* túa, *a large shade of a large tree;* hukéti kituáni, *let us sit in the little shade of a shrub which is* (tepukúzi) *from three to ten feet high;* (2) *a small shrub or bough,* manni ya mti ndío matúa, yasiba júa. Tepukúzi *is the shoot, sprig of a tree which though cut off shoots again;* kitúa *is a small shrub* sensu proprio; túa (la), *large shrub* (*pl.* matúa), *a bush.*

Kituána, *s.* (cha, *pl.* vituana), *a boy;* mtuana, *a youth;* tuana (*pl.* wa), *a full-grown youth* = mtu mpefu.

Kituéa, *adv., alone, solitary;* mtu huyu akéti hapa kituéa, *this man lives here quite alone;* mtu huyu yuna rokho ngúmu, *this man is strong-minded, because he is not afraid of living alone.*

Kitugúta, *s., cheek-bone* (R.).

Kitúitŭi, *s., a small quaking bird on the shore* (ni kijúni cha poáni, chawínia wínia).

Kitúka, *s., a shrub ?* (R.).

Kitukízi, *s., a busybody* (= manenoyakwe hayana kitúo, ni ku-m-rukía tu).

Kitúko, *s.* (= kiója), *fright, startledness, shrinking back at the sight of a monstrous thing, e.g., of a serpent* (*cfr.* kutúka, *v. n.*); ku tía watu vitúko via khófu, *to make people shrink back with fear;* mtu huyu yuna kitúko = mtu muóga, *a man who is afraid, a timid man;* nti hi kuna vitúko *or* imengíwa ni kitúko, *this country is full of fear.*

Kitŭkū (*or* kitukúu), *s., a great-grandchild; cfr.* mjukū *or* mtukū.

Kitukúta (?) *s.* (= ku fánia kitúko *or* ku-ji-tuka), *to startle.*

Kitúlizo, *s., a quieting or soothing thing; cfr.* ku túliza.

Kitúmba (?) *s., cfr.* tumba.

Kitúmbi, *s., dim. of* túmbi, *a basket made of green leaves of the cocoa-nut tree.*

Kitúmbo, *s.;* kitúmbo cha mfúmo, *the bough of an* mfumo *tree;* (2) *dim. of* tumbo; muana huyu yuna kitumbo kama mnára, *this boy has a belly like a tower;* (3) ali-ni-tia kitumbo maji.

Kitumbotúmbo (kifunifuni), *on the belly.*

Kitumbúa, *s., a kind of pancake;* mukáte mdógo uliopíkoa kua mafúta, uliotumbulíwa uíve (*cfr.* maandási). *It is baked in oil, and is perforated, in order to promote its ripening, as they call it. It is made on special days, e.g., at Kibunsi. The people of Zanzibar like it.*

Kitúmoa, *s., cfr.* punguáni; anatangamána na maji ya kitúmoa.

Kitunári, *s.;* mpunga wa kitunári, *a kind of rice, short and broad* (mbéu ya gassi); *opp. to* mpunga wa msindáno (*thin*); ndío uhasibiwao damu, laken mpunga wa Kinika *is red and not so good.*

Kitúnda, *s., a chess-pawn* (St.).

Kitúndui, *s., a water-jar* (*Tumbatu*).

Kitunga, *s., a small round earthen dish.*

Kitúngu, *s., a little heap* (túngu, *large heap*); *e.g.,* ku weka niáma iliotindoa vitungu vitungu, *to put up the meat of a slaughtered animal in little heaps for dividing amongst the people;* (2) kitungu cha watu = kikundi, *a little heap of men* (*a little troop*); watu wana simama kitungu (*cfr.* kundi, kikundi); *cfr.* kifungu, kikozi, *here a company, there a company of men.*

Kitŭngū (*or* kitungúu), *s., an onion* (*pl.* vitŭngū).

Kitungúle, *s., a hare;* (1) kitungúle wa măgū manne, yuwakéti mitúni; (2) kitungúle ndogo wa măgū mangi hutambā viambazáni, *a spider.*

Kitunúzi, *s., a large fish which devours men when they are bathing or diving in the sea;* kitunúzi ame-m-túnuka mtu, *the* kitunuzi *has swallowed a man* (*vid.* tunuka). *The natives believe that a ghost or Satan sits in the fish and instigates him to swallow a man.*

Kitúo, *s.,* (1) *a resting-place or encampment on the road, usually under a large tree, &c.;* mahali palipo na uvúli wa mti, watu wapumsikápo; huondóke sasa kituóni, hushike saffari, tuendezétu; mtumke huyu hana kituo, *this woman is never quiet at home, she always goes about to others;* (2) hana kitúo, *he is unstable;* hasubuthu mtu kutu (*vid.* kitukizi); Kisuahili hakina kitúo, *the Suahili language is not settled;* (3) *section or paragraph of a book* (*chapter ?*).

Kitúpa, *s., a little bottle, a vial* (*vid.* tupa).

Kitushi (*pl.* vitushi) (R.).

Kitutáni, *s., environs* (R.); Rabbai na kitutanichakwe, *Rabbai and its environs.*

Kitutumi, *s.* (E. ?), *little horn* (tu túmi).

Kitwa, *vid.* kitoa, *head.*

Kitwangomba, *a somersault; vid.* kitoamgomba.

Kiu (cha) (niod'a), *thirst;* nína kíu, rokhoyangu imekaúka, nadáka maji, *I have thirst, my spirit or throat has got dry, I want water;* kúa na kiu, *to be thirsty;* ku ona kiu, *to feel thirst.*

Kiúa, *s., the name of a fish.*

Kiuáji, *a thing which kills; cfr.* mbuáji.

Kiúka, *v. n., to step over* (*vid.* kia, *s.*).

Kiukia, *v.* (kirukia).

Kiuma, *s., a fork.*

Kiuma mbúzi, *a small, dark-coloured lizard* (St.).

Kiumánzi, *s., a little insect which kills flies, &c.;* kiumánzi (ku úma n'zi) ni adui wa n'zi.

Kiúmbe, *s.* (cha, *pl.* viumbe), *a creature, that which is created* (ku umba); kiumbe kaishi ku úmboa cha kua siku ya kuffa, *a creature is subjected to*

continual changes till it dies; kiumbe cha mana Adam *or* viumbe via wana Adam, *human creatures* (*vid.* umbo).

Kiumbízi, *s.*, *beating of the drum accompanied by the song* "Shetáni ndó, tupigáne fimbo."

Kiume, *adj.*, *male* (*vid.* ume); askări ndúme bóra, *very heroic soldiers.*

Kiúnda, *s.*, *a certain trap* (R.) ?

Kiúnga, *s.* (cha, *pl.* vi—) (*Pers.* bustān), (1) *a plantation of fruit-trees*; kiunga ni mahali pa ku yā minázi, miémbe, mifĕnesi, midánsi, mijúngoa, migómba, &c.; kiunga *is different from* shámba (*vid.*); (2) kiunga = *a suburb, the outskirts of a town*; kiungani, *near the town.*

Kiúnga, *s.*, *a kind of red fish.*

Kiúngo, *s.* (cha, *pl.* viúngo), *union of various parts, hence* (1) *joint of the body* (kiúngo cha imáni, *article of faith*); (2) *condiment*; kitu kikáli cha ku únga mtúzi *or* kiungiwájo mtuzi *or* kiungamanácho na mtúzi, *something acid or sour which is put into the* mtuzi, *e.g.*, malimáu, ukuáju, siki, maémbe, mabíti, &c. (*vid.* dibu), samli, maliman, muniu, &c., *used to add a uniform and better taste to food*; huko viungo vina atána, *in this region or place joints leave each other*; manenoyakwe haina (hayana) kiungo; (3) makúti ya kiúngo *or* ya kike, yaliosúkoa ni watu wake (*vid.* makanja).

Kiunguána, *adj. and adv.*, *noble and free*; maneno ya kiunguána, *the language of the free men or nobles, not of slaves, gentlemanly, noble, grave, civilized, courteous, becoming a free man*; mtu huyu yuwaffa kiunguána *or* kikŏndō, *this man dies like a nobleman, or like a sheep, which does not cry nor resist*; manamke wa kiunguana, *a lady. The* Masrúe (*the former dynasty of Mombas*) *were like sheep, they died nobly* (*as becomes great men*) *when they were expelled* (*by* Said-Said); Masrue ni kikondō, wafa kiunguana.

Kiúngūja, *adj.*, *referring to matters or to the language of Zanzibar.*

Kiungulía, *s.* (kiungulía cha móyo), *rising of the stomach, eructation, rumbling, a breaking of wind, heartburn*; n'nafánia *or* n'na kiungulía cha moyo, nilámbe ívu la motto, *my stomach rumbles, I have heartburn, let me lick the ashes of fire* (*which is considered by the natives to be a remedy against eructation*); *cfr.* kekefu.

Kiungúrūmo, *s.*; kiungúrūmo cha tūi *or* jūi, *the growling of a leopard* (*vid.* ku ungúrūma).

Kiúno (cha, *pl.* vi—), *the loins, the hip*; kiúno cha sŭrŭáli, *that part of the trousers which covers the loins.*

Kiúnza, *s.* (cha); kiúnza ni ubáo wa ku sikía niuffu kaburíni, *the board or plank which is laid over the dead in the grave. The corpse, after having been carried on the* jenénsa (*vid.*) *to the grave, is lowered down to the bottom, where it is covered with the* kiunza, *so that it rests, as it were, in a box. In place of a plank, the Suahili put a quantity of branches over the corpse, and then fill the grave with earth. Coffins are not used.*

Kiúnze, *s.*; kiúnze cha maneno ya kiniúme niúme *or* maneno ya kiúnze, *the turning or contortion of the words, so that they are not naturally pronounced, the last syllables being spoken first*; *e.g.*, maji *they pronounce* jima, wali *they spell* liwa, tupa = patu, mafuta = tamáfu, mkebe = bemke, nenoma = maneno.

Kiunzi, *s.*, *an edifice of wood*; ku unda = *to build a ship* (chombo kiunzi).

Kiutúngu, *adj.*, *bitter, acid*; kitu hiki kiutúngu, hakitámu, hakilíki, kana shíbiri, *this is bitter, it is not sweet, it cannot be eaten, it is like aloes.*

Kiuwáji, *s.*, *killing, murderous, deadly*; niáma kiuwáji (*pl.* viuwáji), *a wild beast* (ku úa, *to kill*), *in general everything which kills, like* sumu, bunduki, &c.

Kiúze, *s.*; maneno haya nda kiúze = kiniume niúme = maneno ya fumbo (R.), ndio manéno ya kiniúme niúme.

Kivi, *s.*, *the elbow.*

Kivimba, *s.* (*vid.* kiwimba, *the girth of a tree*), *the circumference.*

Kivúko (*or* kifúko), *a ferry, a ford, a crossing-place* (*vid.* vuka).

Kivúli (*pl.* vivúli), *a shade, shadow* (*a ghost*).

Kivúmi (*pl.* vi—), *a roaring, bellowing sound* (ku vúma, *to roar*), *or noise.*

Kivúnga (*or* kiwúngu), *s.*; kivúnga cha nuelle, *long hair*; yuwaweka kivunga cha nuelle, hazi-niói kama mtóro, *he lets his hair grow, does not shave it as the robbers do. The Wanika let the hair grow in time of mourning.*

Kivyáo, kivyázi, kizáo, *the bearing* (*child*), *birth*; *vid.* kifiao, kifiázi.

Kiwá; muana kivá ulimi wa kiwá; unasema na ulimi wa kiwá.

Kiwafuwafu, *adv.*; ku angúka—, *to fall sidewards.*

Kiwáji, *s.? vid.* kiuwáji, *s.*

Kiwambáza (*or* kiambaza *or* kiwimbaza), *s.*, *a mud-wall*; kiwambáza cha uáfu wa niumba, *the side wall* (*chief wall*) *of a native mud-house* (uáfu, *pl.* mbáfu, *vid.*); kiwambáza cha kati, *the middle wall*; kiwambáza cha ngáo ya mbelle, *the front wall*; kiwambáza cha ngáo ya niúma, *the hind wall. The whole figure of these architectural expressions is taken from the human body*; kiwambáza uávu, *side, rib* (*pl.* mbávu), *forms the outside or out-wall of the human body*; ngáo ya muili *is its front and hind wall*; ya ku finíka ndáni (*to cover the interior of the body*).

KIWÁMBO, *s.* (ni kitu cha ku ámbisha na kitu kingine ku guyána), *anything fitted for overlaying, covering, or joining a thing together with another, to hold fast; e.g.*, kiwámbo cha ngóma, ngóñ ilioambiwa ngóma; ku amba ngofi ngoma, *to cover a drum with a skin, to put a skin upon it, in order that it may give a powerful sound, something strained tightly over a frame, like the skin of a drum;* kiwámbo cha makuti; kiwámbo cha kitanda, *overlaying with leaves of the cocoanut tree, overlaying of a bedstead.*

KIWÁNDA (KIWANJA), *s.*, (1) *an open place within a town, village, or house, a yard;* (2) kiwanda cha muhunzi *or* ya ku fulía júma, *a shed under which the native blacksmiths do their work, a workshop;* uwánda, *a free place around the house (a yard)*; (3) mahali pa ku jenga niumba, *building ground or lot;* hi ilikúa niumba, inavundíka, sasa ni kiwanda tú.

KIWÁNGO, *s.* (cha) (*cfr.* ku wanga, *v. a., to count, to number*), (1) *a number;* kiwango kadiri za watu mía, *about* 100 *men in number* (walipita vivango via ku fiã); ku pita viwángo, *to exceed the number;* (2) = deraja, *degree, position in the world, dignity; e.g.*, ni kiwangochangu, ku sema hivio na wali, *my degree or dignity requires that I should speak thus to the governor;* si kiwango cha mtúma ku sema hivio na muunguana, *it does not belong to the slave, is not his degree, to speak in such a manner to a free man.*

KIWÁNGÕA, *s.* (*in Kin.* mueri), *a kind of snail on the sea-coast, from the shells of which the Suahili make ornaments which they sell to the Wakamba. At first they separate the upper part of the shell by burning, then they rub the* kitako cha kiwángoa *on a stone, afterwards they perforate and put a string into it, to wear it on their necks or breasts. The Wakamba call it* mavúo, *and pay a fowl for two pieces.*

KIWÁNIO (*not* KIWÁNI), *any slip of wood used as a wedge to fasten with, a little wedge* (R.).

KIWÁO, *s.*, *a great feast* (*Tumbatu*) (St.).

KIWÁVI, *s.* (*pl.* viwávi), *a nettle, a sea-nettle* (St.).

KIWÁVU CHÁNA, *ribs.*

KÍWE, *s.* (*pl.* viwe); kíwe cha usso, *a kind of pimple on the face. The* viwe *will also rise on the hind part of the head, when a man is shaved for the first time;* aliekunioa nuelle hizi haja ku nioa, ndipo ukafania víwe katika usso.

KIWÉKO, *s.;* kiwéko cha mukono, *the arm from the shoulder to the elbow, the wrist.*

KIWELLE, *s.* (cha), *the udder; vid.* maziwa.

KIWÉO, *s.* (cha); kiweo cha asamu, *the upper part of the thigh* (*vid.* maenga enga, *s.*) (*Kimrima*); *Kimv.* kiweo, *thigh, refers to animals, but* paja *to men* (paja, la, *pl.* ma—); *Kinika*, kiga.

KIWÉTE, *s.*, *lame, the loss of the use of the legs from rheumatism, a cripple who cannot walk.*

KIWÉWE, *s.* (*cfr.* wewedeka), *amazement;* kiwéwe kilikúa, kina-m-shika, *Luke* v. 9 (kungiwa ni kiwéwe); kiwéwe kika-wa-jia wote.

KIWI, *adj.*, (1) *shy, bad* = kibaya, si jema, kitu hiki kiwi (*Kinika*); (2) *dazzling, moonblindness;* ku fania kiwi, *to dazzle;* kiwi cha mato, *dimness;* kiwi cha mato, *shyness from weakness of sight;* mtu akiona mtana usiku haoni, ana kiwi. *Er. states that the* muegni kiwi cha mato *sees more at night than in day-time, and that* kiwi *is the transition to the grey cataract.*

KIWIALÍA *or* KIVIALIA (*pl.* viwialía), *or* KIWIÁO *or* KIVIÁO (*pl.* viwiáo), *s.*, *a native of a place, one who is born in a certain place or country;* mtu huyu ni kiwiáo cha Mvita, *this man is a native of Mombas;* mimi ni kiwiáo *or* kiwialia cha Uzunguni, *I am a home-bred or native of Europe* (kiwiáo cha nti hi, *a native of this country*). Kiwialía *or* kiwiao cha Pemba amekúa sasa mtu wa Mvita, *the man who was born at or who was a native of Pemba has become a native of Mombas;* mkási wa Mvita, *a dweller at Mvita. He is* m'ja na máji, *he came by sea, he is a free man, not* m'ja na goma, *who is a slave.*

KIWÍDA, *s.*, *the hole in the beam into which the mast of a vessel is fixed.*

KIWIEWIE, *s.;* mbuba za kiwiewie.

KIWIFU, *adj.*, *ready; vid.* kisifu, mbifu, kiifu; *but* kiwifu fifu, *vid.* kusuru kusuru.

KIWIKO ? kiwiko cha mkóno, *the wrist;* kiwiko cha gũ, *the ankle* (St.); *vid.* kiweko.

KIWILIWILI, *s.* (cha), (1) *the trunk of the human body, the body without the limbs;* (2) *the body in general;* nguvu za chakúla jema ni nguvu za kiwiliwili; kiwiliwili ni kipande cha muili; (3) *the circumference of something* = unéne; una-kipima, kiwiliwilichakwe cha pata-je ?

KIWIMBA (*or* KIFIMBA), *s.* (cha); iwimba cha mti, *the size, bigness, girth, circumference of a tree.* KU WIMBA, *v. n.*, *vid.* wímba.

KIWÍNGU, *s.* (*dim. of* wingu) (cha, *pl.* viwingu), *a small cloud;* kiwingu cha mvúa chagnioniúta = chafánia mvúa ndógo, nti isipáte maji sana, *the rain-cloud gives only a little rain, so that the land does not get much rain;* wingu la mvúa, *a large black cloud, especially of rain* (*pl.* mawingu ya mvúa); uwíngu *is the blue sky;* mbíngu, *the seven heavens of the Muhammedans* (*heaven in general*). Kiwingo cha usso, *forehead.*

KIWINIOWÍNIO, *s.* (cha), *the shaking of a little child held in one's arms* (ku-m-tesésha mana); (2) *the trembling motion of the buttocks after evacuation* (*cfr.* ku múniamúnia *and* gniámgnia).

KIWITI (*or* KIBITI); janni kiwiti, *green;* nioka ya

janni kiwiti, *a green snake which climbs the cocoa-nut tree in quest of* tembo (*cfr.* manni).

Kiyama, *s.*, *the resurrection* (*vid.* kiama).

Kiyambáza, *vid.* kiwambáza.

Kiyambo (?), *neighbourhood* (St.).

Kiza, *s.*, *darkness;* ku tia kiza, *to darken, to dim.*

Kizáo, *s.* (*pl.* vizao), *one born in the place, a native.*

Kizázi, *s.;* (1) = kiviázi, *birth* = cha ku viáa watóto; (2) *generation.*

Kizĕ, *s. and adj.*, (1) maneno ya kizĕ, *sayings of old people;* (2) kizĕ cha kale, *an old woman;* (3) kizĕkiganga, *a hag.*

Kizía, *s.* (?); ku lala vizía = ku otéa (*vid.*).

Kizibo, *s.* (*pl.* vizibo), *a cork, stopper.*

Kizimbi, *s.*, *a cage.*

Kizinda, *s.*, *a virgin* (St.).

Kizingiti, *s.*, *threshold, the top and bottom pieces of a door or window-frame.*

Kizingo, *s.*, *windings of a river, bends, &c.*

Kizio, *s.* (*pl.* vi—), *the half of a cocoa-nut or of an orange, &c.;* kizio cha nazi; kizío cha nazi cha pika kisaga, *which wants only half a* nazi *for cooking* (*vid.* kisaga).

Kiziwi (*pl.* vi—), *deaf.*

Kizízi; kizízi cha mtama, *a room full of maize, to which there is no access through the door, but only from above by means of a ladder.*

Kizŭi (*or* kizuizi), *s.* (*pl.* vi—), *a stop, a hindrance* (*cfr.* ku zuia), kizuío, kizuizo.

Kizúka, *s.* (*pl.* vi—); (1) mke aliefilíwa ni muméwe, *a woman whose husband died, and therefore is in mourning;* mtumke huyu ni kizuka, *this woman is mourning;* kizúka alie na éda haonekani na watu, yuwaketi niumbani bassi, asoma kua polepole, ndie kizuka, *she remains excluded and quiet during her mourning;* (2) *an evil spirit, e.g., the Portuguese left a* kisúka, *i.e., an image of Mary, at Babbay, when they abandoned Mombas.*

Kizungu, *adj.*, *European, referring to a European;* maneno ya Kizungu, *European language.*

Kizungu cha maji.

Kizunguzungu, *s.*, *giddiness;* mzungu mambo-yakwe ni ya kizunguzungu; naona kizunguzungu (kitoa ku-m-sulika).

Kizúri, *adj.* (zuri), *beautiful, fine;* ame-m-pa kitu kizúri, *he has given him something which is fine, pretty.*

Kizushi, *s.*, *an intruder, an occurrence.*

Kizŭu (*pl.* vizŭu), *a kind of evil spirit which kills men at the order of his master* (St.).

Ko, *a particle denoting direction to a place and residence in it; e.g.*, yuwakáa Mvita, ndíko alíko kuenda *or* ndíko alíko, *he dwells at Mombas, there it is where he went to, there it is where he is or dwells;* ko kotte, *whithersoever.*

Kŏ, *s.* (la), *a projection of the larynx;* kŏ yaumizía chakúla (Er.).

Kŏ, *s.* (la, *pl.* ma—), *a mother either in the human or lower creation;* kŏ *or* goma la mke, la gnombe, la mbúzi, la kúku; *a woman previously to her becoming a* kŏ *was* manamuali (*a virgin*), *but the animal was* mtámba, *a cow-calf or heifer* (*e.g.*, mtámba wa gnombe, *a cow not yet having given birth*); kŏ la kúku, *a laying hen;* kŏ la mbúzi, *a breeding goat.*

Kóa, *s.* (la, *pl.* makóa); (1) kóa la fetha (= bamba la fetha), *a thin band of silver which wealthy people put on the scabbard of their sword, or on a musket to hold the barrel on the stock;* (2) *a kind of ornamental ring worn on the legs by females* (*cfr.* furúngu; ukóa, *pl.* koa).

Kóa, *v. a.*, *to bathe one's-self* (*Kimrima*) (kuóga *in Kimv.*); ku-m-kóa maji = ku-m-tía maji *or* ku muáya *or* muáyisa maji muilini, *to wet, sprinkle one or one's body with water.*

Kóa, *used of the sun, of fire and salt* (Reb.)?

Kŏa, *s.* (wa, *pl.* makóa *or with* za), *a snail. The Suahili do not eat it, but the Wanika do. The Suahili make a medicine for the itch from it.* Nadáka daua ya niúngu niúngu (*vid.* niungu) magú yaniéa, yawásha kana péle; majíra ya mvúa, nkipáta úte wa kŏa nkijipáka magúni, hayawáshi tena, *I want the medicine for sore legs, they burn me like the itch at the rainy season; if I could get the* ute *of the snail, and anoint my legs with it, they would burn me no more.*

Kóbe, *s.* (la, *pl.* ma—), *a small land-tortoise. It is eaten neither by the Suahili nor the Wanika. Only the* makóbe ngúlu *is eaten, and its flesh is agreeable. It is of a large size. The sea-tortoises are:* (1) kassa, (2) gnamba, (3) dúfi.

Kóbo, *s.;* kobokobo, *s.* (R.)?

Kóbu, *adj.*, *convex;* ku fania koba (kobu), *to be convex; cfr.* ku fukúka, *to be concave, said of a plank which has been sawn unequally.*

Kóbue, *s.* = kobo?? (R.).

Koche, *s.* (*pl.* ma—), *the fruit of a kind of palm;* mkoche, *the tree.*

Kódo, *s.* (la, *pl.* ma—), *that part of the master's plantation which belongs to a slave.* Shamba pia ni júmbe la bana, laken mtúma yuna kipánde cha shamba la nafsiyákwe, apáte chakúla, asiíbe kitu cha banawákwe. *Well-disposed masters allow their slaves to work for themselves on Wednesday, Thursday, and Friday.* Kua siku hizi tatu mtúma yuwalima kódo. *On the four remaining days he works for his master* (siku za muunguána). *The* kodo *or* kipánde cha mtuma *is all around the master's plantation, which lies in the midst. When the master thus allows his*

slave three days of labour for himself, he gives him neither food nor cloth, but the slave is to maintain himself. If he takes from his master's property he is beaten or imprisoned. Besides, the slave is allowed to work for himself on the kodo *before sunrise and a little before sunset. Those masters (like the Banians and some others of liberal mind) who do not allow the slave a* kodo, *give him a daily* posho *or allowance of rice or Indian corn, and clothes from time to time, but then they require the whole strength and time of their slaves for themselves. Other masters, who are less well-disposed, grant them only two days or only one day of labour for their own maintenance. Hence the slaves will steal and pilfer wherever they can.* (2) Kodo (koto) (ku-m-piga mtu kodo), *a stroke with the knuckles?* (R.); ku lima kua kodo (*cfr.* koto).

Kodóa, *v. a.;* ku —mato, *to open (one's eyes) wide, to stare at, to have or keep the eyes open like a dead person* (ku gnáriza).

Kodoléa, *v., to stare at one, to keep a fixed look upon one (especially as insolent persons do);* kuáni ku-ni-kodoléa mato, *wherefore do you fix your eyes upon me?*

Kódŭe, *s., a kind of game in which little stones are thrown upwards and caught with the hand. If the player does not catch the falling stones, his playfellow* yuwa-m-tia kibe, *i.e., takes up the play in his stead* (*cfr.* madessi).

Koeléo, *s.* (ya ku kolea), *forceps* (*vid.* koléo); koeléo kidude cha ku epulía *or* shikia chuma, *a pair of tongs to hold hot iron with.*

Kófĭ (*or* koffi), *s.* (la, *pl.* ma—), *the flat of the hand;* ku-m-piga kófi la shikío, *to give one a box on the ear with the palm of the hand;* ku-m-piga kófi la uávu, *to strike the side with the open hand* (*vid.* oya, *s.*); ku piga makoffi, *to clap the hands, e.g., in native dances, keeping time with the drum* (ngóma); kofi, *s., a stroke with the open hand.*

Kofía, *s.* (ya, *pl.* ma—), *cap, such as the Orientals wear:* (1) kofía ya halifía (*beautiful and expensive*) (*probably brought from Aleppo in Syria*); (2) kofía nickúndu túrŭki (*the Egyptian or Turkish red cap*); (3) kofía nĕauppe ya shámu (*the white cap from Syria*).

Kofila, *s.* (*vid.* kafila), *a caravan.*

Kófu (*or* kóvu), *s.* (ya, *pl.* za) (*cfr.* gofu), (1) *the scar of a wound or burn;* kofu ya kiónda cha motto, *a scar of a brand* (*cfr.* mkófu); kofu la mtama; mtama umengia kofu, *mustiness, to become mouldy;* (2) kófu (*pl.* ma—), *ruin, ruins, e.g.,* la, *pl.* ya niumba (makofu ya kionda).

Kofua, *v. a.* (= ku-m-kondésha kábisa), *to emaciate, enervate, wear out, waste his strength.*

Kofúka, *v. n., to become very meagre* (R. gofúka), *to pine away.*

Kofúsha, *v. c.;* maradi ina-m-kofusha, *the sickness has reduced him very much.*

Kófŭli, *s.* (ya, *pl.* za), *a padlock* (*opp.* ufungúo wa kasha, *&c.*); *vid.* kúfuli, *s.*

Kóga (*or* kuoga), *s.* (la, *pl.* ma—), *the dirt which accumulates on a vessel not in use;* ngofi ku fania kóga.

Kógo, *s.* (la, *pl.* ma—), *the back part of the skull, occiput* (= niúma ya kitoa) (*vid.* kikossi *and* kishógo), *the hind part of the head;* kogo za mato; mtu muegni mato makuba sana (tumba kua nene); kógo za mato, *large eyes protruding.*

Kogodo (rectius kokóto), *s.* (*pl.* ma—), *a small stone?* (R.).

Koho, *s., a large bird of prey; cfr.* tai, firkomba, pungu, kipanga.

Kohóa, *v. n., to cough.*

Kohóza, *v. a.*

Ji-kohóza, *v. r., to cough on purpose to attract the observation of him with whom one wishes to speak.*

Kohózi, *s.* (ya, *pl.* ma—), *expectorations, phlegm* (*vid.* kikohósi). *The native doctors prescribe* mandáno (*vid.*) *ground in a* kibia, *and mixed with* uji *of* mtama *flour, and drunk as a remedy against expectoration.*

Koikoi, *s.* (*pl.* ma—), *a sort of evil spirit* (St.); *to be distinguished from* hoihoi, *cry of joy.*

Koja, *s.* (*pl.* makoja) (R.) ?

Kojóa, *v. n., to make water, micturate* = ku tóa mikójo *or* ku tabáŭlu *or* tabāuāli.

Kojózi, *s.* (la, *pl.* ma—), *urine;* ndízi hizi ni kojózi, *these bananas cause much urine. There is a kind of small banana which has a great effect upon urination.*

Koka = ku oka, *v. a.* (*cfr.*).

Kóka, *v. a.* (*Kigunia*), *to set on fire* = ku tia motto, ku anza ku fufía, *or* toma motto tange (*Kimvita*) (*cfr.* tange).

Koka, *v. a., to roast on the fire* = ku óka *or* ója = ku weka mottoni hálisi, si ku kanga kua samli, *to put into the fire really, not to fry with* ghee.

Kokéa, *v. a.* (*Kigunia*); ku kokéa mójo = ku tia motto, *to set on fire, to burn.*

Kóke, *s.;* kóke ya motto, *the large fire made of wood on clearing the ground for a new plantation;* ku fania kóke ya mojo (*Kigunia*); ku kokéa motto tange *or* ku tia *or* vuta (kienge cha kóke) motto tangeni, *to burn the wood of a new plantation* (tange); shamba la tange (*new plantation*) *is opposed to* fúe *or* shamba la kále (*an old*

plantation). *When the natives commence a new plantation, they first cut down the trees and shrubs, and only large trees are left standing, after the bark has been peeled off. At the dry season they assemble on an appointed day very early in the morning, each man carrying a red cock and a loaf of bread with him. At first the* muálimu (*Muhammedan teacher*) *reads prayers and some portions of the Coran, after which he gives a sign for slaughtering the cocks. The heads of these and a piece of bread having been thrown into the fire, the burning of the shrubs and trees begins. Heaps of dry grass have been previously accumulated in different places, so that, when the wind rises, the fire burns furiously and presents an awful spectacle, for you may then see a tract of country for many miles exposed to the rage of the fiery element. When the fire has done its work all over the* tánge, *the natives take some extinct firebrands, and fasten them to their bodies, which they bedaub with coal-dust and ashes. Then they return singing and dancing to their homes, where the women meet them with jars of honey-water, to refresh them after the heat to which they were exposed. The blackened firebrands having been suspended to the door of the house, the whole ceremony terminates, and soon afterwards the ploughing of the new plantation begins, after the native fashion, with the little hoe, not with the European plough, which is yet unknown to these East Africans. However, in the colony of Frere Town* (*near the island of Mombas*), *the European plough was introduced in* 1878, *to the amazement of the natives.*

Kóko, *s.* (ya, *pl.* za *and* makoko), *stones of fruits; e.g.*, koko ya koma, ya émbe, *&c.*, *but* kissa (*vid.*) *is the kernel which is in the stone.*

Koko, *s.*, *bushes, thickets, brushwood; hence* mboa koko, *a roving dog which stays in the bushes and eats all that it can find.*

Kokóa, *v. a.* (*vid.* pukussa); ku kokoa = ku soa taka; ku kokolewa; mtanga unakokolewa na maji.

Kokoléa, *v. obj. and instrum.*; kidúde cha ku kokoléa, *tongs* (*vid.* koeléo). *They use* koeléo *and* koléo.

Kokoméa, *v. a.*; ku kokomea jembe, *to wedge a hoe, to put a wedge into it.*

Kokomóka, *v. n.*, *to vomit or retch violently, to belch out.*

Ku ji-kokomosha (*or* jitapísha), *v. refl.*, *to cause one's-self to vomit, e.g., by the application of a feather irritating the throat.*

Kokoréka, *v. n.*, *to cackle, to be distinguished from the peculiar sound which a hen makes when about to lay her egg; after the cackle the hen* yuwat'et'ea (*cries in travail*, káribu na ku viá).

Kokóröta, *v. a.*, *to drag on the ground* (= kokóta).

Kokóta, *v. a.*, *to draw, drag, trail, e.g.*, miba ku vuta sana. Ku enda kua ku ji-kokota, (1) *to march away or off like one who has been given a refusal*; (2) *to protract, to lengthen a speech* = ku endeléza; (3) *to stammer, to stutter*, ku kokóta maneno (*to speak slowly*) *or* ku gogóta manéno (*to prolong words*); (4) ku kokóta kóo, *to rattle the throat*; ku kokóta roho, *to breathe hard.*

Kokotéza, *v. c.*, *to do anything slowly but carefully.*

Kokotéka, *v. n.*, *to tug ?*

Kokóto, *s.* (la. *pl.* ma—), *cockle-stones or small pieces of stone put* (*by beating*) *into the clay or lime of a wall to make it solid.*

Kokua (*pl.* ma—), *nuts, stones of fruits* (St.).

Kóla, *v. n.* (*Kin.*) (*vid.* kora, *Kisuah.*), *to satiate.*

Kóle (*or* sháwi) (la, *pl.* ma—); kóle la nazi, *the cluster of cocoa-nuts* (*cfr.* tana, la).

Koléa, *v. a.*, (1) *to apprehend somebody for debt, to take forcibly the property of a man* (*on the road, &c.*) *on account of the debt of another countryman or of a relation who owes the taker some money, but has not yet paid him. After the real debtor has paid, the property must be restored to its original owner, from whom it was forcibly taken; e.g.*, Gabiri ame-m-koléa Mnika pembezakwe zotte ndiáni, *Gabiri* (*a former powerful chief at Mombas*) *has taken on the road from an Mnika all his ivory* (*which the Mnika wished to sell at Mombas*). (2) Ku koléa, *to put the proper proportions of* ghee, názi, *&c.*, *into the food so as to render it well flavoured*; ku koléa samli, názi, *&c.*, katika chakúla, lipate támu (ku tia ndáni); kolówa, *v. p.* Kertási ya koléa, *writing-paper* (*in old language*).

Kólekóle, *s.*, *a kind of hay-fish which the natives catch at sea*; kú la puju na kangája ni utófu wa kolekole.

Koléo, *s.* (la, *pl.* ma—), *tongs; vid.* koeléo.

Kolési, *s.*, *apprehending somebody for debt* (*cfr.* koléa); kolesi tupu zinangía nti, hapána mambo ela ku koléa watu.

Kolfa, *s.*, *fore-skin; cfr.* قلف, cortice nudavit, resecuit praeputium, circumcidit; قلفة, praeputium.

Kólöga, *v. a.*, *to stir.*

Kolokólo (korokoro ?), *a turkey.*

Kóma, *s.* (la, *pl.* ma—), *the fruit of the* mkóma *tree.*

Koma, *v. a.*, *to cease, to end, to leave off* (*in the languages of Jagga, Usambara, and Pare* koma *means to die, to kill*); utakomá-pi, *how far wilt thou go? where will you end?* koma,

die in the imperative; akomá-po, *wherever he stops;* koma, usije, *come no farther.*

Kománia (*or* komágnia), *v. a., to get, to comprehend;* si-m-komanii *or* komagni, *I cannot comprehend him* (*the active form of* koma) (R.).

Koméa, *v. obj., to lock in, to shut up.*

Komeléa.

Komesha, *v. c., to cause one to cease to do anything = to forbid, prevent one;* ku komesha maneno *or* makeléle, *to stop talking or making a noise;* nime-m-komesha mtu huyu kuja kuangu, si-m-kúbali tena, *I have forbidden this man to come to me again;* Mungu a-ku-komeshe *or* a-ku-epúshe na maóvu, *may God prevent you from evil.*

Koma, *s.* (wa, *pl.* za), *a man who died and who is believed to exist in the grave, whence he sometimes appears to a relative in a dream, in which the* koma *gives him orders with regard to sacrifices and offerings in order to avoid public calamities. The Suahili are almost as superstitious as the pagans in this point. They believe that the dead care for the living, wherefore the latter must honour the graves of the dead every year.*

Komáa (*or* komã), *v. n., to be full grown; fig., to make boys and girls ripe by reproachful names referring to the sexes.*

Komáfi, *s., the fruit of the* mkomáfi *tree, a kind of creeper* (*cfr.* mkúa, *s.*).

Kóma mánga, *s.* (la, *pl.* ma—), *pomegranate; Arab.* رُمَّان, malum punicum.

Komáza, *v. a., to mock, to make game of* (St.).

Komashi, *s.* = ngumu? (*Arab.* قماش) (R.) (*of cloth*).

Komba, *v. a., to hollow out, to chisel out, to scrape out, e.g., a trunk, with an instrument of iron, to make a drum or mortar* (ukombe wa chuma wa ku kombéa ngoma *or* winu); ku komba pishi, *to hollow a* pishi (*a certain measure, vid.*); *to clean, e.g.,* ku komba dafu, *to clean a cocoa-nut;* ku-m-komba mtu, *to draw away all the money or property of a person by begging, and by showing apparent attachment to him, but when he has spent all his property and has become destitute, to leave him to his fate. There are many Suahili who were once wealthy people, but who lost all their riches by aspiring after greatness, influence, and a large retinue.* Watu wame-m-komba maliyakwe pía iote, *the people got all his money* = wame-m-fúkărisha (*vid.*); dafu la ku komba, *a cocoa-nut in which the knotty part is but just forming, which is then reckoned a delicacy* (St.).

Kombéka, *v.;* maliyákwe pia imekombéka *or* imepangusíka, *all his property is exhausted, to be cleaned out, to have had all one's money got from one.*

Komba, *s., a* galago, *s.* (St.).

Komba, *s.* (wa, za); niama arukai kana kindi, *a kind of squirrel which is very fond of the bananas and of* tembo. *Erh. takes this animal for a small monkey which is very fond of palm-wine* (simia antellus).

Komba miko (*pl.* ma—), *a creeping insect, cockroach, a kind of beetle* (*in Kiniassa* pemfu za ruma).

Komba móyo, *s.* (la, *pl.* makomba moyo ya), *the main rafters or main poles on which the thatched roof* (pā) *of a native cottage rests.*

Kombáti, *s., a framework* (*of sticks?*) *for a wall of clay? or only thin poles?* (R.).

Kómbe, *s.* (ya, *pl.* za); (1) kómbe za poani, *cockle or mussel shells of which the natives make a good kind of lime;* kombe la mukono, *the shoulder-blade* (St.); (2) (ya, *pl.* ma—) *a large oval dish, plate* (kombe la udongo, *pl.* ma—), *it is deep and long;* kikombe, *small plate, coffee-cup;* kikombe cha bilauli, *a drinking-glass;* kombe la ku lía wali (kombe hili), *a dish for rice;* (4) kombe (ya, *pl.* za), *a shell* (kombe za kúnõa viau, *a wineglass,* R.); (5) kombe, *a raker, scraper like a little hoe* (R.); kombe ya chuma ya ku kunía ngoma, *an instrument for hollowing out trees for canoes, mortars, &c.;* (6) *in Kinika,* ukombe (*pl.* kombe), *nail, claw* (*Kisuahili,* ukuja, *pl.* kuja) nanga ya párua ina makómbe manne, laken paura ina makómbe mawili, *vid.* nanga.

Kombéo, *s., a sling* (St.).

Komberéka, *v. n., he has been stript of all his property, he has become a poor man* (*vid.* komba).

Komberésha, *v. c.;* ku — mtúzi kua wáli, *to let the sauce be absorbed in the* wali, *so that there is no more* mtuzi *in the plate.*

Kómbo, *s.* (ya, *pl.* ma—), *defect, crookedness, curvity, an uncommon projection of the bottom;* mti hu una kombo, *this tree has a crookedness,* haukunioka, *it is not straight;* mti hu u kombo, *this tree is crooked;* kitu hiki kikómbo, *this thing is curved or crooked* (*cfr.* gosh *or* goshi); hapana kombo = hapana shaka, *there is no dispute;* ni kombo na yo, *lit., I am crooked with it, cannot reach it.* Asie kómbo na túa *is one of the pretended qualities of Muhammed* (*He who is without crookedness and blemish*).

Kómbo, *s.* (la, *pl.* ma—), *the remainder, residue of food after one has eaten one's fill, scraps;* kombo la wali *or* makómbo ya wali, *the remainder of boiled rice left after eating.*

Kombóa, *v. a.* (= ku tía kombo), *to make crooked;*

e.g., mimi nimelekéza maneno, nawe umekuja ku-ya-kombóa (= ku ya haribu), *I have settled this affair, but you came and made it crooked* (= *you thwarted or spoiled it again*).

Kombóa, *v. a.*, *to redeem, to obtain a person or thing back after having paid a ransom* (ku letta ukombózi); mkombózi, *the redeemer;* ukombózi *or* kombózi *and* makombózi, *redemption;* ku komboa mtu alieuzoa, *to redeem, to buy back a man who was sold.*

Kombóza, *v. c.*, *to redeem.*

Komboléa, *v. obj.;* ame-m-komboléa ndugúye.

Komboleza, *v. c.*, *to cause to redeem.*

Komboléwa, *v. p.*

Kombóka, *v. n.*, *to become crooked, curved* (= petemána); *e.g.*, usso *or* mukono umekombóka kua maradi, *the face or hand got crooked by a disease;* kitanda kina kombóka, *the bedstead went asunder;* mti umekombóka, *the tree became crooked;* maneno haya yamekombóka sana, sebabu-hayana sháhidi, na kuamba sháhidi yupo, yangelekéa harraka.

Kombo kombo, *great crookedness, crooked;* mti hu u kombo kombo, *this tree is very crooked, is full of curves;* yuwaangalía kombo kombo = yuua tongo, *he squints.*

Kómbóra, *s.* (la, *pl.* ma—), *a bomb, shell. The Mombassians felt the power of this missile when the Sultan Said of Zanzibar bombarded the town in* 1836 (?).

Kombózi, *s.*, *a ransom* (*vid.* kombóa).

Kómda (kumda), *s.* (la, *pl.* ma—), *a coffee-pot* (dila ya kahawa) (*or* kómda ya ku pigia cahawa, *coffee-mill ?*).

Kóme, *s.* (la poáni) (*pl.* ma—), (1) *a kind of fine mussel* (*pearl oyster ?*), *the meat of which is eaten, and its shell sold to Indian traders* (*Reb. writes it* gome); (2) kome (ya, *pl.* za), *the small flag of a caravan-leader.*

Koméa, *v. a.*, *to bar, lock up with a native lock, which, together with the key, is of wood* (ku koméa kua koméo) (*cfr.* kía, *s.;* ku tía kía). Kía *or* via (*old*) ja muili, *members of the body.*

Komeléa, *v.;* ufungúo wa ku koméléa koméo, *the key for locking the door.*

Koméo, *s.* (la, *pl.* ma—), *rail, bolt of a door with a wooden lock, fastened to the outside of the door.*

Kōmesha, *v. c.* (*vid.* koma), (1) *to stop, to make to cease; e.g.*, Muhammadi ndíe aliekomesha utume, *Muhammed has closed the series of prophets;* (2) *to send one away roughly, though he was ordered to come* (Er.).

Komío, *s.* (kō *and* mío) (ya), (*glottis ?*) *the canel-bone and that part of the throat through which the water passes in drinking* (*said of men and animals*). Ni mío miwíli, (1) umío ni ndía ya chakúla, *the œsophagus;* (2) komío ni ndía ya maji; umío *is sing.*, mío *pl.*

Kómo, *s.;* kómo la usso (*or* ukómo wa usso), *fore-head, front;* fulani una komo = usso baya ulio-tokéza, *or* komo *and* kikómo katika usso baya, *a forehead which projects very much.*

Kómōe, *v.* (ya, *pl.* za), *the patch applied to the bot-tom of a mortar.*

Kómoe, *s.* (la, *pl.* ma—), *fruit of the* mkómoe *tree, the seeds of a large climbing plant abundantly furnished with curved thorns; the natives play the game of* bao *with this fruit* (*cfr.* báo) (St.); ku teza báo na kómoe *or* kórosho, *&c.*

Komu, *s.;* ni komu dafu hili (R.) (?).

Konda, *v. n.*, *to become thin* (*opp.* ku wánda, *to get fat*); muili umekúa muembámba, *the body has got thin.*

Kondávi, *s.*, (1) *large beads worn by women;* (2) (ya, *pl.* za) *kernel of fruits.*

Konde, *s.*, *a fist;* ku piga moyo konde, *to take heart, to resolve firmly.*

Kónde, *s.* (ya, *pl.* za), (1) *a cleared spot of land for planting rice, &c.* (Sp.); (2) *stones or kernels of fruits;* ukonde, *sing.;* ndani ya ukonde *is the* kissa (*vid.*).

Kóndekónde, *s.*, *the bee-eater* (Merops Philip-pensis) (R.).

Kondésha (*or* ku ji-kondesha), *v. c.* (*vid.* konda, *v. n.*), *to cause to get thin; e.g.*, kua ku jiónsa nafsiyakwe *or* rohoyakwe, *to be pining with grief, for loss of friends, &c. If one takes poverty, sickness, loss of friends, and other mis-fortunes too much to heart*, akishíriki haya, *he will become thin;* roho heina takáto (neauppe), ina sigitíko bassi, ina kibúhudi *or* simási bassi (*vid.* kibúhudi). Usi-ni-kondéshe, usi-ni-nonse, *says a husband to his wife who has* maneno ma-baya (R.).

Kóndō, *s.* (ya, *pl.* za), *quarrel, strife, war, enmity* (mkóndo, *the enemy*).

Kōndōo, *s.* (wa, *pl.* za), *a sheep;* yuwáfa kikondóo, *he dies like a sheep, silently.*

Kóndo ya niúma (ya mfiazi), *the after-birth* (mji). *Prov.:* ku viá mana si kazi, laken kóndo ya niúma ndío mambo ya uviazi, *i.e.*, *to give birth is no great business, but the difficulty consists in the after-birth, whether that will go off safely.* Kóndo ya niuma imesalía, laken mji na mana umetóka.

Kónga, *v. n.;* kúa mzē, *to get old and feeble;* mzé huyu amekónga, hawézi ku fánia kázi na ku pata chakúla (*vid.* mkóngūe).

Kongésha, *v. c.;* mtu huyu ni makamu-ni uelle

ulio-m-kongésha (R.), *to make old* (wabaniani wa hápa wakáa hatta wakakonga hapa).

Konge, *s.* (la, *pl.* ma—), *the bark of a fibrous plant* (?), *which is beaten with clubs until it gets soft, when it is buried in the mud of the sea until it begins to rot; then* (watu waponóa) *the people strip it off and make of it ropes called* niáfu, *which being twisted several times produce* upote (*pl.* pote) *strings.* Niáfu ya pote za kónge (niúgue niembámba yaliosokótca mua ngovi ya kónge).

Kongo, *s.;* (1) muezi kongo, *the first quarter of the moon* = muandámo; (2) marathi (Er.).

Kòngo, *s.;* mnazi kóngo, *an old high cocoa-nut tree;* mnazi kongo, mréfu na wa kale; (2) *an old forest which grows no longer.*

Kòngo, *s.* (*pl.* ukongo); kóngo za mbúba, *pain of the joints and eruption produced by the* mbúba, *small-pox* (*Kin.* franj, ndúi); afania kongo za mbuba; uelle wa kongo; mbuba ndizo zi-ku-faniazo kongo; niumba ya kongo (ya mfiringo kama niumba ya Wakamba), *a round house.*

Kŏngó, *s.* (ya, *pl.* za), *the fork-like bough or arm of the* mkóma *tree;* kŏngó ni panda ya *or* za mkóma.

Kongóa, *v.a.:* ku—meno, *to pull out teeth, to take to pieces, to draw out nails;* mtu ame-ni-kongóa meno kua fimbo.

Kongoléwa, *v.;* nioka amekongoléwa meno, *to be pulled out.*

Kongoja, *v. n., to totter, to walk with difficulty.*

Kongoméa (kongomewa), *v. a.;* ku—mifi ? (R.).

Kongowéa (*or* Kangawéa), *s., an old name of Mombas; other names are* Mombasa, Fáladi, Mvita.

Kóngue, *adj., worn out with age.*

Kóngŭe, *s.* (ya), *the lead in singing;* ku tóa kóngŭe, *to take the lead in singing; the captain of a boat* nakhoda *or* nakhuda yuwabuága nimbo (*sing.* uimbo), na wana maji wa-mu-itikía. *He sings first, then the sailors respond to him.**

Kónia, *v. a.* (= ku kopa *or* kenga), *to over-reach, defraud one by taking too much for one's share, whereas an equal division of a certain property should take place;* ame-ni-kónia niáma (*or* sawádi), *he took more meat for himself than was due to him on a just distribution;* (2) *to wink with the eyes* (Er.), *to connive.*

Koniéza (*or* koniésha), *v. a.;* ku koniéza kua *or* na mato *or* na mukono, *to make a sign with the eyes or hand, by raising the eyebrows, to wink;* ku-m-pigía ukópe, ku pesa pesa mato *or* ku fumba mato, *to wink at one covertly* (ku mu-ita kua fárăga).

Konieza, *s.* (la, *pl.* ma—), *the passion-flower?*

Koniézo, *s.* (la máto, *pl.* ma—), *a wink.*

Konióa, *v. a.* (= gobóa), *to break off* (*Indian corn in reaping it*), *to pluck off, break off fruits from trees or the stalk of plants in passing through a plantation;* amekonióa ndízi; ame-ni-koniolèa hindilangu (ku ondóa mtíni), *to break into small pieces, to crumble.*

Konióka, *v. n., to fall off or down of its own accord, to be off, to have fallen.*

Koniokéa, *v. obj.;* mahindi yanakoniokéa, *the Indian corn snapped off.*

Konioléa, *v. obj.*

Konkóka (konkokéa); kekē inakonkokéa mumo *or* humo; keke ana-i-konkoléa mumo, *he left the borer there.*

Kono, *s.* (la, *pl.* ma—); kono la mtango, la mtono, *the offshoot or sprig of the* bugu (*its hand* mukóno), *a projecting handle, like that of a saucepan.*

Kóno, *s.* (ya, *pl.* za); kóno ya pili, ya tatu, *two, three times* (*Kipemba*) = deffe; *e.g.,* amepiga bunduki deffe mbili, *he fired the musket twice.*

Konóa, *v. a., clear off; e.g.,* ku konóa mahindi, *to break off the cobs of Indian corn* (= ku púkŭsa mahindi, *to clear off cobs of Indian corn*); ku konóa tembe za mahindi; ku-m-konoléa mahindi. *Reb. takes* konóa *in the sense "to pound"* (*only of Indian corn when it is hard?*).

Konoléa, *v. obj.*

Konoléwa, *v. pass.*

Kono kono, *s., a snail.*

Konsi (*or* konzi), *s.* (ya, *pl.* za), *fist, a fistful;* konzi mbíli za mtelle, *two handful of rice* (*as much as one can take or grasp in the hand and clinch it,* ndío konzi); ku-piga *or* teka konzi, *to scoop up a handful, to rap with the knuckles, to rap one on the knuckles;* ku-m-piga konzi, *to strike with the fist* (*Kimrima,* ku-m-piga ngúmi) (*vid.* oya, *s.*).

Kónzo, *s.* (la, *pl.* ma—), (1) *a long pole* (konzo la mti mrefu lililo tóngoa nta, lililotiwa mottoni ku pata ugumu, ku úa nioka), *a long pole which has been pointed and hardened in fire to kill serpents with* (*vid.* pindi) (ukonzo, *pl.* konzo, za); (2) konzo (*pl.* makónzo), *wooden nails applied in pits* (marima) (R.).

Kóo, *vid.* kŏ (za), (1) *throat;* (2) *a breeding animal, e.g.,* kóo la mbúzi; kóo la kuku, *a laying hen.*

Koónde (*pl.* ma—), *a cultivated land, a piece of plantation allotted to a slave for his own use* (*vid.* kodo).

Kopa, *s.* (la, *pl.* ma—) (*vid.* makópa), *a piece of dried* muhógo, *which has been steeped and cooked.*

* See a specimen of marine songs on page 182.

Kopa, *v. a.* (ku kopa = ku vata, *old language*), (1) *to take goods on credit, to be returned at a certain period, to borrow; e.g.*, nimekópa mali kua Baniáni kua m da wa miézi miwili, *I have taken goods from the Banian on credit for two months. I intend to buy a piece of cloth worth* 1½ *dollar, but I cannot pay the money immediately; thus the Baniani says, "I will give you the cloth for* 2 *dollars, but I do not want the money now, I give you* m'da (*an appointed space of time*) *of four months." By this means he gains* ½ *dollar. The man who takes on credit must always pay more than the actual value is at present, but then he has not to pay immediately.* Siku-nunúa ngúo hi, laken nime-i-kopa kua reáli mbili. *The merchant gains on account of the* m'da. (2) *To cheat, deceive, e.g., if the man who took money or goods on credit escapes to another country, which is frequently the case* (mkópi).

Kopéa, *v.; e.g.*, nime-ku-kopéa mali kua Baniani, *I have taken goods for you from the Banian, you would not have got the goods from him, but I got them for you.*

Kopésha, *v. c., to lend, to supply a trader with goods on credit;* Baniani ame-ni-kopésha m'da miezi miwili, *the Baniani gave me goods on credit for two months;* u-ni-kopéshe reali mbili, *will you lend me* 2 *dollars?*

Kopéwa, *v. p.*

Kópoa, *v. n., to be cheated.*

Kópe, *s.* (la, *pl.* ma—) (kope la tā), (1) *the wick of a candle, the snuff of the wick which must be cleared away with the snuffers;* (2) kope za mato, *eyelashes* (ukópe, *pl.*); kope za mato, *the lower eye lashes; the upper lashes are called* ushi, *pl.* niushi za mato. Kikope (*Reb. writes* kigobe), *the eyelid.*

Kopésa, *v. n., to wink?*

Kópo, *s.* (la, *pl.* ma—), (1) *a cup, a large metal vessel;* kopo la maji; (2) ku piga kopo (la, *pl.* makópo), *to beat on the crossed arms (in dancing).*

Kopóa (*or* tubúa), *v. a., to strip off, to flay;* ku topóa magofi ya mãgú ya kuku, *to strip the skin off the feet of a hen* (ku-m-kopóa gofi la gu kua ku-m-kaniaga), *to drag out of one's hand* (chopoa).

Kopóka, *v. n., to be flayed, to slip out of the hand.*

Kópũe, *s.* (la, *pl.* ma—); (1) kópũe la mdómo, *a can, a tankard which has a snout;* kopue la ku noéa maji; (2) kópue la maji *or* mlisámu wa maji, *the gutter of the roof of a house to carry off the rain-water. It is to be distinguished from* mtilisi (*pl.* mitilisi) wa maji, *which is only a* kuti (*cocoa-branch*) *tied to a tree* (ku kinga maji), *to convey the rain-water into a jar placed near the trunk of a tree* (mtilisi mkinga maji, maji yangíe mtungini).

Kóra, *v. a.* (*cfr.* قَرَّ, laetus evasit), *to sate, fill, satiate one, to seem sweet to, to be loved by; e.g.*, chakúla hiki kime-ni-kora, nikasása, *this food has sated me, I left some of it;* kúa telle ndáni; (2) *to attach one to one's-self;* mtumke yunakóroa ni mume mungine, *the woman is attached to another man;* mume mungine una-m-kora mtumke = ame-m-tia táamu; (3) ku kora mánza *or* bũága manza, *to commit a hideous crime, e.g., to commit fornication with a king's daughter, for which crime the offender has to atone with his life* (*vid.* manza); ku-m-kora mtu neno = ku-m-tia kasirani moyonimuakwe.

Koradáni (*or* korodani *or* kordani), *s.* (ya, *pl.* za), *a sheave of a pulley, the little wheel or block through which the ropes of the mast of a ship run.*

Koráni (*or* Koroáni *or* Kuruáni), *s., the Koran, the Bible of the Muhammedans; cfr. Arab.* قُرْآن.

Korbáni, *s.;* قُرْبَان, id quod offertur deo, sacrificium.

Korega, *v. n., to cackle* (Er.).

Kori = tenguri *or* denguri (R.).

Korja, *s.* (ya, *pl.* za), *a score, a bale, a commercial expression, probably of Indian origin.* Korja ya ngúo ni 20 doti (*vid.*), *i.e., one* korja *of cloth consists of* 20 doti; korja ya bóriti *or* miti, *a* korja *of poles* = 20 *poles; a* korja *of beads is* 20 *hundred or* 2,000 *little strings.*

Kōrō, *adv.* = pia, *all together, throughout; e.g.*, wame-ni-gniagnagnia maliyangu kōrō, *they have stript me of my property altogether, of my whole property;* (2) koro *or* majonsi? asiekua na koro = mkundífu?

Korobésa, *s.* (la, *pl.* ma—), *a male of a* gnombe; la kondō, la mbuzi, la ferasi gnombe korobesa.

Korodáni, *s., nautical term* (*vid.* koradáni), *a block, pulley.*

Korofi, *s., a bird of ill omen, a messenger of bad luck* (St.).

Korofika (*or* korofeka), *v. n., to be poor, he is destitute;* hana kitu tena.

Korofisha, *v. a., to cause one to arrive at emptiness;* = ku-m-rusha mali pia = ku-m-tóa (= ku-m-tusha) mali koro kua uerefu, *to make poor, to distrain, to strip one of his property, to ruin a man; vid.* komba.

Koróga, *v. a.* (= ku — máji, ku fánia maji tópe tópe, *or* ku piga mfumbi), *to make the water muddy (by stirring it with the feet), to stir up; cfr.* furunga.

Kóroma, *v. n.*, (1) *to groan, to growl, to snarl, to rattle in the throat, to cry like an animal being*

slaughtered; gnombe akórōma akitindoa, yuwalía kua ku vúma; (2) *to snore* (Er.)? *cfr.* kungúruma, *to rage.*

Kórōma, *s.* (la, *pl.* ma—), *the fourth and last stage of growth of a* nazi; *vid.* kidáka. *It has ceased to be a* dafu, *and is not yet a* nazi.

Koromána? (R.).

Koróngo, *s.*, (1) *a crane;* (2) korongo (*pl.* ma—), *a hole dibbled for seed* (St.).

Korora; ana korora tembo (R.)?

Kórōro, *s.* (la, *pl.* ma—) (*Kin.* kolólo), (1) *the rattling in the throat of a dying man;* (2) = makohózi ku vuta, *to rattle in the throat; it must be distinguished from* ku vuta misóno, *to snore a little, and* ku vuta mióno, *to snore aloud so as to be heard afar;* (3) *a crested guinea-fowl.*

Kórōsho, *s.* (ya, *pl.* za) (la, *pl.* ma—), *cashew-nut, the fruit of the* mkánju *tree. Its taste is like that of a chestnut.* (1) Dúnge, (2) kanju, (3) kórōsho, *are the names of the various stages of the growth of this fruit.*

Kórōta, *v.* (*vid.* fórōta), *to snore.*

Korowéza, *v. n.*, *to dun;* ku-mu-isa mno; mtambo unakoroweza, *the trap has caught;* niama anakorowezoa; watu wakifungoa wanakorowézoa.

Korti, *s.* (ya, *pl.* za); ngúo ya korti, korti ya dóndo, *a kind of chintz or calico?*

Koru, *s.*, *the waterbuck* (St.).

Kosha, *v. n.*, *vid.* kossa, *v. n.*

Koshi, *s.* (la) (ya, *pl.* za), *a leather-shoe;* kiátu cha koshi (*pl.* viátu via koshi), *a shoe wholly of leather* (*like that which the Europeans wear, not of wood*); letta koshilangu, *bring my shoe* (*being of a larger size than* koshiyangu, la *and* ya *must be well attended to*); koshi za Kizungu, *European shoes?*

Kósi, *s.*, *a watchman, a look-out-man* = mlinzi; tumewéka kósi = mtu akūeái mti ku angalía ádui.

Kósi, *s.* (wa, *pl.* makósi), *a large vulture, hawk;* kósi aguyai majimbi.

Kosi pingu (wa, *pl.* makósi pingu) *is the vulture which carries off sheep, children, &c. It is very large. It resembles (in height) the* fūrūkombe *or* fukombe, *a large kind of stork, the* adui wa sámaki.

Koss (*or* kossi), *s.* (la, *pl.* ma—), *the vertebræ of the neck;* ku vunda kossi *or* kikossi, *to break the neck;* anakwisha funda kossi, *he has really broken his neck, he must die;* yampasha ku-ji-iníka, hawézi ku inúka, *he must bend himself, he cannot stand erect;* kossi la shéngo, *thick hind-part of the neck, when small* kikossi; ku shusha kossi = ku wanda, ku fania niúma kuba.

Kossa (*or* kosha), *v. n.*, *to err, fail, miss, not reach mistake, commit a fault, to offend any one, to wrong, do wrong;* amekossa ndía, *he missed the way;* amepiga búnduki, laken amekossa niama, *he fired his gun, but missed the animal;* ametafuta, laken amekossa katika nti zóte, *he searched in all lands, but failed to find;* ana-ni-kossa sana leo kua vile vibaya alivio-ni-fania, *he has offended me very much to-day by those bad things which he has committed against me.*

Kossa kossa, *v. intens.*

Kossána (*or* koshána), *v. rec.*, *to miss each other, to fall out, to be at variance with one another.*

Kosséka (*or* koshéka), *v. p.*, *the fault is committed;* neno limekosséka, nifanié-je? *the fault is done, what shall I do? to prove a failure.*

Kossekána, *v. n.*, *to be absent, to be missing, not to be there;* amefioléa watu kua makossekáno ya imaniyao *or* imáni kaímo moyonimuáo, *he reproved the men on account of the absence of their faith, because there was no faith in their hearts = he reproved them for their faithlessness or unbelief.* Allahu dáima, Mungu wa milele, hakossekani wala hafi.

Koséshа (*or* koshéza), *v. c.*, *to cause one to fail or to do anything wrong, to lead astray, to cause one to miss or not to obtain what he wanted.*

Kossa (*or* kosha), *s.* (la, *pl.* ma—), *error, failing, fault;* makosha ni juyáko, *the fault is upon thee;* lile kossa alilo kossa ni lipi?

Kosudía, *v. a.*, *vid.* kusudia, *to intend, to purpose.*

Kota, *s.* (la, *pl.* ma—), *crookedness, a crook;* goti linafania kota *or* kombo, *the knee is crooked;* yuna kota la matége, *he has large crooked legs* (tége, *pl.* matége, *vid.*); mtu alie-ji-tía kota = kijóngo cha muili.

Kota, *s.* (*pl.* ma—), (1) *the stalks of a kind of millet which are chewed like sugar-cane* (St.); (2) kungia kota (*crooked*), alie-ji-tia kota *or* kijongo, ku tia mti kota??

Kóta, *v. a.* (= ku sunga nuelle)? kotéa? (gota?) Reb.

Kota, *s.*, *a crook* (St.).

Kotáma, *s.* (ya) (kissu cha kotáma), *a long knife with a curved point or without any point, used in getting palm-wine* (shembéa *in Kigunia*). Kikotáma *is a knife used on the island of Pemba. On one side there is a* mbúzi wa ku kunía nazi, *and on the other an edge. With the* mbuzi *the natives grind the* nazi *secretly, when they are forbidden to do it openly. Rev.* xiv. 14, kissu cha kotáma jegni makáli.

KOTCHE, *s.* (*pl.* ma—), *the fruit of a kind of palm; vid.* koche.

KOTE KOTE (*or* KOTTE KOTTE), *adv., on every side, from all directions;* huko na huko, *nothing but, mere;* ku fania thambi *or* maovu kote kote, *to do nothing but evil;* kissu kinakáta kote kote, *the knife cuts on both sides.*

KÓTO (KIÓ), *s.* (la) (*vid.* kisingía) (kóto la ku fulía pápa), *a large hook used for catching sharks, &c. The kóto is attached to an iron chain, which has at the end an iron ring* (kikúku cha chúma kana péte), *to which is tied the large fishing line* (mshípi mnéne).

KÔVO, *s.* (*pl.* makóvo), *scar.*

KÓWE (KOE, KOI), *s., a small red crab eaten by the Wanika. The larger is called* kā (Gelasinus vocans).

KŬ, *particle always prefixed to the infinitive, like the English "to," but* ku *is frequently omitted, especially after* ku daka; ku penda, *to love; cfr. Dr. Steere's remarks on "ku," page 307.*

KŬ, *infix particle;* ame-ku-penda, *he has loved thee.* Ku *is also used for conjugating impersonal verbs; e.g.,* kulikua kuaja, *&c.;* huko niuma ta-ku-pata-je? *there behind, how get I there?* ku pro huko.

KŬ (*or* KŪU *or* KÚBA), *adj., great, large;* nti kú *or* kúba, *a great country;* kitu kikū, *a great matter;* mtu mkū, *a great man; great men,* watu wakúba.

KU AUPE (*or* KU EUPE); moyonimuangu wala si ku aupe (R.) (?).

KŬA, *v. n.* (pro ku a, *hence* kúa), (1) *to be, to exist;* (2) ku kúa, *to grow (said of men and animals), to become large;* nadáka kúa mema, *I wish to be or to become good;* áwe, *may he be (optative); pass.* ku awa; mvúa inakúa yája, *the rain is coming;* kúa na, *to have, to possess;* amekúa na fetha, *he had money;* (3) neno hili lina-m-kulía kuba *or* sito ku-li-fania, *this thing was too great for him to do it* (lina-m-shinda); kitu kiwácho chote, *whatever it may be;* (4) kulía, *to grow up;* muana huyu anakulia hapa Mvita.

KULÍA, *v. obj.* (*cfr.* mkúa, Muungu mkua wetu).

KUSA, *v. c.,* (1) *to cause to exist;* (2) *to magnify.*

KULÍWA, *v.* (ku fania kazi).

KŬA, *prep., by, through, with, from, on account;* kua sébabu, kua huja *or* ágili, *by reason of, on account of;* nimepata kua wali, *I got it from the governor* (*vid. Gram.*); Shimboa anakúa kua mamáe au kua fulani, *Shimboa was at home at his mother's or at such and such one's;* kŭa kúa rafikiye, *Luke* xi.; kua nuinui ku sema, ewe Muungu na-ku-shukuru kua mimi ku tóa kúa kama watu wangine, *Luke* xviii. 11; kua watu kua wangi, *Luke* xix. 3; kua hali ya kúa karibu na, *Luke* xix. 11; na kua watu ku thanni kuamba ufalme wa Mungu haunabudi utabarisi sasa hivi; Bassi ni muanawe kua-je, *Luke* xx. 44; muonapo mambo haya yana kuapo, *Luke* xxi. 31; kuáni = kua nini, *why?* kuani *or* kua nini wewe ku fania hivi, *why have you done so?* kua-je umenunua, *with what have you bought this?*

KÚA (*pl.* mikúa), *the sprouts or shoots which grow out of the roots of the* mlilana *tree* (*vid.* mipia).

KUĀ (*or* KUNGUÁA), *v. n.* (*vid.* kuãa), *to stumble.*

KUA hifio nilifio sikia sifayakwe, *on account of the report which I heard about him* (R.).

KŬĀA (*or* KŬNGŬĀA), *v. n., to strike the foot, to stumble; e.g.,* ku kŭaa *or* kungŭaa na gogo, *to stumble at the trunk of a tree which is in the way;* (2) *to stumble in speaking; e.g., if a man says* sámăka pro sámaki, *fish, he corrects himself by saying* mbóna nimekŭãa? *what? I have stumbled, spoken badly;* makuáo *or* makunguáo ya maneno, *stumbling of speech.*

KUÁZA (*or* KUAZISHA), *v. c.,* (1) *to cause to stumble;* (2) dau limekuáza mawéni, *the boat slipped over rocks with a kind of roaring noise;* (3) *in eating to bite little stones, to crunch if one (in eating) finds a little stone, &c.*

KUAZÁNA, *v. rec.;* madau yakuazana.

KUAFUKÍA, *v. a., to snub one so that he trembles and becomes very submissive.*

KUÁGNA, *a bird which cries with a clicking voice.*

KUAGNIÚA, *v. a.;* ku kuagniuliwa, *vid.* kifumba.

KUÁJA, *v.;* kunakúa kuaja = kunakúa kŭeúpe, ulimengu (*sky*) unakúa mŭeúpe *or* meúpe, *it dawns.*

KUAJA (*and* KUAKUJA); muili wa-ni-kuaja (R.).

KUÁJA kikundi cha watu, *there comes a company of men* (R.).

KUÁJE, *with what? at what price or amount?* umenunúa kuáje?

KUAKIA, *v. a., to snatch.*

KUAKÚA, *s.* (la, *pl.* ma—), (1) *the fruit of the* mkuakúa *tree;* (2) kuakúa, *v. a., to snatch away.*

KUAKÚRA, *v. a., to tear with claws, lacerate, to claw;* simba ana-m-kuakúra mtu = ame-m-piga kuja, aka-mu-ata alipo-m-papúra, *the lion struck his claws into a man, and having torn him to pieces, left him;* ukila hapa nde utakuakúroa ni kingéwa, *if you eat here outside you will be clawed by the vulture.*

KUAKUROA, *v. p.*

KUAKWE, *through him or her* (*vid.* kua); kuáko, *through or with thee, at thy place.*

KUÁLE, *s.*, *a partridge?* (St.).

KUALIKÚJA; kualikúja jana (*not* kulikuja) merkabu ya dokháni, *yesterday there came a steamer.*

KUÁMA, *v. a.;* ku-m-kuama (*Kipemba*), *defile?*

KUÁMA, *v. n.*, *to be jammed, to be seized or pinched in the hand by the fork-like branch of a tree, so that one cannot free himself;* (1) ku sakáma mukóno; (2) ku kuáma; (3) ku angáma (ju ya matúa ya mti); mukonowangu unakuáma (unashikoa) panda ya mti, *my hand is squeezed in or pinched in by a* panda ya mti.

KUÁMISHA, *v. c.*, *to jam, to cause to squeeze the hand* (*e.g., as a piece of wood may do in being cut or split by one*); mti hu ume-ni-kamisha mukono.

KŬÁMBA, *conj.* (*lit.*, na-ku-amba, *I say thee*), *to say, to suppose, hence the conj., although, notwithstanding, as if;* na kuamba yuwadaka, mimi sita-m-pa, *and although he desires it, I shall not give it him. Sometimes the natives say* jamba *or* najamba *for* kuamba *and* na kuamba.

KUÁMO; kísicho kuamo, *that which is not therein* (*e.g., in a vessel*).

KUÁNGU, *with me, through me, at my house.*

KUANGÚA, *v. a.;* ku kuangúa maji mtungini *or* kisimani, *to draw off the last of the water from a jar or well. It is done carefully, so that the mud is not taken up.* Ku kuangúa jungu = ku ondósha ukóko wa jungu ulioshika, *to scrape up* (*vid.* ukóko).

KUANGÚLA, *v. a.*, *to draw out, to pull* (R.)?

KUÁNI? *adv. interrog. conj.;* kuáni pro kua níni? *by what? why?* kuáni *or* kua níni wewe ku fania hiwi, *why dost thou act in this manner? wherefore? for he himself saw it,* kuáni yee muegníewe ame-ki-óna.

KUANIÚA, *v. a.* (= gobóa), *to break off, to slit, cleave; e.g.,* nimekuaniúa ndízi hizi mbili (*cfr.* gniukúa) (vianda viwili via ndizi), *I have broken off* (*from the tree*) *these two bananas;* ku kuaniúa *or* babúa *or* tabúa makúti (kumbi) *to strip off the dry leaves from the cocoa-nut trees.* Kuaniulia, *v. obj.;* makuti kuaniulia, *I broke off for him, &c.*

KUANÚA, *v. c.*, *to split down, to tear down* (*cfr.* kuaniúa).

KUANIÚKA, *v. n.*, *to be split down like the boughs and branches of a tree which some one has been trying to climb by* (St.).

KUANÚKA, *v. n.;* kijíko kilikuanúka, *probably* kilikuaniuka? *the teaspoon was broken* (R.).

KUANIÚKA, *v. n.;* panda ya mti inakuaniúka kua mtu msito aliekaniaga, *the step* (*ladder*) *of the tree broke on account of the heavy man who ascended.*

KUÁNZA, *v. a.* (*cfr.* anza), *to begin, beginning, at first, formerly* (kwanza); ya kwanza, *first, the first;* ngoja kwanza, *wait a little.*

KU ANZILISA, *v. c.*, *to begin.*

KUAO, *s.* (*pl.* makuáo), *a stumbling-block.*

KUÁO, *with them, at their place* (*vid.* kua).

KUÁPA, *s.* (la, *pl.* ma— *or* ya, *pl.* za?) (*pl.* makuapa), *the arm-pit, axilla;* kuapani, *under the arm-pit.*

KUÁRA, *s.*, *a kind of vulture* (R.)?

KUARŪZA, *v. a.*, *to scrape along, to slide over stones at sea with a grating noise;* jombo kimekuarūza muámba; mtelle hu wakuarūza watu, waúmiza komío (*vid.* wakuáza watu méno, *it spoils the people's teeth*), *this rice grates in passing down the people's throats, and hurts them, because it is dry and without* mtúzi; ku kuarúza, *to be coarse in general, opp. to* lainika, *to be thin, soft to the touch.*

KŬÁSI, *s.*, *name of an animal like* ngúwe, *it has small horns; Kin.* bashe *or* bŭashe.

KUASSI, *v. a.;* ku-m-kuassi, *to make him rich; vid.* mkuasi.

KUÁTA, *s.* (la, *pl.* ma—), *to strike with the hoof, kicking* (*of man or animal*) (= tége, la); punda ame-ni-piga kuata *or* teke, *the ass kicked at me, or* makuata (matége), *if he kicks often.*

KUATO, *s.* (*sing.* ukuáto, *pl.* kuáto, za), *the cloven hoofs of many animals, like cows, &c.;* gu la gnombe lina kuáto mbili, *the foot of a cow has two toes* (*because cloven*), *footsteps of hoofed animals* (Er.).

KUATÚA, *v. a.*, *to rub, e.g., knives, swords, &c., in cleaning them* (R.) (*cfr.* kuangúa).

KUAUPE (*or* KUEUPE), *lit.*, *it is white = there is nothing to be had in the market;* mvúa hakuna tena, kuaupe *or* kueupe, *there is no more rain, it is all gone;* essúbukhi kuaupe, *early in the morning, at twilight.*

KUAZA, *v. c.*, *to make to stumble;* kuaza meno, *to jar the teeth like grit in food; vid.* kuāa, *v. n.*

KÚBA, *adj.*, *great, large* (*cfr.* kū *or* kúu); *also an elder, a chief.*

KÚBĀLI, *v. a.*, *to accept* (ku pokéa *means to receive*), *to assent to, to approve, acknowledge* (= ridía *or* shika, *e.g.*, maneno); *cfr.* قَبِلَ, acceptavit, admisit rem.

KUBALÍA, *v. obj.;* ku-m-kubalía maneno, *to comply with his words;* hata-m-kubalía ku enda, *he will not consent to his going.*

KUBALÍWA, *v. p.*

KUBALIÁNA, *v. r.* (= ku ridiána), *to receive one from another.*

KUBALISHA, *v. c.*, *to cause one to accept;* ame-m-kubalisha maneno kua ngúvu.

KUBALIKA, *v. a.*, *to be acceptable, to be accepted.*

Kubba, *s.* (la, *pl.* ma—) (= kuta la káburi, *pl.* ma—), *the vault-like building constructed over the grave of Muhammedan saints or sheikhs; cfr.* قُبَّة, concameratum opus, et tale sacellum, tabernaculum. Kubba la tõka katika káburi ku-m-jengéa babayakwe au mamayakwe, ndío heshima bora, kaburi isipotée. Mana akijenga kubba, yuwafania hítima, yuwatinda gnombe, apíka wali mingi, na wanavióni wasoma koroáni, na muashi yuwaakka kubba, akisha ku akka, watu wakála chakula wakenda viáo. *From this we see that the act of building a vaulted grave is attended with many solemnities. To cover the grave with a building is considered an act of great piety, since the Muhammedans believe that the* koma *or departed person is in or about the grave.*

Kubúa, *v. n.;* maji yamekubúa = maji yamekúa kutukutu, *ebbing* (R.).

Kucha (*or* **kuja**) (za) (*pl. of* ukucha), *the nail of man's finger, the claw of animals* (kucha za simba, kucha za watu).

Kucha (*or* **kumekucha**), *the dawn;* usiku kucha, *all night, lit., night till dawning, morning, or sunrising.*

Kúcha, *v. n., to be afraid* (ku cha), *to fear;* yuwácha, *he is afraid; pass.,* yuwachéwa, *he is feared.*

Kudamíza (*or* **kadámisha**) (= péleka mbelle), *to send before.*

Kudi (*or* **gudi** ?), *s., a tin of gunpowder* (R.) ?

Kudu, *s., ? pox, syphilis* (Sp.).

Kuéa, *v. n., to go up, to ascend, to climb; e.g.,* ku kuéa mnazini, *to climb a cocoa-nut tree.*

Kueána, *v. rec.*

Ku-ji-kuéza, *to pride, boast.*

Kuéza, *v. a., to cause to ascend = to raise, exalt,* ku kuéza ngúo kidógo, *to draw up the cloth much or too much.*

Kuezána, *v. rec.* (*obscene*).

Kueléa, *v. n.; e.g.,* kidude cha ku kueléa, *a ladder.*

Kueléka, *v. n., that which can be ascended, ascendable.*

Kueléza, *v. c.*

Kuezoa, *v. p.*

Kuegniúa (R.), *to divel, to tear off.*

Kŭékŭe (*and* **puékŭe**), *s.* (ya, *pl.* za), *weed in a plantation.*

Kueléa, *s.* (ya, *pl.* za); kueléa ya wimbi *or* mawimbi, *the rising and falling of a wave or waves. This is not so dangerous as the* wimbi la ku úmka, *the breakers or surfs which come up with a white foam, and fill the boat with water. In like manner the* wimbi la mkóba *is not very dangerous, because it lifts up the boat.*

Kueléo, *vid.* koelóo *or* koléo, *forceps, pincers.*

Kuelli, *s.* (ya), *truth, veracity* (si uróngo).

Kuema, *the adj. for the inf.* ku; ku-m-zira hako si kuema (R.); kuema *or* kwêma, *good, well, it is well there;* kufa kuako kwema kutampendeza, *thy good death will please him.*

Kuembe, *s., a water-bird with a long bill; vid.* domo.

Kuémbe, *s.* (wa), *a black bird with a large red beak* (*cfr.* hondo hondo); *cfr. toucan* (*pepper-eater*).

Kuenda, *interrog.* = hali, *perhaps; e.g.,* kuenda wanakuáa ku angúka, *Rom.* xi. 11 (*lit., it might be or go or fare*), *Luke* xiii. 9; kuenda akaja leo, *perhaps he comes to-day.*

Kuendeléza, *cfr.* tatausha, *v. a.*

Kuenkuéle (R.); kissu changu chalia kuenkuele, kipapo hapo.

Kuénsi, *s.* (wa), *a green bird with a curved beak, the parrot* (Psittacus).

Kuénu (*vid.* kua), *with you, at your place.*

Kuépa, *v. n.;* ku kuépa, *to start out of the way.*

Kuesha = ku kaza *or* kasa, *e.g., an old door* (R.) (?).

Kuéte, *s.* (*pl.* ma—), *goose?*

Kuetu (*vid.* kua), *with us, at our place, by us, at us;* mimi natoka mjini kuetu, nika potea katika barra.

Kuéu, *clear* (St.) (kweu).

Kueupe, *adj., white;* kuna kueupe, *grey dawn.*

Kuéza, *v. c.* (*vid.* kuéa, *v. n.*), *to cause to ascend, to make go up, to raise, exalt;* ku-m-kuéza jinalákwe.

Ku fă (*vid.* fă, *v. n., to die*); ku fa maji, *to be drowned;* kú fa ni yetu sábili, *death is our way.*

Kufu, *s.* (la) = gága *or* koga la máji, *the green and dirty colour which the water assumes by stagnating and by the decay of various plants;* maji yafania *or* yanangía kūfu *or* gága *or* kóga (yamekúa janni kiwiti). *When the green coat has been skimmed off the water can be used for drinking. On the road to Teita the water is generally of this description. Prov.:* manamaji wa kuali, kufu mafi ni soele.

Kúfuli, *s.* (ya), *a padlock;* قَفَلَ, obseravit portam ei pessulum obdidit; قُفْل, sera, pessulus.

Kufuli, *e.g., in a* debuani, *stripe lengthwise; cfr.* mualamu (R.).

Kúfŭru, *v. a., to apostatize from God, to become an infidel, or to backslide from the Muhammedan*

religion; ku áta dini, ku hálifu amri, ku fánia mambo ya-m-tukizáyo Mungu; yuwasema kúfuru, *Luke* v. 21; ku-m-taja Muegnizimgu kua nóvu.

Kufúrisha, *v. c., to consider one an infidel* (*vid.* makúfuru); *cfr.* كفر, texit rem, abscondidit, abnegavit impius fuit, incredulus fuit; كُفْر, incredulitas; كَافِر, accepta beneficia non agnoscens, infidelis, Muhammedicae religionis dogmata negans.

Kúgnía, *v. n.* (*vid.* gnia), (1) *to rain;* (2) *to evacuate the bowels.*

Kugnúto, *s.;* kugnúto la ku tujía nazi, *a kind of small sieve used for straining the* nazi *water. It is made at Zanzibar.*

Kugúni, *s., the hartebeest* (boselaphus) (St.).

Kuháni, *s.* (*pl.* makuhani) = mkópi, *a swindler, defrauder, deceiver;* yule mkópi kuháni mkū, hakadiriki (R.).

Kuia, *v.;* ku kuia ? (R.).

Kuibana, *robbing one another.*

Kuikwe, *s., hiccup* (St.).

Kuili, *s., a kind of serpent; hence* kikuili *or* kikuilikuili.

Ku isha, *v. a.* = kwísha, ku yésha; nadaka ku isha *or* kwisha kaziyangu; nimeyesha madáfu, ameyesha, umeyesha = nime-ya-isha, *I have finished them, sc.* madáfu; nime-kwisha = nime-ki-isha, *I have finished, sc.* kitu hiki, shoka linakwisha wékoa, *the axe is already put.*

Kuíu (*or* kwiu), *s.* (la), *the hungry evil for meat, greediness for meat, cfr.* uthū (= úju wa kitoéo, ku t'ámani niáma). *The desire one has for meat, after long abstinence from it. One eats then ravenously; e.g.,* nimetóa kuíu leo, nimekúla kua kuelli niáma hatta ina-ni-piga moyo (kinaisha) *or* hatta ku ona vibaya moyonimoyoni. Sidáki tena, nime kinaisha roho.

Kúja, *s.* (*sing.* ukúja *or* ukómbe, ugándo; *pl.* kúja, za, kómbe za), *the nail of man's finger, the claws of animals;* kuja za watu, za simba (ukombe *is a Kinika word*).

Kuja (*or* kucha), *v. n., to be afraid, to fear* (*vid.* já); *he is feared,* yuwajéwa.

Kujă, *v. n., to come* (*vid.* jă); kujía, *v. obj.*

Kúja (*or* kucha), *v. n., it dawns, morning-twilight;* kunakuja, kunapambasúka, kunapambaúka, uekundu umetoka.

Kujuka ? (R.), sengerere ?

Kúke, *adj.* (= kuúke, kíke), *feminine;* mukóno wa kúke *or* kíke, *or* wa ku shoto, *the left hand, oppos.,* mukóno wa kuúme, *or* wa ku fúli, *or* wa ku lía, *the right hand;* kukéni, *on the female side.*

Kúko, *yonder, to yonder, just there;* kua kuko, *beyond, on yon side;* huko.

Kúku, *s.* (wa, *pl.* za), *a hen, a fowl, poultry;* muana wa kuku, *a chicken.* (1) Kinda la kuku, *the pullet of a hen;* (2) faranga; (3) msō (*pl.* mi—); (4) pora, *larger than* faranga; (5) mtetéa (*pl.* mi—), *the fowl which will soon lay eggs;* (6) kó (la), *a laying hen.* Kuku wa mtúme, *the hen of the Prophet* (*Muhammed*), *which had a black tuft of hair on the head;* kuku mke, kuku kidimu, kuku wa mangisi, kipáku ni kuku wa mtúme (*cfr.*).

Kŭkū, *adj., obsolete, old, torn to pieces, worn out;* ngúo hi imekúa kukúu *or* kŭkū (imelegéa, imerarúka), ngúo hizi zinakúa kŭkū; *vid.* jăká, *v. n., Luke* v. 36 (*sing. and pl. of* kukū *are the same*).

Kuku na huku, *backwards and forwards.*

Kukuru ? (R.).

Kukússa, *v. a.* (= ku-m-hímiza ku toka), *to bid one to depart or leave quickly. To thrust one out of the house in a quarrel,* ku-m-sukúma kua ku-m-shika hatta nde.

Kŭkŭtā, *v. n., to be stiff or hard* (*hence* mkukutufu, *wild?*); tokā imekwisha kukutā, *the lime is already hardened.*

Kukúta, *v. a.* (= ku kumánga *or* pura kua fimbo), *to shake off, to beat out the dust* (*e.g.,* ngúo) *with a stick, to remove the dust from it, to dust.*

Kukŭtā, *v. n., to shrivel, to shrink together* (Er.) ?

Kukutáfu, *adj., shrivelled, wrinkled.*

Kukutika (*or* ku kutika maji), *to dry the body after swimming.*

Kukutika, *v. n.;* roho ya-ni-kukutika = ya-ni-piga kua shindo.

Kukutiko, *apoplexy?*

Kukútu, *adj.;* maji ni kukútu = kame, *the water is quite dried up.*

Kú lă, *v. a.* (*vid.* lă), *to eat;* ame-m-lía chakula-jakwe, *he has eaten for him* (*in his absence*) *his food, i.e., the food which belonged to another;* kúla amáni, *to eat peace, vid.* amani; kula n'na-m-pa, *I give him to eat. The infinitive expresses the continuation of the action,* chakula *would be only once.*

Ku lía, *v. obj.*

Ku lísha, *v. c., to feed.*

Ku líwa, *v. p., to be eaten.*

Ku líka, *v. n., eatable.*

Kulábu, *s.* (كُلَّاب, calcar, harpago, fuscina) (ya, *pl.* za), (1) (kidude cha ku shikía ngúo) *a hook with which the tailors keep fast the cloth;* (2) kulábu ya ku nanúa pingu kua kámba (*vid.* nanúa); letta kulabu ya ku nanulía pingu, *bring the instrument for putting asunder the chain of a prisoner;* (3) *a hook used in ships.* Kulábu *is different from* kálibu, *which means a furnace for melting metal.*

KULASTARA, *s., the name of a bird* (kulla stara), *which is said to go aside and conceal his head with one of its wings when eating?* (Reb.).

KŪLĒ, *adv., thither, there, far off* (ni máhali pa kitámbo); pālé ni hapa káribu (*here near to us*) kuétu. *Native song:* Mkassi (*the name of a person*) kūlé ndó kuóle kuenda tukapata mtoto, kua Mungu kayakule (kaya mballi) wala hakuna jambo sito, usiniúe kua majuto, kana muúa dira (*vid.* dira). Kule barani, *Luke* iii. 2.

KULĒ, *yonder, very far off;* kulē kulē, *there, just there* (*cfr.* kudali *in Kiniassa*).

KULÍA, *v. obj.* (ku kúa), *to be for one great or hard;* anarudia-ni? *reply,* kuna-m-kulía mballi, *it was too far to him;* neno hili lina-m-kulía kúba *or* síto (lina-m-shinda) ku li-fania, *this matter is too great or hard for him to do* (*vid.* mfífu) *it.*

KULIWA, *v. p.;* amekuliwa ku fania kazi hi, ameona kúa kuba, amejóka.

KULI KÚA NA MTU, *Luke* iv. 33, *there was a man;* walikua wanatoka.

KULI KUA NA MTUMKE, *there was a woman, Luke* xiii. 11.

KULIKA MTITIMO; ni ku kulika tu (R.).

KULIKO, *where there is or was, to be where is* (*cfr.* ku li *in Kiniassa*).

KÚLIKO (*expressing the comparative*); niumba hi ni njéma kúliko ilé, *this house is better than that;* mtu huyu ni muema kuliko yule, *this man is better than that, lit., good where this man is, and therefore better than that man. Dr. St. remarks rightly* (*page* 308): "*Because if a quality becomes evident in anything by putting some other thing beside it, the first must possess the quality in a higher degree than the other.*"

KULIKÓNI? *particle of interrogation, why?* kulikóni ku sema hivio, *why speak thus?* ku (*to*) li (*to be*) ko (*where*) ni (*what?*), *where is, what or why?* mti hu ni mkuba kuliko ule, *lit., this tree is large where is that one* (*scil. for comparison*), *i.e., this tree is larger than that one.*

KULÍWI, *s., a certain insect.*

KULLA (*or* KILLA), *adj., every one, all, each one;* kulla mtu, *every man;* kulla watu wamesikía neno hili, *all men have heard this word;* kulla mmoja, *every one.*

KULÚKA? (R.).

KULUKISHA (?).

KULÚLA, *v. n.;* ku kulula *or* ku kula, *to take out or from; fig., to outdo.*

KULÚNGU, *a kind of antelope.*

KÚMA, *s.* (ya, *pl.* ma—), *the female pudenda, vagina, vulva.*

KUMA MUÁMBA, *s., a mussel in the sea, which, when trodden upon, wounds severely. A man taking it for a woman intended to approach it, but was mutilated by it. Hence the name* (*pl.* makúma miamba).

KUMÁNGA, *v. a.* (*Kijomvu*), *to beat out the dust, e.g.,* ku kumánga jámvi kua fimbo, *vid.* ku kukussa, *v. a.* (ku tóa fumbi) (*cfr.* kukúta); ngúo hi i-kumange, *shake off the dust from this cloth;* niama hi yakumangia ? ? (R.).

KUMANGANA, *v. rec.*

KUMÁNI, *an abominable nickname;* mana kuma niná we = kuma ya nina (*an abominable nickname of a child*) (*mother*), *or* kumanióko! *O thou of the* kuma! Oko *is a kind of vocative in Kijagga; e.g.,* mangioko! *O king!* (R.).

KUMBA, *s.* (*pl.* ma—), *a fresh-water fish* (ni maji ya pepo).

KUMBA, *v. a.,* (1) *to shove, to push away or knock against one in passing* (= sukúma); ku-m-pita, ku-m-gussa, ku-mu-ambása, *to touch one in passing;* (2) *to take off everything; e.g.,* muivi anakumba maliyangu pia iote akanenda nayo, *the thief took away all my property and went off bag and baggage;* ku kumba taka *or* fumbi kua mukono, ku kusánia, *to rake dust or dirt with the hand;* ame-ni-kumba kizani, *he touched me in darkness.*

KUMBÁNA = sukumana, *to push one against another unintentionally.*

KUMBIA, *v. obj.*

KUMBÍA KUMBÍA, *v. obj.;* muivi ame-ni-kumbía maliyangu pia.

KÚMBIZA (*or* KUMBIZIA) (=sukumía, sukumisía) neno baya, *to charge one with a crime, to lay it upon him;* mume kana adamu amemkumbisia mkewe, mkeapate mashaka pekée.

KUMBA MOYO, *s.* (*pl.* ma—), *rafter, pole, stake* (*vid.* komba moyo).

KUMBÁTI? (ya, *pl.* za).

KUMBATIA, *v., to embrace, to clasp.*

KUMBATIANA, *v. rec., to embrace each other.*

KÚMBE? *an expression of surprise, a particle like* mbóna, *what? but now, &c.; e.g.,* kumbe ndivio aliviofania, *why has he acted thus?* kumbe huku nenda ku-m-pa Mzungu amanayangu? kumbe anawazimu ndiposa asiwe na akili (kumbe = kumbuka, *consider*—); kumbe *must not always stand at the beginning of the sentence.*

KUMBI, *s.* (la, *pl.* ma—) (=shaha *or* nta ya mnazi), *the top of a cocoa-nut tree, which, when fallen to the ground, is cut off by the natives;* ku pata niáma ya nta, *a kind of white marrow* (*called palmese in the Seychelles*) *which is said to be a delicious food.*

KUMBI, *s.* (la, *pl.* ma—), *cocoa-nut fibre and the*

fibrous mass out of which the leaves grow. The dry skin of a nazi *is used* (ku palía motto) *to fetch or catch fire, as the dry fibres catch fire quickly. The fibres are also used for making ropes.* Watu anasíka kumbi la nazi katika maji ya tópe, lipáte ku legéa; baaden ana-li-gogóta anatoa ninzizakwe anasonga kámba *or* anápiga *or* anasuka kámba.

Kúmbi, *s., circumcision* (Mer.).

Kúmbi, *s.* (*sing.* ukúmbi wa niúshi za usso); kúmbi za usso, *the hairs of the upper eyelashes.*

Kúmbi, *s.* (*sing.* ukúmbi, *the ante-chamber*); kúmbi za niumba, *the ante-rooms or ante-chambers of a house, in opp. to* júmba, *or* niumba ya ndáni, *the inner-room, where nobody is allowed to go without special permission.* Ku-m-tía kumbíni = ku-m-táhiri, *to circumcise one, because he must stay in the ante-chamber until he is healed.* Ku-m-tia kumbini *is a more noble expression for* ku-m-táhiri *or* ku-m-pasha tohára. *There are usually ten or twenty boys circumcised together. They live together in one place.*

Kumbi kumbi, *s., ants in their flying stage, the white ants or termites, which get wings at the rainy season, when they fly about in large swarms. By roasting on a fire, their wings fall off, and then these insects are considered a delicious food* (*cfr.* mtoa, *pl.* mitoa). Kumbi kumbi ni mtoa mkúba úlio na mbáwa; watóka teuni (*a hill of clay*) majira ya mvúa; niúni na watu wála.

Kúmbiza (*or* kumbisha), *v. a., to lay a charge upon another man, to push off upon; vid.* kumba, *v. a.*).

Kumbizía, *v. obj., to lay the charge upon one* (ku-m-sukumía *or* sukumizia); Adam ame-m-kumbizía mkéwe pekée, apate mashaka pekée (ku-m-kumbizía mtu neno baya).

Kŭmbú, *s.* (*pl.* za) (*sing.* ukŭmbŭ), *a girdle, a belt, consisting of a narrow piece of cloth wound round the loins; vid.* masombo.

Kumbuáya, *s., a kind of drum standing on feet; cfr.* ngoma; *cfr.* msóndo *and* kiwámbo.

Kumbúka, *v. n., to remember* (ku tafákari, ku tará-dădi), *to recollect, to ponder over.*

Kumbukía, *v. obj.*; ame-ni-kumbukía juojangu, *he put me in mind of my book;* sikumbukii, *I have no recollection of it* (*viz., of the matter*).

Kumbúsha, *v. c., to cause one to remember, to remind one of.*

Kumbu kumbu, *s., a mention, memorial, remembrance* (= muanzo wa maneno ya ku-m-kumbukía kitu); *e.g., some one spoke of the* chúa cha siwáni, *frog of the lake, the hearing of the word* chŭa *put me in mind of the word* júo (*book*), *which I have forgotten to bring with me, but left it at a certain place. Hence I would say:* mtu huyu amefánia kumbu kumbu ya juojangu, *this man made mention of my book, he put me in mind of it.* Kumbu na kumbuse (Er.)?

Kumda, *s.* (la, *pl.* ma—), *vid.* komda.

Kume ku cha, *there is dawn, it dawned*; *vid.* ku cha.

Kumfi (*or* kumvi), *s.* (*sing.* ukúmfi, *pl.* kumfi); kumfi za mpúnga *or* mtáma, &c. (= wishoa), *husk and bran of rice or millet, &c. As the chaff of Indian corn is larger, the natives call it* makúmfi ya mahindi; *whereas the empty husk of the* mawelle *they call* kunúnu (la, *pl.* ma—) (kunúnu la mawelle, *because this kind of grain has no* wishoa, *chaff proper*).

Kumi, (la, *pl.* makumi), *ten;* kumi la kwanza, la kati, la kwisha.

Kumio? (R.), roho, mio?

Kumója, *adv., on one side* (kua upande umoja); *cfr.* ulimi wa mti.

Kumunta, *v. a.;* ku kumunta, *to shake out or off* (St.) (Mer.).

Kuna, *v. a., to grate, to scratch* (*one's head*); ku kúna (= puna) nazi (*vid.* mbúzi), ku kuna péle, *but they say* ku pāa sámaki *or* sándārus, *to scrape off the scales of fish* (mamba ya samaki), *or the clay from the copal.*

Kuna, *there is;* kuna sauti ya — (*Luke* iii. 4); kuná-ni? *what is the matter?* kúna ku ambá-je? *what do you say?* (*Tumbatu*) (St.); kuna nini? *what do these things mean?* (*Luke* xv. 26); kuna siku sita za makazi ku páshoa ku tendoa (*cfr. Luke* xiii. 14); kunáye, *depending on him* (?).

Kuna kucha (*vid.* kuja, *v.*) (*cfr.* mtána), *there is the dawning;* kunafunga mvúa, *rain encloses* (*the sky*).

Kunázi, *s.* (la, *pl.* ma—), *the small fruit of the* mkunazi *tree* (*a species of thorn*), *which is eatable, something like a sloe.*

Kúnda (*or* kúnja), *v. a., to fold up, to wrap, e.g.,* ngúo; (2) *to knit the brows;* ku kunda usso (kua ku tukíwa *or* kua ku fania koro).

Ji-kunda; ku ji kunda mabā (bā, *pl.* mabā *or* mawā).

Kunda kunda, *v. intens., to wrinkle* (*Mr. Reb. writes:* kunsa *and* kunsa kunsa, *to rumple, to tumble a cloth*).

Kundamána (kunjamana), *v. n., to lay in folds;* usso unakundamana, *the face looks or is sad or sour, frowning;* kua ku tukiwa *or* kua ku fania koro (koro, *anger in Kinika*).

Kundána, *v. r., to fold itself; e.g.,* kua pepo.

KUNDÍKA, *v. p.*, *to be folded or capable of being folded;* ngúo hi inakundíka wema *or* vibáya, *this cloth is folded up well or badly* (Reb. *to crumble*).

KUNDÍA, *v. obj.*, *to fold for one.*

KUNDÁA, *v. n.*, *to be short and small of stature.*

KUNDAMÁNZI, *s.*, *a large white, but short snake.*

KUNDE, *s.*, *beans, haricot beans* (ukunde, wa, *sing.*) (*pl.* za), *a kind of bean* (mkunde, *the tree*); kunde za Kipemba *and* za Kiteita *are considered best. Various kinds:* kúnde, fíwi, chóko, baazi.

KUNDI, *s.* (la, *pl.* ma—), *a flock, herd, drove, many together;* kundi la gnombe, kundi la niúki, *a herd of cows, swarm of bees;* kundi la viombo (*vid.* pambanisha *and* msoáni) watu wanasimama makundi makundi.

KUNDU, *adj.*, *red* (*vid.* kiludu); kundu lamekameka muotto, *vid.* muari.

KUNDÚA, *v. a.*, *to unfold, unwrap, unroll; e.g.*, ngúo; ku kundúa moyo *or* usso, *to make serene the face or heart.*

KUNDÚKA, *v.*, *to get unfolded, to grow larger, to expand, to become serene* = imekua nieupe; usso umekundúka, *the face is or looks serene, cheerful;* moyo umekundúka, *he is gratified* (*Kingozi*); moyo ume-m-kundúka; aliekunduka roho = mkundúfu, *to be serene.*

KUNDULÍA, *v. obj.*, *to unfold for one, in his favour, e.g.*, ngúo, usso.

KUNDULÍWA, *v. p.*, *to be unfolded;* ngúo imekundulíwa ni watu.

KÚNGA, *s.* (ya, *pl.* za) = sirri, *mystery;* kunga záo na-wa-tambúa (R.).

KÚNGA, *v. a.*, *to hem a cloth, to make a border to the cloth* (ku kunga ngúo); ku kunga utépe, usirarúke harraka; utepe ni mahali pă embámba pa ku rarúka ngúo; ku kunga mshóno, *to enseam.*

KÚNGUA, *v. p.*, *to be hemmed.*

KUNGALI NA MAPÉMA BADO, *while it is yet early.*

KUNGAMÁNA, *v.*, *to assemble in crowds, to be crowded.*

KUNGAMANISHA, *v. a.*

KUNGÁNA, *v.*, *to assemble from various quarters, and then depart in numbers to make war;* ku toána katika mji, ku enda witani.

KUNGARIZI, *s.*, *a remedy for a cough.*

KUNGÁWA, *though, although;* kungáwa mbali, takuenda, *although far off, I shall go.*

KUNGE, *s.;* kũnge za muáfi, *the hard black core of the muafi tree, the wood of which is so hard that hatchets are unable to cut it.*

KŨNGE (KUNGU ? *or* KŨNJE LA NTI), *s.* (la, *pl.* ma—), *the mist rising from the ground, especially during the rainy season. It must be distinguished from* umánde (*vid.*). Kuna kunge leo, *it is misty or foggy to-day;* kungu yafuka, *a fog rises or spreads* (?).

KUNGI, *s.* (la) = sheha (*Ebr.* v. 1).

KUNGO, *s.* (*pl.* za, *sing.* ukúngo), *brim;* ku tía maji mtungini hatta ukungoni, *to fill the jar with water to the brim;* ukungo wa kísima, *the edge of a well.*

KUNGO, *s.* (ya, *pl.* za), *the fruit of the* mkungo *and* muafi *trees, used by the potter* ku kungía *or* sugulía (*to clean*) *or* lainisha viungu (kungo za mfinanzi); *the kernel is agreeable, and tinges the tongue.*

KUNGÓJA, *v. n.* (*vid.* ngója), *to wait;* ku-m-gojéa, *to wait for him.*

KŨNGU (KUUNGU), *s.* (wa, *pl.* za), *a species of antelope with long horns, of which the natives make* vigunda (*war-horns*). *But the* kũngu mbăwă *or female* kũngu *has no horns. Other kinds of antelopes are* málu, kŭrŏ, *which have very long horns.*

KŬNGŬ, *s.* (wa), *a kind of raven or crow ?* (húyu, *pl.* hawa).

KUNGŬÁ, *v. n.*, *to stumble* (*cfr.* kŭáa, *v. n.*) (*with the accusative of the subject*); ku-gŭ ni heri ku kunguă gŭ wafunga kitambă, kama ku kungua ulimi.

KUNGUALISHA.

KUNGUĂZA, *v. c.*, *to cause one to stumble.*

KUNGÚA, *v. a.*, *to pull off or strip off, and hence ransack;* ame-m-kungúa nguoyakwe, *he stript him of his cloth;* ame-tu-kungúa *or* toalía vituviétu viote, *he ransacked all our things.*

KÚNGŬI, *s.* (la, *pl.* makúngŭi), *the person* (*male or female*) *who instructs boys or girls in the mysteries of adult life* (*cfr.* muari *and* kisinda) (*vid.* gunkui); huyu ni kungui *or* gunkui langu; mtu aliefunsa kijana mambo ya niumbani.

KUNGÚMA (*pl.* ma—), *the berry of the* mkungúma *tree.*

KÚNGU MÁNGA, *s.*, *a nutmeg.*

KUNGÚNI, *s.* (wa, *pl.* za), *bug* (*which are abundant in native bedsteads*).

KUNGURASSI, *s.*, *the fruit of the* mliláma (usio uhiána) *The* mkurassi *or* mliláma *tree is very soft* (*vid.* kikúa); *it is used for cough* (Er.).

KÚNGURU, *s.*, *a crow, a bird a little larger than a rook, black, with a white patch on the shoulders and round the neck; it feeds on carrion* (St.).

KUNGURUMA, *cfr.* ku koroma.

KUNGUSÚA, *v. a.* (= kungúa *or* sappa sappa), *to ransack.*

Kung'uta, *v. a., to shake off or out.*

Kunguto (*pl.* ma—), *a kind of basket used as a sieve or strainer.*

Kungúyu, *a grey kind of owl ?*

Kúni, *s.* (*sing.* ukúni, *pl.* kuni za—), *firewood; ukúni, one piece of wood;* kunizangu una-zi-alía, hujui kuamba zina masumbúo, *you burn my wood, dost thou not know that this causes trouble (to get it again)?*

Kunia, *v. obj., to scrape or scratch with or for* (*cfr.* kuniúa).

Kunia, *v. a., to raise the eyebrows in contempt.*

Kú nĭa, *v. n., to ease one's-self* (*vid.* nia).

Kunianúka, *v. p., to be torn, ragged, tattered ?*

Kuniáta, *v. a.* (= ku fínia usso), *to show a sad anxious face or look, like a condemned man, who, by his melancholy look, seeks to obtain the favour of the judges or the mercy of the people;* ku ji-kuniáta kana meskíni, ku keti kiniónge, ku jiónsa, watu wafánie hórŭma kuniáta, *to give an imploring look;* amejikuniata usso, amefinia usso kua ku tukíwa; ku ji-kuniata kua sumasi *or* beredi, *to draw one's-self together, to shrink from sorrow or coldness.*

Kunikía, *v. n., to nod* (?); kunikía kua leppe la usingizi, *to be drowsy.*

Kuniúa (*or* kuniúla *or* kuniúra), *v. a., to scratch the skin so that blood flows, to hurt, injure, or wound one's-self by rubbing; e.g.,* nimekuniua jandajángu hatta ku toka damu, *I scratched my finger until the blood came* (sherti ku umiza, *by rubbing or touching). Dr. Steere, page 309, says that this verb means "to touch secretly (with a scratching motion) by way of signal or of calling attention privately, to make a scratch on the skin."*

Kuniulíwa, *v. n.;* kuniulíwa ni mti, *to be scratched by a tree, and lose blood.*

Kuniúka, *v. n., to bleed from a scratch;* nime-kuniúka kua mti, *I lost blood from a tree having scratched my skin on passing by it.*

Kuniúra, *v. a.,* (1) *to graze, to touch one slightly;* (2) = ku-m-niukúra kua ku-m-niukúa, *to call one (out of an assembly of men) by touching him = giving thereby a secret sign,* watu wasitambúe.

Kunja, *v. a., to wrap up, to fold or furl* (*cfr.* kunda, *v. a.*); kunja uzi, *to wind thread;* kunja usso (*or* ku kunja vipaji), *to knit the brows, to frown.*

Kunjána, *v. n., to fold together, to wrinkle, dwindle.*

Ji-kunja, *v. ref., to shrink, to flinch.*

Kunjamana, *v. med., vid.* kundamána.

Kunjía, *v. obj., to fold for.*

Kunjika, *v. n., to become folded, to be creased.*

Kunje (*vid.* kunge), *mist, fog.*

Kúnjú, *s., a kind of* uwanga (*vid.*) *which is eaten in a time of famine.*

Kunjúa, *v. a.* (*vid.* kundúa), *to unfold;* ku kunjúa magū *or* migū, *to stretch one's legs;* ku kunjúka, *to become unfolded, to spread over;* ku kunju-liwa, *to be opened or unfolded.*

Kunrathi (*for* kun rathi) (*in Arab.* كون راضى), *be thou ready, give your consent, excuse, pardon, do not be offended.*

Kúnsui (*Kir.*).

Kunukia.

Kunúnu, *s., vid* kumfi.

Kúo, *s.* (ya, *pl.* za), *the measured tract of land within which a slave has to labour on a plantation;* kúo ni pembe *or* kando ya shamba, wa-túma wakilíma; kulla mmoja afuáte kuoyákwe iliolekézoa kua muále. *When the slaves begin to break up with the native hoe* (ku lima) *the ground of a plantation, the master or overseer measures out with a long stick* (muále) *the tract or extent of land which every slave has to work at. This portion of land is called* kúo. Bana ameniósha kúo, *the master has laid out or measured out the* kuo saua saua. Mtúma asio-ngéze wala asipungúze kúo ya mpáka. (2) Niama ya mitu (Er.).

Kupā, *s.* (*pl.* ma—), *a lock made of wood.* Kupā la mlango = koméo, *the bar;* ufungúo, *the key.*

Kupa, *s.* (kupa unagandama na gnombe, yuwánōa damu), *an insect vexing cattle, a cattle tick.*

Kúpa, *s.* (la, *pl.* makúpa); kuti, *pl.* makúti, ya miá ya wimbía niúmba, *the thatch (of the houses) made of* mia, *which is stronger than that which is made of the cocoa-leaves.* Kupa la ku fungía kuni, ndilo úgue wa miá, *the wood-fetching women tie up their bundles with* miá.

Kupe, *s., a tick, a cattle tick* (St.); *probably for* kupa.

Kúpia, *vid.* pia.

Kupúa, *v. a.;* ku kupúa mtáma, *to pour the* mtáma *on the ground* (= ku muaya nti); (2) ku kupúa kofúni ? *to shake off one's dress;* ku kupúka, *to fall away or off, to drop off.*

Kupulía, *v. obj.;* ku kupulía mtama nti (*vid.* mtáma).

Kupukía, *v. obj.;* ina ku kupukia otte (R.).

Kura, *s.* (ya, *pl.* za), *lot, fortune;* fulani anapata kura; ku piga kura, *to cast lots;* ku fania *or* piga *or* túpa kura.

Kuráku, *s., a preparation of tobacco, sugar, and honey after Indian fashion* (kuráku ni Kihindi?); hailéfii kabisa.

Kúrasa (*sing.* ukúrăsa wa kertasi, *pl.* kurasa za —), *a leaf of paper; cfr.* كُرَّاسَةٌ, pars libri.

Kurisa ? wanakurisa makasha ndani ? (R.).

Kŭrŏ, *s.* (*vid.* kungu), *kind of antelope.*

Kurofuu, *s.*, *cloves.*

Kurubía (*or* karibía); kurubía kúa káribu, *to come near, approach.*

Kurubisha (*or* karibisha) = ku fania karibu, *to bring near.*

Kurudika, *v. n.;* anakurudika ? (R.).

Kurumbisa, *s.* (*Kimv.*) (*Kimrima,* júpi), *a bird which sings a long and curious tune.*

Kúrŭru, *s.* (koi mŭeúpe poani, apendai kula mafi mno kúrŭru), *little white crabs on the beach which are fond of dung* (*cfr.* ká uifu *and* ka dondo).

Kururusi, *s.?* kururusi la gnombe, *an ox ??*

Kúrŭsi wa gnombe, *a bullock; vid.* nsáu.

Kúsa (kueza), *v. a.*, *to exalt, to make great, to magnify.* Mungu ame-m-kusa Seidi, ame-m-pa mali, watu, *&c.*, apáte kúa mkúba.

Kúsă, *v. a.*, *to make to grow* (*from* kŭ *or* kuba, *great*), *to make great, to exalt* (kueza), *to magnify;* ku kusa jina = ku-m-kuéza jina, likáwa kuba *or* refu, *or* ku ongéza jina, *to increase, lit., to exalt one's name.* Muungu ame-m-kusa Saidi, ame-m-pa mali, watu, *&c.*, apate kúa mkuba. *The father of my servant* Kisúse *was called* Ngóme, *hence the son was named* Kisuse wa Ngóme, *but the people added to his name and called him* Babe Ngome, *hence the servant is called by some simply* Kisúse, *by others* Babe Ngóme (Kisuse). *The father of the present Imam of Mascat was called* Said-Sultani (Ben-Imámu), *hence the son* (*who is the present Imam*) *is in Kisuahili called* Babe Sultani Saidi (*or in Arabic,* Said-Said-Ben-Sultan).

Kúsa (*or* kúza), *v. a.*, *to sell; lit.*, ku uza *or* úliza, *to ask, scil. a price, to ask people to buy what is exposed for sale. Hence* kúza na kúa pro ku uza na ku nunúa, *to sell and to buy, i.e., trade, traffic, commerce in general; lit.*, ku úliza na kŭ kúa-kitu kílijo úzoa kinakúa kikúba, kinaviá feida nengi-ndío biáshera ya kúza na kúa, *e.g.*, robo ina-kúa reali. Nadáka úza *or* ku uza kiti hiki, *I wish to sell this thing;* nime-ki-uza, *I have sold it, or* nimekwisha ki-úza; na-ki-uza sasa, *I sell it now;* mza na kua, *the trader.*

Kusána (*or* usána *or* uzána), *v. rec.;* watu wame-usána *or* wamekusána, *the people sold to each other or bartered.*

Kusa, *v. a.* (*Kin.*), *to assemble.*

Kusana, *v. rec.*

Kusanía, *v. a.*, *to gather, to collect;* ku kusanía máhali pamoja, *to assemble at one place.*

Kusaniwa, *v. p.*

Kusaniána, *v. rec.*, *to assemble* (*one with another*), *i.e.*, kua nafsizáo.

Kusaníka, *v. n.*, *to be assembled, to meet together or gathered, to be capable of;* kundi la watu linakusanika pahali pamoja = linakutana.

Kusanikana = dirikana.

Kushóto, *adv.*, *on the left* (*vid.* kuke *and* kuume); mukono wa kushóto, *the left hand.*

Kúshŭlu, *v. a.;* kúshŭlu kanzu; *cfr.* شَلَّ, levi et latiore sutura consuit vestem.

Kŭsi (*or* kuzi), *s.* (la, *pl.* ma—) (kŭsi la maji), *an earthen pitcher with a handle and a narrow neck for carrying water. The* kusi *is larger than the* guduía, *is porous, and brought from Egypt generally.*

Kusikáni (*or* kuzikáni), *a funeral.*

Kusimu (*or* kuzimu), *under the earth, in the grave* (*cfr.* tungulía).

Kussa, *v. a.* (*cfr.* kuta); ku-m-kussa masháka, *to trouble one, to vex* (*cfr.* sononesha).

Kussi, *s.* (ya) (= pepo ya shangáni *or* suhéli), *the south or south-east wind, blowing from April or May till October.* Kussi yavúma tangu Damáni hatta káribu ya Msimu *or* Mósimu. *The south-east wind blows from Damani* (*from the end of August, when the south wind blows more gently, until near the* Mosimu. *Prov.* kussi m'jă na mtáma, kaskázi mja na sŭi (sámaki), *i.e., with the south wind the boats carry corn to Arabia, but with the north wind they carry fish* (*dry fish*) *from Arabia to the Suahili coast.* Kussini, *southerly, in the direction of* kussi = shangani *and* suhéli.

Kustubani, *s.* (ya), *a thimble* (tondŏ ?).

Kusubarra, *s.*, *coriander seed, used in curry-powder* (*cfr.* gilgilan), *name of an Indian spice* (*or* kurubasa ?).

Kúsŭdi (*or* kásidi, *or* máksudi *or* makúsudi), *s.*, *intention, design, purpose; adv., intentionally, on purpose;* kua kusudi; *cfr.* قَصَدَ, intendit proposuit sibi; *vid.* kasidi.

Kusudía, *v. a.* (= ku ukilía), *to intend, purpose, determine.*

Kúsŭru, *v. a.* (= ku pungúza), *to diminish, make short;* قَصُرَ, brevis fuit, abbreviavit.

Kúsuru kúsuru, *s.; e.g.*, kazi ya kúsuru kúsuru, *work badly done* = kazi ya kivífu vifu = uvifu.

Kŭt, *s.* (ya) (*Arabic* pro ngóme), *castle, fortress.*

Kuta, *s.* (la, *pl.* ma—), *wall;* kuta zima, *a large wall* (*cfr.* kikuta) (*sing.* ukúta).

Kuta, *v. a.*, (1) *to see, to find, to happen, to befall, to be in travail or to suffer pain in giving birth;* kuku anakuta, alipo kuta amebuága *or* ametóa i, *the fowl is in travail, and after travail she brought forth or cast down an egg = laid an*

egg; kuku amekuta mái (*cfr.* t'a); hujui iku-m-kuta, *you do not know what will happen to him;* (2) ku kuta mashaka, *to be troubled* (= ku óna udía *or* mashaka), *to meet with trouble;* ku-m-kushía masháka, *to worry one;* ku-ji-kusha mashaka, *to trouble one's-self, to toil;* (3) ku kuta *or* ku songa mikúto ya nuelle.

Kutía, *v. obj.*, *to happen to him.*

Amekutiwa, *v. p.;* amepatika ni mauti (*cfr.* mauti).

Kuta, *v. a.;* ku kuta watu = ku kusánia watu, *to assemble people, but with the accessory notion;* kua ku tafuta.

Ku kutiwa, *v. p.*, *e.g.*, na mvúa.

Kutána, *v. rec.*, *to assemble, to meet, convene, to come together.*

Kutánia, *v. a.;* ku — niuzi, *to bring together the strings, to equalize the* dimázi (R.).

Kutanía, *v.*, *to assemble in behalf of one, or around one who speaks, &c.*

Kutanika, *v.*, *to become assembled;* watu wame-kutanika kulisha sádaka.

Kutánisha, *v. c.*, *to cause to come together or to assemble, to bring together (men or things).*

Makutanikío, *s.*, *tumult.*

Kutakúa, *v.* (*there will be*); na kilío na ku úma meno, *Luke* xiii. 28.

Kuta kuta, *v. a.* (*e.g.*, ku kuta kuta nguo fumbini), *to shake out the dust from a cloth;* ku futa fumbi *means to strip off or strike off the dust by smoothing the cloth with the hand* (*cfr.* mkúto).

Kutanda cha kitungule, *a spider's web* (Sp.).

Kutaoni (*or* kudaoni)? (R.).

Kuti, *s.* (la, *pl.* makúti) (*cfr.* kikuti), (1) *the green or dry branch of a cocoa-tree;* (2) *the plaited cocoa-nut leaves used for thatching the native cottages* (ku suka makúti).

Kuto, *s.* (la, *pl.* ma—) (*cfr.* mkúto); kuto la nuelle, *a ringlet* (*of hair*).

Kutu, *s.* (ya, *pl.* za), *rust; e.g.*, kutu ya juma, *rust of iron;* kutu ya muezi, *rust of the moon, i.e., spot, speck of the moon, which the Suahili think has been created by God for the purpose of lessening the brightness of the moonshine, which otherwise would split a man's head, as is the case with cocoa-nuts, which they say are split by the moon.*

Kutŭa, *adv.*, *the whole day, from morning till sunset;* usiku kucha, *the whole night, till the dawning of the day;* kutua, *to be dark or black* (R.)?

Kutúa, *v. a.;* ku kutúa baridi (*by labour*), nenda nika kutúe baridi; ku kutuka; ku-ji-kutúa rohoye.

Kútubu, *s.;* jahi na kútubu, *expressions referring to the compass* (R.), *or to a pair of compasses;* ku kútubu, *to write; vid.* kátiibu, p. 132.

Kutúka, *v. n.* (*Kimrima*, ku jekúka kua khófu), *to be struck with fear, to be frightened at the sudden appearance of a thing, to be startled;* mimi nimekutúka *or* jekúka, *or* nimejitúka nikióna nioka, *I was affrighted or shrank back at the sight of a serpent.*

Kutukía, *v. obj.*

Kutukútu, *s.;* kutukútu za mitu (= mitu mjanga), *a young forest or copse of underwood, bushes, budding wood.*

Kutúsha, *v. c.* (*Kim.* jekúa), *to affright suddenly, to startle, to alarm suddenly.*

Kúu (*or* kū), *great; e.g.*, niumba kū, *a great house;* ana mākū, *he is vain, lit., he has greatness or pride;* mkuba, *a chief, a noble* (mtu mkúba).

Kuukéni, *adv.*, *on the female or mother's side;* mtu huyu ni mkábala (= mbari) kua úke, kua upánde wa úke (*cfr.* kumoja), wa kuukéni námi, *this is a relation of mine on the mother's side* (*vid.* kúke).

Kuukuni? (R.).

Kuuméni, *adv.*, *on the male or father's side;* mukono wa kuúme *or* mukono wa kuvúli, *the right hand* (*vid.* kuke) (jina la kuuméni —); kuumeni mua *or* kua sultani, *at the right of the king.*

Kúve (*or* kúwe *in Kin.*), *a field-rat* (?).

Kuvúli, *adv.;* mukono wa ku —, *the right hand* (*cfr.* fuli).

Kuwili, *twice over, in two ways.*

Kuyu?

Kuzīmu, *lit., into cold, i.e., into the grave; vid.* gisikafiri.

Kwanza = ku anza, *to begin;* kwanza, *first, at first, formerly;* ya kwanza, *the first;* ngoja kwanza, *wait a little or a bit.*

Ku anziliza, *vid.* anza, *to begin.*

Kwisha, *v. a.*, *vid.* ku isha, *to finish, to complete.*

Kwiu, *vid.* kuíu, *s.; cfr.* uju.

SPECIMEN OF MARINE SONGS.

(Ad vocem "Kóngue," p. 170.)

1. *The Captain sings first the following strain:*

Mama alipo-ni-viá, jina aka-ni-ita Muakaje,
Aka-ni-tia vikúku vikalia nguéje nguéje
Ni mzuri, sina bakhti, kuamba nali mui
Ningalíje ? kuna kijinu jaliapi ?

2. *The Sailors respond:*

Jalía mgámbo kua Muatime-hóyăwe.

A Lover's Song.

(A)

Kuna kertasi ya shamu, tumishi muegni ajiba,
Ndakampe salamu, mana mzuri haiba (haya)
Umu-eléze afáhamu, mapensiyangu mahába
Wala asidanni mingine, moyo asitíe rúkhuba (sumasi)
Kuani? ndío matílaba (milla), ku penda kiniwisajo (ku wisa = penda, kinipendajo).

(B)

Resp. of the Bride.

Mimi nna wasía wa baba, mojo sitilíwi kijo,
Moyoni sina msiba, furaha nengi, si haba,
Wala usidanni mingine, moyo sitie rúkhuba
Kuani? ndio matilaba ku penda kikuisajo.

(*The Captain sings* A *and the Sailors* B.)

Killefi mkáta jombo
Bénderi sitangamáue
Nakhúda mdáka jombo
Si-m-jenge saffari.

(*Translation.*)

In the Killefi Bay a man is cutting wood for a vessel.
O harbour, do not meddle with him.
A captain is desiring a vessel,
Do not build him (help) a voyage.

L

La, *adv.* (*in Arabic*), *no, not*; *Kis.* sívio; *Arab.* non, minime.

Lă, *v. a.*; kú lă, *to eat, to consume, to spend*; amekúla, *he has eaten*; yuwála, *he eats now, he is eating*; atakúla, *he shall or will eat*; simba amé-m-la gnombe, *the lion has eaten the cow*; *cfr. Arab.* أكل, edit, consumsit (*the first and second letter having fallen off in Kisuahili*); kú la ufundo, *to eat rotten meat*; kú-m-la utóto, *to defile a girl?* ? amekúla fethayákwe, *he has spent his money*; úle kádiri udakávio, *eat as much as you like.*

Lána, *v. rec., to eat one another.*

Lia, *v. obj. and instrum.*; kijíko cha ku lía, *a small spoon for eating*; sáhani ya ku lia wáli, *a plate in which to eat boiled rice*; mukóno wa ku lía, *the hand with which one eats, i.e., the right hand* (*opp. to* mukono wa ku shóto, *the left hand*), *for the right hand is used to eat with*; jumba cha ku lia, *the eating-room, the room to eat in*; ame-m-lía waliwákwe, *he ate* (*to him*) *his rice, i.e., he ate his portion of rice in his* (*the other's*) *absence.*

Lika, *v., to be eatable, to be eaten*; kitu hiki hakilíki, *this cannot be eaten*; kitu hiki chalika, *but* kissu kinalika = kina kua kidogo.

Lilia, *vid.* lia.

Ji-lia, *v. ref.*; muana ame-ji-lia mali ya babai, *the child has eaten up his father's property.*

Liána, *v. r.*; kuliána, *to eat in turn*; *vid.* kikóa, *s.*

Lisha, *v. c., to cause to eat, to give one food* (*vid.* posho), *to cause to graze* (*e.g., a herd of cows*), *to lead to the pasturage.*

Láabu, *v. n., to sport, to play with*; *Arab.* لَعَبَ, salivavit ore, lusit.

Laana (ya, *pl.* malaana), *s.* (لَعَنَ, abegit et procul esse jussit, malo dixit; لَعْنٌ, maledictio), *a curse.*

Laani, *v. a., to curse, to damn.*

Laánisha, *v. c., to bring a curse upon somebody.*

Labéka (*or* lebéka, lebek) (*shortened into* ebbe *or* bee), *yes*; *the humble manner of answering when called by the master or somebody else*; *Arab.* لَبَّيكَ, paratus consisto ad gerendum tibi morem, ecce adsum et obedio.

Labi labi, *vid.* ushairi.

Lábŭda (*or* lábŏda), *adv.* (*Arab.*), *perhaps*; lábuda atakuja léo, *perhaps he will come to-day*; *cfr.* بُدٌّ , لَا, haud est evitandum.

Ladú, *s.* (ya), *a native confection in the form of a ball, made of sugar, honey, pepper, and flour of sesame* (tangaisi); *it is baked very hard and is useful on a long journey by sea or by land*; *cfr.* لَذَّ, suave et jucundum comperit.

Lafúa, *v. a.*

Jilafúa, *v. ref.*; asiekúa na haya (*vid.* pujúka), *to be shameless and to want all that one sees.*

Lafúka, *v. n., never to be satisfied, always to be hungry* (roho hakinai); mtu huyu yuwalafúka, ni mláfi, *this is a ravenous fellow, a glutton.*

Lafukúa (*Kin.* lafuka) (?).

Láfŭthi, *s.;* láfuthi ya maneno tu, si manéno yegni máana *or* ya kuelli, si kuelli, ni lafuthi ya maneno tu (láfuthiyakwe), *excuse, pretence* (*cfr.* لَفَظَ, jecit, de se ejecit, protulit verba; *hence* لَفْظ, vox, vocabulum), *senseless or false talk.*

Lága, *v. n.*, pro la ága; *e.g.*, júa lága *or* la ága miti, *the sun takes leave of the trees in the evening when it stands* saua saua (*equal*) *or level with the top of the trees, and consequently is about to set* (*cfr.* aga).

Láhămu, *vid.* léhĕmu, *s.* (ya), *solder; cfr.* لَحَم, firmavit, consolidavit argentum aurumve aurifaber.

Lahaula, *s.*, *blasphemy;* usi-tu-tie lahaulani = usi-tu-kufurishe *or* usi-tu-tie kufurúni, *e.g.*, kua ku-m-taja Muungu kua makossa (R.).

Lahu, *s.*, *a sheet of paper* (R.); *cfr.* لَوْح, tabula lata, omoplata in quo scriptum est, لاَح.

Láika, *s.* (*sing.* ulaika) (la, *pl.* ma—), *the short hair growing all over the body except the head.* Laika la niúni *or* malaika ya niuni. *Dr. Steere limits the hair only to the hand or arm.*

Láini (leini), *adj.* (*Arab.*), *thin, fine, soft to the touch, not rough or coarse* (*vid.* kuarúza), *delicate, smooth; cfr.* لاَن (لَيِّن), lenis ac mollis fuit res.

Lainika, *v. n.*, *to be soft, thin, without roughness or coarseness.*

Lainisha, *v. c.*, *to cause to be soft, to make smooth.*

Laiti! *oh that! would that! an exclamation of regret, and a wish that things had been otherwise;* natámani niaraka laiti kuamba za-ni-wasilía leo (ni neno udakalo liwe) (*cfr.* falaula) (*vid. Luke* xii. 49); *cfr.* لَيْتَ, utinam; laiti kuamba fulani alikúa hapa, neno hili ningalifania, *would that he had been here, I would not have done this matter.*

Lăkén (= ela *or* ila), *conj.*, *but, yet, nevertheless* (*Arab.*); لَكِن, sed, attamen.

Laki, *v. a.*, *to go to meet;* Saidi Thuen ali-wa-laki Wahabia, *Said-Thuen went to meet the Wahabi* (R.); *cfr.* لَقِي, obviam habuit, occurit alicui.

Lakini, *vid.* laken, *but, however.*

Lakki, *a hundred thousand, a lac* (*Indian number*); lakki kumi, *a million.*

Lakri, *s.*, *sealing-wax* (*Hindostani ?*) (R.).

Lakwe (*or* lake), *his, hers, its* (*vid. suffixes in the Grammar*); lako, *thy, vid.* ako.

Lála, *v. n.*, (1) *to lie down for sleep, to recline, to be in a lying posture, to sleep;* (2) = ku ináma *or* ku wáma, *to assume a bending posture; e.g.*, niumba inalála nti = imeangúka nti, *the house fell flat on the ground.*

Lalána, *v. rec.*, *to sleep, eat, &c., together, to be on intimate terms.*

Lalía, *v. obj.; e.g.*, ku-m-lalía *or* ketía matánga, *to sleep or sit on the sand when mourning.*

Laliana, *v. rec.*

Lalíka, *v.*, *to be able to be slept upon, to afford convenience for sleeping;* kitanda hiki chalalíka, hakina kungúni, *this bedstead enables one to sleep (on it), because there are no bugs (in it);* siku hizi hakulaliki niumbani tena kua harri, *in these days one could not sleep in the house for heat.*

Laza, *v. c.*, (1) *to cause or bring to sleep;* mama yuwa-m-láza manawákwe, *the mother puts her child to sleep;* (2) *to put into a horizontal position;* ku laza laza maneno = ku takassia, tongelesa.

Lázua (*or* lazoa), *v. p.;* alielazua horini, *Luke* ii. 16; *he was brought in a lying posture.*

Ku-ji-laza, *v. ref.*, *to lie down.*

Laláika, *v. n.* (= ku umía kua ndā), *to starve;* kesho nisipopata chakula, talalaika.

Lalàma, *v. n.*, *to confess, to cry for mercy, to supplicate, to entreat, to ask pardon promising not to commit the fault any more;* muivi yuwalaláma, apáte pona nafsiyakwe; alipoungáma (*confessed*) muivi yuwaja ku kátoa mukono, sebabu hi yuwalaláma, sitáfania tena, mnipíge yámini; siku ya ku laláma miraji, *the annual fast-day.*

Lalamía, *v.*, *to implore pardon from one;* ku-m-lalamía wali, *to implore the pardon of the governor;* mdeni ame-m-lalamía muegni mali ku-m-pa rubu; ana-ku-lalamía nini? *what has he told thee confidentially?* (*cfr.* ungamía).

Lalámisha, *v. c.*, *to cause one to ask pardon;* wali ame-m-lalámisha Abdalla, *the governor caused or ordered Abdalla to ask pardon, he said to him* "ulaláme."

Lalamíwa, *v. p.;* muegni mali amelalamíwa.

Lammi, *s.* (ya), *glue or tar* (*cfr.* beréu, *s.*, *and* shehămi); lammi ya ku páka jómbo, *a kind of glue or tar, to lay on a ship* (*cfr.* láhămu).

Lăna, *v. rec.* (*vid.* la; kú la, *to eat*), *to be on very intimate terms, so that they give each other everything; they eat each other, as it were;* watu hawa walána.

Lána, *s.* (*properly* láana, *vid.*) (la, *pl.* ma—), *curse;* malána ya Mungu, *the divine curse, imprecation, malediction.*

Lango, *s.* (la, *pl.* ma—), *gate, city-gate* (*cfr.* mlango).

Langu, *my* (*vid. Grammar*), *pron. possess. first pers. sing., mine* (la *class*).

Lani (*properly* láani), *v.a.*, *to curse, execrate one; vid.* laana.

Laníka (*or* laaníka), *v. n., to be disgraced or cursed, imprecated.*

Lánisha (*or* laanisha), *v. c., to bring curse upon one; e.g.*, kua ugánga.

Laníwa (*or* laaniwa), *v. p., to be accursed.*

Láo, *their; vid. Grammar.*

Lápa (*or* rapa), *v. n.* (= ku shíriki ndá káli), *to be sharp set with hunger so that one may eat anything obtainable, to be ravenously hungry;* mtu húyu yuwalápa kua ndá. Ku lapa roho = *or* roho ku-i-pa mbelle = ku fania *or* fuáta killa kitu roho idakájo, *to eat quickly and ravenously.*

Lasirmáli, *s.;* amepata lasirmali nengi, *he got much property.*

Latamía, *v. a., to bring up, i.e., to have the oversight, care, e.g., of a child; perhaps from the Arabic* لذم , affixus fuit loco, effecit ut alter alteri affixus esset ac continuo adesset (*compare also the Arabic* لجم , fraenavit, instruxit fraeno).

Láŭma? (لوم , reprehensio, vituperium), *blame, reproof. Kathi Ali said to Mr. Reb. that he had no* lauma (*blame*), *if the people did not follow him, as he had shown them the right way.*

Láŭmu, *v. a.* (*Arab.* لام , reprehendit, culpavit, corripuit aliquem) (= ku shika ku-m-sumbulía), *to go to law with one, to inform against one, to blame; e.g., if a man has agreed with a merchant to buy a certain article, to which he took a fancy, but having no money about him, he says to the merchant, "Do not sell the matter, if you do,* takuja-ku-láumu, *i.e., I shall come and summon you." If the merchant sells it in the absence of the other, who is gone to fetch the money, the seller can be accused* (ku laumíwa), *and must produce the article in question, or pay the value of it. Mr. Er. takes* laumu *in the sense of "taxing or accusing one falsely"* (?). Láŭmu hi ya-ni-patia-ni, nimetoã-ni? *said a* fidejussor *to the debtor* (R.). Ku láumu, *to do one's-self harm by doing wrong (to get* maumifu) (R.).

Laumíwa, *v. p.*

Láuni, *s.* (ya), *likeness, kind, sort, form, species; adv., like;* nadáka júo láuni ya hiki, *I want a book like this* = gissi ya hiki, *or* kama hiki, *or* launiyákwe iwe kama hiki, *or* mshébaha wa hiki, *or* shébihi ya hiki; *Arab.* لون , conditio rei qua ab alia distinguitur, color.

Launilauni, *adv.* = mballimballi?

Lavia, *v. a., to filch, to pilfer, to finger* (R.).

Lawa, *v. n.;* ku lawa, *to come from* (*Mrima*) (St.).

Lawana, *v.* (*cfr.* laumu), *to blame or scold* (St.); *probably, v. rec., to blame each other?*

Laza, *v. c., vid.* lala.

Lazima, *s.* (la, *pl.* ma—), *necessity, surety, bail, responsibility;* jambo lililo pasha; natukúa lázima, *I bail; Arab.* لزم , assiduus fuit, necessarium fuit alicui.

Lázimu, *v. n., to be obligatory upon, to be compelled;* wewe ya-ku lázimu ku nenda, *thou must go, to bail or answer for;* mimi nalazimu fetha ya Kisuse, *I answer for the money of Kisuse, I will pay it;* tuna-ku-lázimu wewe, *we make thee responsible;* ni lazimu juyako, *thou art responsible.*

Lazimia, *v. obj.*

Lazimisha, *v. c.,* (1) *to compel;* mdéni ame-ni-lazimisha fetha ya Kisuse, *the lender made me pay the money of Kisuse;* (2) *to make responsible;* nti hi nnalazimishua mimi, kadiri lita-kalo kuja; la heri ama la shãri, taũzua mimi ni Said Majid: "vili kuáje?" *said Rashid Ben-Salim of Takaungu to Mr. Reb.;* (3) ku-ji-lazimisha nafsiyakwe na *or* kua = ku-ji-funga nafsiyakwe na *or* kua, *to devote or give one's-self to.*

Léa, *v. a.* (*deriv.* mlézi, *tutor;* malézi *or* ulézi, *education*), *to bring up, to nurse* (ku possa); ku-m-léa mana, *to bring up a child;* ku lea nti, *to secure the land?* ku leza, *to educate* (*cfr.* ku rera *in Kiniassa*).

Léwa, *v. p.;* (1) muana ameléwa vema, *the child is well bred;* (2) *to be drunk, tipsy,* amelewa kua tembo.

Lebéka, *vid.* labéka.

Léfia (*or* lévia *or* lewea), *v. c., to make drunk to intoxicate* (*vid.* kiléo, *s.*).

Lewa; ku lewa, *to be drunk or tipsy.*

Lévialévia, *v. a., to make giddy.*

Ku-ji-léfia (*or* lévia), *to make one's-self intoxicated, to get drunk.*

Legéa, *v. n.* (*cfr.* regéa), *to get loose or lax, to yield, to faint, to become soft;* muiliwangu umelegéa (*or* tepetéa) kua homma; úgue umelegéa; ku legea kua ndãa, *to flag from hunger;* maungo yana-ni-legéa, *to be seized with extreme lassitude, to feel an entire prostration of strength.*

Legea legea, *v. redupl., to slacken very much, be very loose.*

Legéza, *v. a., to let loose, to cause to become lax, to relax, to loosen; e.g.,* legeza úgũe, usikáze, *loosen the rope, do not stretch or strain it;* ku legeza mdómo.

Légni, *vid.* múegni.

Léhĕmu (*or* léhãmu), *s., solder;* ku tía léhĕmu, *to solder* (*vid.* láhamu).

Lehemiwa (*or* lihimíwa), *p.*

Léhĕmu, *v. a.;* ku léhĕmu jombo, *to solder a vessel.*

Lekéa, *v. n.* (*vid* elekéa), *to take into one's eye, to turn toward, to face, to have something before*

one, to be opposite to; cfr. لقو , obviam habuit, occurrit alicui.

Lekeána, *v. rec., to be turned opposite to each other, to face each other in sitting or standing;* watu wamelekeána wao kua wao.

Lekeanisha (lekanisha), *v., to place people fronting or facing one another.*

Lekéza, *v. c., to cause to have its direction toward, to cause to face or to be turned against;* ku lekéza búndŭki, *to level a musket at;* ku lekeza jombo bendaríni, *to steer toward the harbour;* ku lekéza janda, *to show;* ku lekéza ndia, *to show the road.*

Lekezána, *v. r.,* (1) *to level (e.g.,* sélăkha) *arms against one another;* walipo-onána wamelekezána bunduki wao kua wao; (2) *to agree, to come to an agreement.*

Lele, *s.;* yŭ lele, *he sleeps;* ameléle, *he slept, scil.,* usingizi (amelele usingízi) (R.), ameléle, yŭ mato, *he laid himself down, but was watchful, kept awake.*

Leli, *s.;* usiku leli, *midnight.*

Léma (*or* dema), *s.* (la, *pl.* ma—), *a wicker-net, fishing-net or trap or basket;* lema la ku fulía sámaki, *wicker-work of branches of the cocoa-nut tree.*

Lemáa, *s., disfigurement;* muegni lemáa, *disfigured by disease* (St.); *cfr.* لمة , infortunium?

Lémba, *v. a.* (*Kinika,* cha dúrŭma), *to cheat, deceive.*

Lemba, *s.* (la), *the comb of a cock?* (Er.).

Lembelembe, *adj., running over, fully accumulated or amassed* (R.)?

Lembézi (la, *pl.* ma—), *hail* (?) *in Kisegúa* (*vid.* maji ya balli?).

Leméa, *v. n., to lean, repose upon;* mana ame-mleméa mamai, *to lie upon or above, to lie heavy upon, to oppress;* kasha laleméa ju ya kasha lingine, *a box lies upon or rather above another.*

Lemeána, *v. r., to lie or lean one upon another; fig., to press or harass one another (as S. Majid and Barg. did).*

Leméza, *v. c., to cause a thing to lie or lean upon another thing, to put one upon another, to heap upon;* ameleméza makásha jŭ ya makasha, *he placed boxes upon boxes.*

Lemezána, *v., to press against, to place each other in such a position that both parties lean against each other, to force anything upon another;* ku lemezana mzígo, *to lay a load upon the head or back of each other.*

Ji-leméza mzigo, *to put upon one's-self a load (frequently taken from another in addition to one's own).*

Lénga, *v. a., to take aim;* ku lenga shébăha, *to shoot at the mark;* ku lenga kua bunduki, jiwe, *&c.; cfr.* linga, *v. a.*

Lengána, *v. r., to level* (bunduki) *against one another.*

Lengelenge, *s.* (la, *pl.* ma—), *a blister, especially one caused by a burn;* mukonowangu umefánia lengelenge; natóka malengelenge *or* natókoa ni malengelenge.

Lenu, *your (vid. Grammar), pron. poss. second pers. plur., your (of the* la *class).*

Léo, *adv., to-day;* si leo, *not to-day = long ago.*

Leppe, *s.* (la), *drowsiness, snatches of sleep;* leppe la usingizi, nna-ji-niosha, nnapata leppe leppe la usingizi mema *or* wema.

Lesáni, *s.* (ya), *voice, language (cfr.* sauti); nimesikía lesaniyako ndiani, *I heard thy voice on the road;* لِسَان , lingua, loquela, sermo.

Lesso (*properly* laesso), *s.* (ya, *pl.* za), *a handkerchief;* lesso ya ku futía kamasi, *a pocket-handkerchief*

Lestekawa, *cfr.* kitúko (R.)?

Letta, *v. a., to bring, properly to cause to arrive, to send, to fetch, to convey.*

Lettéa, *v. obj., to bring something to one;* ameni-lettéa wăraka, *he brought me a letter.*

Lettéwa, *v. p.;* nime (nna) lettéwa wăraka, *a letter was brought to me.*

Lettoa, *p.*

Letu, *our (vid. Grammar), pron. poss. first pers. pl., our (of the* la *class).*

Léu, *s.* (la, *pl.* ma—), *provision for a journey (cfr.* kú lă, *to eat).*

Léŭli, *s., a cloth worth* 30 *to* 40 *dollars* (ku pigua kilemba).

Levúka, *v. n., to get sober* (St.).

Léwa, *v. n.,* (1) *to become drunk, tipsy (properly, to reel up and down);* (2) *to be bred, educated* (mtu alewa, dau lalewa; dau lisilewe, *vid.* pangana).

Levia, *v. c., to cause to be, to intoxicate.*

Ku-ji-levia, *to make one's-self drunk, to get drunk;* ku levialevia, *to be giddy.*

Lewalewa (tewatewa), *v. n., to dangle, to swing or sway about like a drunken man.*

Lewéa, *v. obj.;* ame-n-lewéa ni kama mtu a-kutezeáye.

Li, *it is.*

Li (*or* ali), *he is or was;* anakufa alikáfiri, *he died being an infidel, e.g., if he dies in a state of inebriation;* uki-ji-thílimu nafsiyako, unakufa uli kafiri (R.), *if you kill yourself, you die as an infidel;* huta-mu-ona hali alío, *will you not see of what character he is?* alie *or* aliye, *he who is;* nikali, *and I am.*

Lía, *v. obj.* (*vid.* ku la), *to eat for one;* niumba

ya *or* chumba cha ku lia, *an eating-house;* mukóno wa kulia, *the right hand, with which one eats his food.*

Lía, *v. n., to weep or cry, to cry out (especially used of animals)*; ku lia ngóa *or* ku lia uifu, *to weep for jealousy;* ku fania majonsi *or* kisigitiko, *to weep for grief, if another person obtains something whilst one gets nothing.*

Lilia, *v. obj., to weep for one, bewail.*

Liliwa, *v. p.*

Lisa, *v. c.*

Lizana, *v. r.*

Liangoa, *v. p.* = sigitika (Er.), *but more correctly* ku lia ngóa, *to weep for jealousy;* ku la ngóayakwe, ku timia ngoayakwe, *to eat or satisfy his desires; vid.* infra.

Licha, *v.;* ku-m-licha, *to allow one, Luke* iv. 41; *St.* licha, *whether it be, if;* kuamba.

Lihamu, *vid.* lehemu, *v. a.*

Lijámu (*or* hattamu), *a horse's bit, in distinction from* hattamu, *a bridle* (luguámu).

Lika (*vid.* kúla, *to eat*), *to be eatable.*

Líka, *adj. and s.* (la, *pl.* ma—), *an equal* (*Kin.* rika) (*cfr.* somo).

Líka = shindizika, *lit., to be eaten, to be wasted, to be worn out by use, to be blunted, e.g.,* mtaimbo.

Líkíza, *v. a.,* (1) *to dismiss, to give leave to go, to allow, to give holidays to scholars, to release;* (2) *to prevent, refuse* = ku-mu-áshisa, *to cause one to leave off, to hinder him, to prohibit or refuse him;* mama ame-m-líkiza mana = hampi titti tena, ame-mu-áshisa titti, *the mother has refused her child the breast, she has weaned him;* wali ame-ni-likiza ku enenda, *the governor kept me from going* (*cfr.* lákiza *in Galla, to leave off, release; cfr. Tutschek's Galla Grammar and Dictionary, page* 155).

Liko, *s.* (la, *pl.* ma—), *a ferry, landing-place;* máhali pa vukápo watu, na pa ku shusha vitu.

Lile, lilile, lililo (*vid. Grammar*) (la *class*), *pron. demonst.;* nalihesábu ni lingine kumbe ni lilile lile, ni lile hili, ni hilo lilo.

Lilia, *v.;* ku-m-lilia, *to weep or mourn for one, to bewail (one who has died); vid.* lia, *weep;* niuni ana-m-lilia muema.

Ku liliwa, *pass.*

Liza, *v. c., to cause to cry or weep, e.g.,* mama ame-m-liza mana, asipo-m-pa titti (*or* kua ku-m-piga); ku liza búnduki *or* fetha, *to cause a gun to make a report, to cause money to ring;* ku liza gunda njúga, *&c.* = mamboyakwe ya-ni-liza; maji yalisa kisimani? (*vid.* rishai, *v. n.*) (R.).

Lizána, *v. rec., to weep by turns, e.g.,* matangáni; ku lizána vilío, *to make one another weep, to cry together.*

Lima, *s.* (= wali wa harrusi); wali wa lima, *nuptial eating* (R.).

Líma, *v. a., to hoe, to cultivate, to till the ground with a native hoe which has a short handle of wood and a blade of iron. In Ukambani Proper and other regions of the Interior the natives use a pointed stick of hard wood to till the ground, on the superstitious plea, that the use of an iron hoe would prevent the fall of rain. It is therefore not want of iron (for the Wakamba have plenty of iron of a good quality, and their blacksmiths make many curious things), but sheer superstition which has become established by custom from time immemorial.* Ku lima mashara? *likely* masháhara? msháhara? *to till the ground for monthly wages?*

Limía, *v. obj.;* jembe cha ku limía, *a hoe;* mimi nime-m-limía kuoyákwe, yee hawezi.

Limika, *v., to be arable.*

Limisha (*or* limiza), *v. c., to cause to till the ground, to make to hoe; e.g.,* nŏkóa yuwalímisha watúma, *the overseer of the slaves makes them till the ground;* muálimu yuwalímisha watu = yuwaoniésha watu mahali pa ku lima, *by prayer and the reading of the Coran.*

Limiwa, *v. p.*

Limatía (*or* lumatia), *v. n.* (= ku káa, káwa, ku fania úsiri, ku kawilía mno) (*Kil.*), *to stay behind, to tarry, to delay, to loiter;* watu hawa wanalimatia katika saffari hi *or* saffari hi inalimatia, *these men tarried on the journey or the journey was delayed.*

Limatisa, *v. c., to cause one to tarry, to delay him.*

Limatíwa ni watu (*pass.*) = ku wékoa ni watu, *to be delayed by men.*

Limáu, *s.* (la, *pl.* malimáu), *a lemon, citron;* mlimáu, *the lemon-tree. The natives have:* (1) *the* ndimu kali, *lime;* (2) *the* ndimu tămu, *water-orange;* (3) júngua, *orange;* (4) furúngu, *a very large kind of citron* (?); (5) jensa, *of red colour and acid;* (6) danzi, *a kind of orange of agreeable taste. Pers.* لَيْمُون, malum citrium.

Limba, *v., cfr.* ulimbo limbo.

Limbia, *v. obj.*

Limbíka, *v. a., to stay for something, to leave till it is fit, to give one's time to —, to wait till it be time for action, to have patience and bear with until —, to allow a fruit to come to full growth* (*cfr. Kiniassa,* ku limba, *to be strong, vigorous, perfectly ripe, to exercise patience;* fulani ana limbika vitu viakwe, hatumii harrăka *or* vibaya). Ku limbíka maji = kungojéa maji kisimáni, *to wait for the water to collect in an exhausted well. In the dry*

season the water-carrying women must often wait many hours until the water collects. Ku limbíka manéno (= ku fania sáburi), *to hold one's peace (not to interfere), although the other should abuse you three or four times, but then at last to speak out with energy and anger.* Ku jikáza ku nena siku nengi, laken akinena, yuwanéna kua ukáli, kua koro zotte; huyu mbona hafanii kazi, unakā niumbani tu, gissi gani ku-m-limbika tu, ni kiō, si mtu kama suisui; talimbíka *or* tawéka ndizizángu, hatta zipefúke, taúza, nipáte ngúo, *I shall not use my bananas until they are ripe, then I shall sell them, to get a cloth;* ku limbíka nuelle, *to allow the hair to grow without interference.*

Limbikía, *v. obj.;* ku-m-limbikía maneno.

Limbúa, *v. a., to eat the new fruit of a plantation;* kúla muanzo wa tunda la shamba; limbúa, *properly, to be out or over, to be at an end, to finish waiting by now enjoying the fruits for the first time.*

Limbúka, *v. n.;* watu analimbúka leo vitu via muaka, *the people eat the first of a new crop to-day, i.e., the things which have been planted this year.*

Limbúsha, *v. c., to cause one to eat or taste the new fruit of the year, e.g., slaves convey the new fruit to the master;* watúma wa-m-limbúsha buana kilímo cha muaka.

Limki, *v. n., to fail, to be out of a supply* (R.); fuláni halimki kua kitu fuláni, *N. N. is never without such and such a thing (cfr.* لَمَجَ, gustavit parum). *The word is only used in the negative.*

Limúka, *v. n.* (=erefúka), *to be intelligent, shrewd.*

Limúsha, *v. c., to impart intelligence, to play tricks upon, to correct, to over-reach* (ku erefusha).

Linda, *v. a., to wait for, to protect, preserve;* ku-m-linda mtu ndiáni = ku-m-gojéa ndiani, *to wait for one on the road (in a good and bad sense);* ku linda niúni *or* ndége = ku linda *or* fania kingójo, niuni wasíle matunda ya shamba, *to guard a plantation, lest birds, &c., should eat the fruit of it;* mtu huyu angeuáwa, laken Mungu ame-m-linda *or* sultani ame-m-linda, *this man would have been killed, but God protected him.*

Lindía, *v. obj.;* nime-m-lindía shambalákwe, muegni hapo, *I guarded his plantation in his absence.*

Lindiwa, *v. p.*

Lindi, *s.* (la), *pit, depth (in Kimrima* = shimo *or* bopo, *Kimwita)* (*pl.* malindi, ya). *This term reminds one of the town Malindi, which is probably the Rhapta of the ancients,* urbs Rhapta, fluvius Rhaptus, promontorium Rhaptum (*at present Ras Ngoméni*). Lindi (*pl.* ma—) ya ku panda mbeu, *little pits for sowing the seed;* kitofu cha lindi, *a navel which forms a little pit.*

Lindo, *s., a watching-place.*

Línga, *v. a., to swing the head round in dancing* (St.); ku linga upepo?

Lingéa, *v. obj.*

Linga, *v. n.* (*Kinika*), *to make to be level or to match, to aim at.*

Lingana, *v. n., to be level* (= kúa saua saua = ku fanana) *with one another;* hailingani *or* haikulingani na wasi (*cfr. the Kiniassa* linga, *to think, to consider, to compare, to liken*).

Lingánia, *v. a.;* (1) lingánia mti saua saua, usifánie mashímo mashímo, *to make even;* ku-ukata (mti) na musmeno; (2) *trop.* ku lingania katika sherria; ku linganiua katika sherria, *to be settled after the law.*

Linganika, *v., to be equal;* mpáka umelinganíka = umekúa saua saua.

Linganikana, *v.*

Lingánisha, *v. c., to compare or put together two things, to see whether they are of the same size, length, &c.*

Lingániua, *p.*

Lingána, *v. a., to call for one when near at hand, when far* ku-mu-ita (*cfr. Luke* xxiii. 13) (*in Kiamu, to invite, to call*); tabibu hazuii ájili roho ikisha lingániua bassi, *a physician cannot prevent fate, when the spirit is called it is finished.*

Lingine, *adj., another* (la *class*); kasha lingine, *another box; cfr.* mungine.

Lini? *when?* atakuja lini? *when will he come?*

Lipa, *v. a., to pay (a debt, &c.);* ha-zi-lipi, *e.g., sailcloths which cannot be sold, and are therefore used for patchwork.*

Lipía, *v. obj., to pay for one on his behalf, to pay (somebody), to return by revenge.*

Lipika, *payable.*

Lipoa, *v. p.;* ni-ku-lipe leo yale memayako uliotendéa juzi, *let me repay you to-day your kindness of the other day.*

Lipisha (*or* lipiza), *v. c., to make one pay, to cause to be paid.*

Lipíwa, *p.*

Ku-ji-lipiza, *v. refl., to repay one's-self, to get one's due;* ku-ji-lipiza kisasi, *to take one's revenge, to avenge one's-self;* kaskázi leo a-ji-lipiza, *the* kaskázi *(northerly wind) makes amends to-day (as it does not blow to-day).*

Lisa (*or* liza), *v. c.* (*vid.* lía), *to make to weep;* hakulía kásidi, amelísoa kua ku pígoa.

Lisáni, *s. (a tailor's expression), a gusset? a piece of cloth put in behind an opening, a flap to obviate the effect of gaping at the astening* (St.); *lit.*, lingua, sermo, *a tongue;* لِسَانٌ; *vid.* lesáni.

Lisha, *v. a.* (*vid.* kú lă, *to eat*), *cause to eat, to feed or nourish, to pasture*; ku lisha wema hatta akishiba, *to tend well, to see that all eat to satisfaction.*

Líshisa (*or* lishisha *or* lishiza), *v. c., to cause to be fed or to give one food*; ku-m-lishisa unga wa ndére ku-mu-úa, *to cause him by means of another to eat the flour of* ndére (*vid.*) *to kill him.* Unga wa ndere *is a magic poison for the secret destruction of life* (*vid.* kitomgómba, *s.*).

Liwa, *s., the odoriferous wood of a tree growing in Madagascar. The wood is reduced to powder, mixed with water, and applied as a cosmetic to the body. The women are particularly fond of this perfume, to please their husbands.* Laken sándali yapita liwa, *but the sandal-wood is superior to the* liwa; ku tega niáma na mtámbo wa liwa (*pl.* maliwa) (*twisted pieces of wood*).

Liwa, *v. p., to be eaten, to be worn away*; *vid.* la (kú la), *to eat.*

Liwali, *s.* (*pl.* maliwali), *a governor* (liwali pro el wali); وَلِى, valde (*Arab.* والى), propinquus fuit, praefuit, rexit; وَالِ, praefectus provinciae.

Liwáta, *v. a.*; ku liwáta mafi, *to walk in mud or mire? to tread upon mud.*

Liwáza, *v. n., to be careless.*

Liza, *v. c., to sell to.*

Liza, *v. c., to make to weep*; lizána, *to make one another weep*; *vid.* lia, *weep.*

Lizúza (taka) (R.)?

Lo! (*or* loo!), *an exclamation of surprise.*

Loga, *v. a.*; ku loga, *to bewitch one* (*Kimr.*).

Logha, *s.* (*Arab.* لغة) (ya, *pl.* za), *language, dialect*; logha ya Kiúnguja na Kimvita ni mballimballi kidógo, *the language of Zanzibar and Mombas is a little different*; لَغَا, locutus est; لُغَةٌ, voces, vocabulum, dictio.

Lo lotte, *whatever*; *e.g.*, neno *or* jambo liwalo lotte, *whatever matter it may be*; hakufánia lo lotte, *he has done nothing at all.*

Loma, *s.* (la, *pl.* ma—), *a fox?* (*Kinika*, gojo; *Kiniassa*, nengo), *the badger?*

Lónio, *s.* (ya), *something that one has only for a show, and never for making use of* (R.); mlionieshua lonio ile.

Lótte, *all*; *vid.* ote.

Lózi, *s.* (ya, *pl.* ma—), *almonds*; lozi ni matunda ya manga ya Maskati, *almonds are fruits of Maskat in Arabia* (Manga = *Arabia*); لَوْز, amygdalum.

Luanga, *a kind of bird.*

Luguámu (*cfr.* hattamu), *bridle-bit*; *vid.* lijamu.

Lŭja, *s.* (wa, *pl.* malúja), *a great thief* (*Arab.* ájări); muivi alietamburikana; luja wa nti hasámehe kitu cha mtu; *cfr.* لَجُوج, rixosus, pertinax in litigando.

Lúkuma = hálŭa, *s., bribe?* (R.); *very likely the Arabic word* لُقْمَة, buccea, buccella; لَقَم, quod deglutitur bucceae instar.

Lúlu, *s.* (ya, *pl.* ma—), *pearl*; لُؤْلُؤ, margarita, unio.

Lumba, *v. a.* (*Kijumfu and Kinika*), *to make a speech* = ku eléza hábari kua tartibu, muenzíwe aki-mú-itikía (ku fania mlúmbo, *vid.*), *to tell or relate news in an orderly manner, one piece of news after the other, whilst one of the reporters responds to him by making the sound* "mhu *or* hē" *or by repeating the last word of the sentence. At the end the reporter says* "m'bŭri shío," *whereupon all who are present concur by saying,* "mhu *or* hē, *which is = amen. When the reporter is too prolix, they say,* usifánie milumbo mingi, ukáte, *do not make a long speech, cut off.*

Lumbíka, *v. p., to gather little by little, to pick up small pieces one by one.*

Lumbo, *s.?*

Lúmbui, *s.* (wa), *chameleon. As this little creature proceeds slowly and circumspectly, they call it the* sultani ya niama iote (*the king of all animals*).

Luththa, *s., flavour, savour* (St.), *probably referring to the Arabic word* لَذَّ, suave et jucundum comperit; لَذَّة, *pl.* لَذَّات, voluptas, delectatio.

Luva, *s., sandal-wood? cfr.* líwa, *s.*

M

Mă (*or* maa), *v. n., to be full*; *cfr. Arab.* مَلَا, implevit, plenus fuit.

Maadám (*Arab.* مادام), *while, during the time when* (St.); maadamu (= baada), *then, also, in addition*; maadamu ku tóa kauli (*from* adamu), *one must keep word.*

Maadili, *adj., favoured, preferred*; *vid.* adili.

Maáfa, *s.* (ya); maáfa ana-ni-azía mauti *or* kuffa *the enemies meditate upon my death = upon killing me*; *vid.* afa *and* muafa.

Maafikáno, *s.* (*Arab.* موافقة), *agreement, estimate, bargain* (*cfr.* afikána); muáfaka, *contract, agreement, is more usual than* maafikano.

Maáfu, *s.* (ya) (*Arab.* معاف), *deliverance from danger or distress, pardon*; *vid.* áfu.

MAAGÁNO, *s.* (ya), *agreement, contract* (*vid.* agána, *v.*), *covenant.*

MAÁGIZO, *s.* (ya) (*cfr.* ágiza, *v. a.*), *enjoining upon, charging, commission, recommendation, direction.*

MAAKINI (makini?); hawajakúa na maakini ku daiiliana vile vitu (hawadiriki) (R.)?

MAAKÚLI, *s.* (ya) (*Arab.* ماكول), *food;* letta maakúli, *bring the food, serve it up; cfr.* chakúla).

MAALŪM, *adv.* (=kílicho tambulikana, *that which is known*), *to be sure, certainly* (*cfr.* معلوم, cognitus, certus).

MAAMÚMA, *s.*, *ignorant pagans* (*Kiung.*); *all* makafiri *are* maamuma *like the* Washensi (*vid.*).

MAÁMVI (MAAMPI), *s.*, *calumny, slander* (ku amba, *to slander*).

MAÁM'ZI (UÁMZI), *s.* (ya), *arbitration, judgment; vid.* amúa = ku ngía káti, ku tánia, ku úliza sébabu ya matéto, na ku tánia (maamziyakwe yalio-m-pasha nda ku wawa, R.).

MÁĀNA, *s.* (ya) (معنا), *meaning, signification, reason, cause, object;* jambo hili maanayákwe nini? *what is the meaning of this? what does it signify?* ame-ni-fumbulía máana ya neno hili, *he explained to me the meaning of this matter;* ame-ni-fumbulía jambo la fumbo, *he explained to me the dark matter;* ku tia maanáni = ku tía moyóni, akilíni *or* mawazóni, *to take to heart, to think about;* ku fania maarúfu, *to make it sure, known;* máana yakineléa, *if I understand the meaning.*

MAANDÁZI, *s.* (ya) (*vid.* andā, *v. a.*), *pastry-work consisting of various compounds, and made up in different shapes or forms; e.g.*, vitumbúa, tambi, sámbūza, júgū, mukáte wa juma, *&c.*, *different kinds of bread or cakes, made with spices, pepper* (tangaisi), *ginger, honey, sugar, flour, &c.*

MAANDIKÍO, *s.* (*vid.* ku andíka, *v. a.*), *serving up;* maandikío ya chakúla, *the place where the food is served up.*

MAANDÍKO, *s.* (*vid.* andíka, *v. a.*), (1) *putting out* (*food*), *the act of serving up food;* maandíko ya Kizúngu = ku tandíka kama Wazungu; maandíko ya Kiárabu *or* ya Kisuahili = ku tandíka kama Waárabu *or* Wasuahili (kua kiti na jano kitíni na sáhani, *&c.*, ju ya tano); (2) *writing, things written, description.*

MAANDÍSHI, *s.* (1) *everything laid upon the native table in eating, as food, dish, plate, knife, cup for water, &c.;* (2) *everything that is written, handwriting, or everything that is put out or set in order for writing;* maandishiyakwe ni mema, si kama ya fulani (= hatti), *his writing is good, not like that of N. N.*

MAANGALÍZI, *s.*, *appearance, apparition, Epiphany* (*according to the explanation of Kathi Ali at Mombas*).

MAANGAMÍZI, *s.* (angamíka, *v. n.*) (ya), *perdition;* maangamízi ya kesho, *the future perdition.*

MAANGÚKO, *s.*, *falling, fall, ruin, ruins* (ku angúka, *v. n.*, *to fall*).

MAÁPIZO, *s.* (*vid.* ápa, *v. n.*, *to swear*), *conjuring, making to swear, imprecation, cursing;* fuláni yuna maápizo mabaya.

MAÁRIBU, *a trick;* fuláni yuna maáribu mangi, *N. N. is full of tricks;* fulani ana maaribuyakwe, ha-mu-ambii mtu; أَرَب, constrinxit, versatus fuit, intelligens, callidus fuit; إِرْب, astutia, improbitas.

MAÁRIFA, *s.* (ya) (*sing.* árifa, *knowledge;* ákili za uerēfu) (*Arab.* معارف), *all matters worthy of knowing; cfr.* عرف, novit, cognovit, مَعْرِفَة, notitia; mueléfu wa ku tambúa.

MAARÚFU, *adj.* (*Arab.* معروف), *known, celebrated;* mtu maarúfu, *a celebrated man; cfr.* tangáa, *v. n.*

MAASI (*and* MAASSIA *or* MAASSI), *s.* (*Arab.* معصية), *abandoning, deserting, rebellion, apostasy; vid.* asi *or* assi, *to abandon one's wife or throw off allegiance to a king; e.g.*, wali amefania maassi (uassi) kua sultani, *the governor made a rebellion against the king, or* wali amekúa muassi, *the governor became a rebel* (عصى, rebellis fuit); *apostasy, i.e., the omission of our duty to God is rebellion, and therefore a sin* (thambi).

MAAWIO JÚA, *s.*, *sunrise, east, quickly pronounced* = mawío júa; *vid.* awia.

MAAZAL, *while* (St.)?

MAAZIMO, *s.*, *a loan* (St.)? *cfr.* أزم (azāma), operam impendit mercaturae suae; karatha.

MABÁBŪRO BÁBŪRO, *s.*, *scribble, scrawl* (R.)?

MABÁHILI, *s.* (R.)? *cfr.* mbáhili, *s.*

MABAKÍA, *s.* (*Arab.* ماباقى), *that which is left, remnant.*

MABALUNGI (*sing.* balúngi), *citrons.*

MABANIÁNI (*sing.* Baniani), *heathen of India; cfr.* Muhindi.

MABARÁWE, *s.* (R.)?

MABATTA (ya ziwa), *s.*, *wild ducks.*

MABÁWA, *s.*, (1) *wild beasts larger than* majíboa mitu; (2) *a kind of beat*, yatambā, *they ramp upon* (R.).

MABAWÁLE, *s.*, *a kind of bean.*

MABAYA, *adj.*, *bad; vid.* baya.

MABÉGA, *s.*, *only used in the plural and instead of* mafúzi; ku puyúka mbéga, *to get an abrasion of the shoulder by carrying a heavy load.*

MABELAKHE = tájiri mkū (*or* bokari?); *cfr.* بلغ,

diligentia usus est; مغر, abundavit scientia et opibus.

MABÍCHI (*or* MABÍTI), *adj.* (*vid.* biti), *unripe.*

MABÍWI, *s.*, *heaps, rubbish and piles of sticks.*

MABÓVU, *adj.* (*vid.* ovu), *rotten, spoiled.*

MĀBŪ, *s.* (*sing.* bū), *worms, maggots* (*in rotten meat*).

MABÚA, *s.* (*sing.* búa), *stalks of* mtama *or* mahindi.

MABÚGU, *s.* (*vid.* bugu), *a kind of thick willow used for binding loads, &c., but* mabúgu *being too big are not used, whereas* mbúgu (*sing. of* ubúgu) *is a thin kind and therefore very useful;* mbugu za mtoria, za mbungu.

MABÚMDA, *s.* (*sing.* bumda, la), *a long piece of bread resembling a whetstone in shape. The bread is made of* mtáma *flour and honey, and is taken for a journey;* mabúmda mikati miréfu kana kīnō ya kúlă saffaríni.

MABÚRUKI, *adj.* (مبارك), *blessed* (=ana báraka, *he has or enjoys a blessing*); *vid.* baraka.

MACHÁCHE, *few; vid.* chache.

MACHELA, *s.*, *a litter, a palanquin* (St.).

MACHÉZO (*or* MATÉZO), *games.*

MACHO (*sing.* jicho) (jito) (*pl.* mato), *eyes;* yŭ macho *or* mato, *he is awake.*

MACHUKIO (*or* MATUKIO), *abomination, disgust, hatred, abhorrence.*

MACHÚNGUA (*sing.* chúngua), *oranges.*

MADÁBO, *s.* (*sing.* dabo), *vid.* tapo.

MADÁDISO, *s.* (ya), *evasions, shifts, subterfuges* (Er.)?

MADÁFU (*pl.*) (*vid.* dafu, *sing.*), *cocoa-nuts not yet quite ripe, when they contain much water, and while the flesh is still tender.*

MADÁHA, *s.* (*cfr.* dahe), *sacrifices.*

MADÁHA, *s.* (ya), *a graceful manner; cfr.* دهَا, graviter affecit aliquem, versutus et subtili ingenio fuit; madáha mambo kua uzúri ya ku-m-tia mtúmke takatíko la móyo; ku fania madáha mángi, *to assume graceful manners in eating, &c., before a woman, to raise love-thoughts in her mind.*

MADÁHIRO, *s.*, *gravity, a grave gait;* ku ji-tia madáhiro, *to walk gravely with a measured pace* (*like the Arabs*), *to please people or attract their attention.*

MADÁKA, *s.* (=ku daka), *desiring, desire;* madakayangu kulla mtu yuwajúa, *everybody knows my desire, that I desired it of my own accord.*

MADAKÁTA, *s.* (Er.), *leaves which fall off, also straw used for kindling fire, grass, sweepings* (rectius mataka táka).

MADÁKŎA, *s.* (= ku dákoa), *being desired;* madakoayangu kulla mtu yuwajúa, *everybody knows my having been desired, that I was desired; e.g.,* kúa mtumishi wa Mzungu.

MADANGÁNIA (*or* MADANGÁNIO), *s. trick, deception; cfr.* dangania, *v. a.*, *to deceive one.*

MADÁRA; kina madára nami = cha-ni-duru?

MADÁRAKA, *s.*, *arrangements, provision* (St.); *cfr.* دَرَكَ, assecutus fuit, دَرْكٌ, fructus qui nascitur ex aliqua re.

MADÁYO, *s.* (ya), *tissue of lies, false devices* (Er.).

MADÉDE, *s.;* maji yatóa madéde (R.) (*it refers to* wimbi).

MADÉFU, *s.*, *beard.*

MADÉGE, *s.;* ku piga madége, *to kick* (*in Kis.* ku piga ala).

MADESSI, *s.*, *a kind of game, in which the boys cause the red fruit of* túngūja *to leap up and catch it with the hand in falling; cfr.* kódŭe.

MADÉVU, *s.*, *a kind of rice* (St.).

MÁDHĀBI, *s.* (ya) (مَذْهَب), *a religious party, sect, or faction, of which there are four principal ones among the Muhammedans; viz.*, (1) mádhabi ya Hánbali, (2) ya Sháfēi, (3) ya Hánnifi, (4) ya Máliki. Madhabi = mafuázo. *The expression is, however, not much known among common Suahili.*

MADÍLĀBA (rectius MATÍLĀBA), *s.*, *design, desire, intention; cfr.* طَلَبَ, quaesivit petiit.

MÁDINI (MAADINI), *s.* (ya), (1) *metal, or rather the ore of metal; e.g.*, madini ya fetha; (2) mali mengi, *great wealth;* ku toa mali nengi, ku-m-tóza mádini nengi, *to take or derive great wealth or advantage from somebody; cfr.* عَدَنَ, fixit, mansit; مَعْدِن, proprius rei cujuslibet locus ubi fixit, inde fodina, minera.

MADÓADÓA, *adj.*, *spotted.*

MADODÓKI, *s.* (*sing.* dodóki), *a kind of fruit of a long form, cucumber* (?).

MADOGÓVI, *a kind of drumming used in exorcisms* (St.).

MADÓNGA, *s.* (R.) (= *Kin.* mazaje)?

MADÓNGO, *s.* (ya), *a gummy substance adhering to the eyelashes* (*cfr.* mtongotongo); *vid.* mantóngo *in Kiniassa.*

MADÓRO, *s.*, *miserable talk;* ku sema madóro (*cfr.* kibauro).

MADÚKUA, *s.*, *scaffolding for building* (Sp.).

MADÚNGE, *s.*, *vid.* dunge, kanju.

MAENDELÉO, *s.* (ya), *progress, advantage* = mafaidisho, *Phil.* i. 25.

MAENÉNZI, *s.* (ku enenda, *v. n.*, *to go*), *going, walking, pace, gait, behaviour* = meenenzi *or* muéndo; maenenzi ya polepole, *a slow pace* (kama muendo wa simba); maenenzi ya harraka, *a quick pace;* mtu huyu yuna maenenzi ya upesi, siwézi ku

fuatana nai kua ku nenda mno, *this man has a quick pace, I cannot follow him.*

MAENÉO, *s.* (*vid.* enéa, *v. n.*), *spreading to, flowing over to.*

MAENÉZI, *s.*, *distribution* (*cfr.* enéza, *v. a.*) *to all persons present, so that every one obtains a little;* maenéo ya vitu; vitu vimeenéa watu wote, kulla mtu amepata kidógo; Mungu ni muenéza, yuwa eneza kulla mtu zirkizakwe.

MAÉNGA ÉNGA, *s.*, *that which is neither in the sky above, nor on the earth below, but which is in the midst of both;* ju kapo, wala nti kapo (hapo) ni katikati. *Thus the fabulous* ngóvi ya kiwéo cha Mikedadi *is believed to be* maengani engani. *Ali (the Caliph) strove with his enemy Mikedadi till evening-time, neither of them being able to hurt the other. All at once Ali heard the cry of a raven suggesting to him to put* popo, tambu, *&c., into his mouth, and spit the red water upon the horse of his enemy, saying, "I have wounded your horse." Mikedadi, bending his neck to look after the horse's wound, got a sabre stroke from Ali, which ran from the neck down to* kiweo *or* paja, *so that he fell from the horse and was helpless, but he threw the skin against Ali and made him bald, for the skin stript off all the hair of his head. Since that time baldness is in the world. The skin, having thus hurt Ali's head, was then carried up between heaven and earth, and will remain* maengani engani *till the day of resurrection. When people hear suddenly any noise in the air, they believe that the* ngovi cha Mikedadi *has passed by them. Thus says the fanciful story!*

MĀFĀ, *s.* (*vid.* fáa *or* fā, *v. n.*, *to be of use*), *use, profit;* gnombe hizi hazina māfā, *these cows are of no use.*

MÁFA, *s.* (ku fā, *v. n.*, *to die*), *cemetery, burial-ground* (mahali pa ku sika watu).

MAFAFANÚSI, *s.*, *explanation; cfr.* uahau.

MÁFI (*or* MÁVI), *s.*, (1) *dung of man and animals, discharge of the bowels;* (2) *dross, filings, raspings; e.g.*, mavi ya chuma, *dross of iron.*

MAFIĀ, *s.* (wa) (*vid.* maviā *and* muámu), *the mother of the husband* (*in speaking of themselves*), *but others would say* yule ni mamaviáye.

MAFÍCHO (*or* MAFITO), *concealment* (ku fita, *to conceal*).

MAFI MAFI, *s.*, *the flowers of a tree* (mmafi mafi) *which have a foul smell.*

MAFU, *s.*, *death, dead things;* maji mafu, *neap tides.*

MAFÚA, *s.*, *a cold, a catarrh;* yunamafúa (*i.e.*, yuwakohóa na kamassi), *he has a cough, influenza, a chest complaint causing a cough, a cold in the head, a stoppage in the nose* (St.); *cfr.* kifúa, *which is only coughing without* kamassi.

MAFUFIO, *s.* (*vid.* fufía), *inspiration*, 2 *Tim.* iii. 18.

MAFÚKIZO, *s.* (*vid.* fúkiza, *v. a.*), *fumes.*

MAFÚLI, *s.*, *an umbrella made of the branch of the* mfúmo *tree. The European or Indian umbrella is called* muafuli (*pl.* miafuli); ufuli, *the shade of a tree or umbrella,* mti *or* muafuli unafania ufúli; kifuli, *the shadow of a man or animal* (muafúli ni mana wa ufuli). *The natives boil the* mfumo *branch in hot water, in order to make it soft; it is opened in folds and put over the head and back in times of rain.*

MAFÚMBA, *s.*, *synon. with* dibu *and* manukáto. *When the various ingredients are not yet ground they are called* viungo; *vid.* dibu (R.).

MAFUMBI, *s.* (*vid.* fumbi, la), *the hollows or ravines of a hill, which, having usually much moisture and being protected from the sunbeams, are chosen by the natives for plantations of rice, &c. The grass is very luxuriant in such spots.* Ku piga mafumbi, *to cast to or at a certain place* (R.).

MAFUMBO, *s.*, *lumps in meal-food* (R.).

MAFÚMFU MAFÚMFU, *clouds entirely covering the sky.*

MAFÚMI, *s.* (rectius MAVÚMI) (*sing.* fumi), *loud talking and the noise produced by it;* ku piga mafumi, watu wasisikíe kite cha mfiázi, *to talk loudly, so that the people may not hear the groaning of a woman in labour* (*vid.* kite, *s.*).

MAFUMILÍO, *s.* (*sing.* fumilío, la) (*vid.* fumilia, *v. a.*) (= sáburi ya moyo), *enduring, forbearance, patience;* mafumilizi.

MAFUNDA (*or* MAVUNDA), *s.* (ya); (1) mana huyu ni mafúnda viómbo, *this boy breaks everything, he is a destructive fellow* (mafundáwe, *thou destroyer*); (2) *distended cheeks, full puffed cheeks.*

MAFÚNDE (*or* MAFUNDEFUNDE), *s.*, *cloudiness;* leo ni mafundefunde, *to-day the sky is cloudy, overcast by* mawíngu. *The sun is not seen till about ten or eleven o'clock* A.M.

MAFUNDEFUNDE YA MATEPUKÚSI, *the dark shade of shrubs, of which many people are much afraid at night; vid.* fundefunde, *s.* (la); *cfr.* gubari.

MAFUNDIFU, *scil.* maji = maji mafu.

MAFUNDÍKO, *s.*, *the falling, Luke* vi. 49 (*vid.* ku funda).

MAFUNDISHO (*or* MAFUNDISHI), *s.*, *instruction, direction, precept, doctrine, tradition;* 2 *Thess.* ii. 15, 1 *Tim.* i. 3, 9.

MAFUNDO, *s.*, (1) *loops, knots, knots or joints in a cane;* (2) *a piece of wood which holds the mast erect in a boat or ship* (ku zuia muongoti).

Mafundo fundo, *s.* (*vid.* fundo), *the knots or rings which are formed in the growth of a tree* (*e.g.*, mafundo fundo ya múa).

Mafúne, *s.* (ya), (1) *result, consequence* (*what one reaps*), *e.g.*, *the pain I had for sometime in my chest* (*below the heart*) *was the* mafune *of my previous violent cough* (ku funa) (R.); (2) *coldness, debility, weariness ;* muili wafania mafune.

Mafungío (ku funga, *v. a.*), (1) *binding of the cloth over the belly ;* (2) ya sanda, *vid.* ishara.

Mafungulía gnombe (*lit., unfastening*), *the time to lead the cattle to the pasture-ground, about eight or nine o'clock* A.M. ; majira ya gnombe yafunguliwáyo ku enda kula niassi, umánde ulipokaúka kua jua, yuwaota jua hatta likitangamúka likáwa kali.

Mafunifuni, *s.*, *cfr. Kinika.*

Mafúno (ya) (ku funa, *v. a.*), *harvest, crop ;* wakáti wa mafuno, *harvest-time.*

Mafunsío, *s.*, *teaching, instruction ;* mtu huyu hangalifania mambo haya, ni mafunsio, si akilizakwe.

Mafupi, *adj.*, *short ; vid.* fupi.

Mafurufuru, *s.*, *gloominess, darkness* (*vid.* furungika); *cfr.* gúbari.

Mafúsi, *s.* (rectius MAVUZI, *sing.* uvúzi) (*vid.* fuzi la mukono *or* bega, *pl.* ma—, *the place where the upper arm terminates*), (1) *the shoulder ;* (2) *the hair of the pubes. The natives dislike to mention the word* mavuzi (*for decency's sake*), *therefore they generally use the sing.* (fuzi la mukono) *when they speak of the shoulder.*

Mafúta, *s.*, *oil, fat* (*vid.* fúta, *s.*), *the greasy or oily substance found in animals and plants, which by melting affords the* mafuta (*oil*). *Milk yields first the* siági (*butter*), *which when boiled is termed* ghee. *The natives know chiefly four shrubs which yield vegetable oils :* (1) *the fruit of the* mbóno *shrub* (mafuta ya mbóno), (2) *of the* uto *plant* (*Arab.* semsem), (3) *of the* mtũndó, (4) (mafuta ya názi) *the oil procured from the cocoanut by grinding the kernel and then boiling it.* Mafuta ya uto, *semsem oil* (*vid.* uta) ; mafuta ya mbóno (*or* ya mbarika, St.), *castor-oil.*

Mafúu, *adj.*, *crazy, cracked* (St.).

Magádi, *s.*, (1) *rough soda ;* (2) *cfr.* gadi *or* gaddi.

Magádiri, *s.*; ni magadiri sana, *it is very dangerous?* (R.); khatiri, hatiri?

Magámba, *s.*, *the scales of a fish.*

Maganda, *s.* (ya),(1), *husks, peel ;* (2) *the flesh of the ribs or the white skin on it* (R.) (maganda ya mimba).

Magandi, *s.*; magandi ya maziwa, *skim-milk.*

Magánga, *s.* (*cfr.* uganga), *the superstitious means and ceremonies applied by native doctors to cure the sick ;* magánga ya ku-m-ganga mtu muelle = ku-m-fánia dawa, ya ku-m-piga dawa kua niúngu, *to cure a sick person by means of* uganga (*vid.*).

Magangao, *s.*, *ruin, desolation ;* mahali pa watu walio pigana, kisha wakaondóka (Sp.).

Magánizo, *s.* (ya), *a treaty.*

Magano, *s.* (*cfr.* agana), *an agreement ;* maganoyetu ni ya yale yale.

Magaribi (*pl. of* magribi *or* magáribi *or* mangaribi) (*Arab.* مغرب, *pl.* مغارب), *sunset, evening* (mangaribi yatangamána na usiku), *the prayers of the Muhammedans at sunset ; cfr.* غَرَبَ, procul abiit, recessit, occidit sol, in regionem occidentalem venit ; مَغْرَبٌ et مَغْرِبٌ, occidens (matuéo ya júa); (2) *the West of Northern Africa, Morocco.*

Magaribu (*or* MAJÁRIBU), *s.* (*vid.* garibu, járibu, *v. a.*), *trial, temptation, experiment ;* kuna majáribu ya upanga? *do they make experiments* (*play*) *with a sword?* majaribu haya alijaribiwaje?

Magébali (*or* MAJÁBALI), *s.*, *gathered masses of clouds ; lit., in Arabic, "mountains."*

Mageúzi, *s.*, *changes, alteration ;* mageúzi ya moyo, *inconstancy* (*vid.* geúa, geúza).

Maghófira (*or* MAGHOFIRIA), *s.* (*Arab.*), *forgiveness, pardon ;* nadáka maghofira kua Mungu, naómba wema kuakwe, *I beg pardon from God, I ask him for good* (*vid.* ghofira) ; غَفَرَ, texit, obtexit, rogavit veniam delicti.

Maghúbari, *s.*, *rain-clouds* (*sing.* ghúbari).

Maghubba, *s.* (*sing.* ghubba), *a bay* (غَبَّ, ad finem pervenit, exitum habuit res ; غبّ, descensio ad aquam, finis, exitus rei) = mito yangiáyo ndáni ya mríma ifaniáyo vizingo vizingo = *rivers run through the hilly country and have a very serpentine course, the winding of a stream.*

Magílisi (*or* MAGÁLISI), *seat ; cfr. Arab.* جَلَسَ, sedit, consedit, *hence* مَجْلِسٌ, locus sedendi; *cfr.* makázi.

Magniogniota, *s.*, *vid.* gubari.

Magnioya (*or* MANIOYA), *s.*, *wool* (*sing.* ugnioya) ; magnioya ya niuni, *down of birds ;* magnioya ya shingo, *mane-hair* (*of beasts*), *the long hair of goats* (*also of cows on their humps*).

Mágo, *s.* (*pl. of* kágo), *a charm ; vid.* kágo.

Magógo (*or* UGÓGO), *s.*, *the crust of* wali, *i.e., of boiled rice.*

Magombe ya mumo (R. *writes* magombéa mumo) (magombéa mumo = maji mafu, Er.) *is an expression used with regard to the ebb-tide, when*

the water has left the wángŏa (*pl.* niángoa) (*sandy spots connected with creeks*), *whilst there is still sufficient water in the channel of the creek.* Maji măfu mumo (*viz.* wangoa) yápŏa, mumo (*in the creek*) yajā. *The dead water* (*ebb*) *is there* (*in the* wangoa) *entirely fallen off, but in the creek it is still full.* Maji măkū yanaáŭka kúa makúba, ku ongeséka hatta niangoáni. *The great water* (*flood*) *grows up, to be great, to increase, so that it fills also the* wángoa.

Magómbo, *sing.* gómbo, *sheet of a book.*

Magóme (*pl. of* gome), *dens, but* mapango *means "caves," Heb.* xi. 35; (2) *sing.* gome, magome, *chips, splinters.*

Magónjoa, *s., pain or aching in sickness; but* ugonjoa *is sickness in general.*

Magóvi, *s.* (*the pl. of* ngóvi) (ya), *peel, rind, bark* (magóvi ya mti).

Măgú, *s.* (*sing.* gū, *vid.*), *feet* (*Kiunguja*, mgúu, *pl.* migú); mjigúu, *pl.* mijigúu, *large feet;* kijigúu, *pl.* vijigúu, *small feet;* ku enenda kua măgū, ku panda punda, ku enenda kua máshua, *to walk, to ride on an ass, to sail on a dhow;* magū yana maji, *i.e., my feet have water, I was on the spot, and therefore I know the truth of what happened* (R.).

Magúgu, *s., weeds, undergrowth* (St.), *jungle* (*Kiung.*).

Magúmegúme ya búnduki, *a large gun, musket.*

Magúmu; mato magúmu *or* mapéfu *or* makáfu ya ku angáza (= mueréfu).

Magungu; sasa kunakúa magungu ya kucha, *to appear red, to glow, said in the morning before sunrise.*

Mahabba (habba), *s.* (*Arab.* مَحَبَّة), *not only love between husband and wife, but in general love, affection, attachment, fondness;* yuna mahabba sana (= mapenzi ya penda), *he has great love or affection* (*in a good and bad sense*) (pendo); ku toka mahabbáni, *to lose the value of its goodness or good quality;* ana-ni-toka mahabbani, *I do not love him so much* (*as before*); *cfr.* حَبَّ, amavit; حُبّ, amor.

Máhali (*and* mahala *or* páhali), *s.* (*pl.* mua—), *place or places, region;* mahali pa raha, *place of rest;* مَحَلّ, locus ubi quis diversatur, statio.

Mahali pote, *everywhere;* حَلَّ, solvit, locum commorandi concessit.

Mahali pa, *instead of; e.g.,* mahali pa babai, *in the place of his father, instead of his father;* fulani haku-ni-weka mahali, *he has not honoured me;* mahali pawapo pote (*pl.* mahali muote), *at whatever places;* mahali gani panapo uma, *where is the pain?* wauma wapi? *where is your pain?* máhali pa ku shuka, *a lodging.*

Máhamáli, *s.* (wa) (*sing.* hamáli) (*Arab.*), *public porters or baggage-bearers* (watukúa viómbo via béndari). *There are such men appointed in every commercial town of importance. They are generally natives of the seaports of South Arabia. They carry loads from or to the seaport for wages.*

Máhāna, *s.* (*Kinika, cancer*) (*Kisuahili,* ukóma), *a dreadful disease* (ukóngo mbáya *or* daifu sana), *which at first appears like* upéle *or* péle (*itching spots*), *but afterwards produces ulcers of the toes, the hand, nose, ears, &c. The smell of the diseased person is very bad. In curing the disease the native doctors apply first an emetic. Then they apply internal and external remedies. The disease is thought contagious. Hence the diseased person has to live apart and cook for himself. When he dies, his cottage is burnt, and his corpse thrown away, and not buried.*

Máhari, *s.* (ya), *the sum of money given by the bridegroom to the parents or relations of the bride for the right of marrying her. The marriage portion or gift settled upon the wife before marriage. If the husband abandons his wife wilfully, without any cause on her part, he cannot claim the repayment of the* mahari *in case of divorce; but if the wife is in fault, the parents or relations must restore the money to the husband. Cfr.* مَهَرَ, scripsit dotem donumve sponsale mulieri; مَهْر, dos vel donum sponsalitium, quod futurae uxori promittitur.

Mahárimu; *brothers are* maharimu *for their sister; in Arabic* مُحَرَّم, *forbidden = within the degrees of relationship which make marriage unlawful.*

Mahasho (*sing.* hasho); ku siba mahasho, *to stop a leak.*

Mahásidi, *s.* = uhasidi, *envy.*

Mahati, *s., a carpenter's tool used for marking lines to measure* (St.).

Mahazámu (*or* mahezámu), *s.* (= masómbo), *a girdle, belt, a shawl worn round the waist;* حَزَمَ, cingulo cinxit jumentum; حِزَام, cingulum jumenti.

Mahindi, *s.* (*cfr.* hindi) (ya), *Indian corn, maize* (Holcus Sorghum); *dim.* vihindi.

Máhiri, *adj.* (*Arab.*), *clever, skilful;* mtu atambŭái upési, asipoambíwa ni mtu; مَاهِر, ingeniosus, solers.

Mahiri (*or* makhiri), *v. a., to bewitch* (Er.), *to divine.*

Mahógo, *s.* (*sing.* hogo, la), *the large roots* (misi)

of the cassava or manioc shrub. At Mombas and other places only the very large ones form the sing. hogo *and pl.* mahogo, *but at Zanzibar the word is promiscuously used for both large and small cassava-roots. The small one is named* muhogo (*pl.* mihógo) *in the Mombas dialect.* Muhógo *properly signifies the cassava-shrub, which contains the* msi wa muhógo (*pl.* misi ya muhógo), *a kind of food highly valued by the people of these countries.* Léo tupíke múhogo uliowéngoa kua nazi, *i.e.*, uliopassulíwa pande-pande, uliopíkoa kua nazi, *to-day let us boil cassava made up with the milk-like water of the ground cocoa-nut, i.e., that cassava which is cut into many slices and then boiled in the milk-like* nazi *water. When the natives only scrape off the skin of the cassava and boil it whole in water, without the* nazi *and without cutting it into slices, they call it* ku puáza muhógo *or* ku wenga mu-hogo.

MAHÓKA, *s.*, *devil, evil spirits, madness* (St.).

MAHŎRAMA, *s.*, *damask-cloth* (R.)? *to the value of* 2¼ *dollars.*

MAI, *pl.* (*sing.* i, la) (*in Zanzibar* yai, *pl.* mayayi; *at Mombas you also hear* maiyai), *eggs* (mai ya gnamba); lette mkoba nitie mai, *bring a bag for the eggs.*

MAINGA; inga, *vapour?* (Reb.).

MÁISHA, *s.* (= umri), *age, lifetime;* miaka mtu alio íshi ku ká (*vid.* íshi, *v. n.*), *the years which a man has lived;* taku-tumikia maishayangu ntakáyo ishi ulimenguni, *I shall serve thee all my life long;* máisha na miléle, *now and for ever;* maisha maofu, *riotous living, Luke* xv. 17 (*cfr.* عَاشَ, vitam duxit; عَيْشٌ, vita); natumia maishayangu, *I use it my life long.*

MAISHILÍO, *s.* (*vid.* misho *or* muisho), *end, termination.*

MAISI = mtambúsi (R.)?

MAITI (*or* MAYITI), *adj.*, *a dead one, dead body; cfr.* مَاتَ, mortuus fuit; مَوْتٌ, mors; مَيْتٌ, *adj.*, mortuus; mauti, *s.*, *death* (maitiwakwe nduguye).

MAJALIWA KUNA (ku jali) (R.).

MAJÁNA, *s.* (*sing.* jana la niúki); majána ya niúki, *the larvæ of bees;* niúki kwanza ni bŭ liwiálo niúki, kisha likaméa mbáwa, likaambúka ma-govi, laken makámba ni niumba za niúki; (2) ma-jana, *children who are proportionally large* (muana).

MAJANNI, *s. pl.*, *grass; the sing.* janni *signifies a leaf, vid.* janni, *s.;* range ya majanni, *green, vid.* range, *s.*

MAJÀRIBU (*or* MAGÀRIBU), *s.*, *trial, temptation; vid.* járibu *or* garibu, *v. a.*

MAJÁSA (*or* KINAYA); ku fania majása (R.)?

MAJÁZO, *s.*, *reward; vid.* jazi, *v. a.*, *to reward.*

MAJĔGO (*pl. of* jego), *the hindmost tooth, cheek-tooth, grinder.*

MAJĔNGO, *s.* (ya) (*vid.* jenga, jengo, *pl. of* jengo), *materials for building.*

MAJI, *s.* (*Arab.* مَآءٌ, aqua), (1) *water, juice, sap, liquid. Prov.:* maji măfu, mfúñ kafu (mkáfu); *i.e., at the time of tide (when the water is dead or died away) the fisherman gets nothing with the net; he must then use the* (mshípi) *fishing-line even at sea; whereas at the ebb the line is useless, and he must take to the net again.* Maji maji, *wet;* maji kujáa na kúpŭa, *the tides;* maji mafu, *neap tides;* maji ya pepo or maji matāmu, *fresh water;* maji ya moto, *hot water.* (2) *A large yellow kind of ant living in trees;* maji ya báhari, *sea-water colour = blue;* mtíboa muniu?

MAJÍBĬLE, *s.* (*sing.* jíbíle, la) (= jawábu), *answer, reply given* (kua wáraka *or* kánoa) *in writing or by word of mouth;* جَابَ, fidit, respondit; جَوَابٌ, responsum.

MAJIBU, *s.*, *an answer; cfr.* jawabu *or* majibile; majibu yatakuja sasa hivi, *the answer will come immediately.*

MAJIFÚNO (*or* MAJIFUNOFUNO); (1) fuláni yunamaji-fúno, *he is lustful, has lustfulness;* (2) *pride, self-conceit; cfr.* fúna *or* vuna.

MAJILIO, *s.* (*vid.* ku jilía, ku ja, *to come*), *the coming advent, mode of coming, arrival;* si pendi majilío ya mtu huyu, yuwa-ni-jilía kua keléle, *&c.*, *I dis. like the coming of this man, he comes to me in a noisy manner.*

MAJILÍPO, *s.* (ya), *revenge* (ku-ji-lipa) (*Dr. Steere writes* "majilipa").

MAJI MAJI, *adj.*, *wet, watery;* maji kukutu = káme, *total ebb;* maji mafu, *dead water* (*vid.* mafu); magomba mumo = haina ku jā wala kuba (kubua); maji yameundā, *high water* (Er.); maji mākū *or* maundáfu.

MAJÍRA, *s.* (ya) = wakáti, *time;* kua majira haya, *at this time;* majira ya keshóni *or* uzima wa akhèra, *Luke* xviii. 30; kua majira ni andikáyo, *while I write.*

MÁJIRA, *s.*, *the course of a ship; cfr.* مَخَرَ lata per mare fuit navis vel cum sono sulcavit istud.

MAJIRUKHU, *wounded;* fulani ni majirukhu, atu-ngulía mauti, ku tungulia ku zimu (*cfr.* maji-rukhu); *cfr.* مَجَّ, ejecit; rukhu *or* roho, *half dead; vid.* majuruhu, *Luke* x. 30.

MAJI YA BALLI, *s.*, *hail ??* (*vid.* lembézi), *likely for* majebali *or* magébali (*vid.*).

MAJI YA KITÚMOA, *cfr.* punguani.

MAJI YA KUNDE, *water of the* kunde (*vid.*), *a kind of bean, which in boiling assumes a reddish colour. Hence* mtu huyu müekundu kana maji ya kunde, *this man is reddish like* kunde *water. In general, ruddy, bay, red-brown.* Nguo ya maji ya kunde, *a red-brown cloth.*

MAJÓKA, *s.* (ya) (ku joka, *v. n.*, *to be tired, weary, troubled*), *troubling, trouble;* usifánie majoka-yáko, *do not take the trouble;* usifanie majoka = usi-ji-jokéze, *do not take the trouble.*

MAJÓNSI, *s.* (*Arab.* مايوسى) (ku jónsa, *v.*), *grief, sorrow rising from distress, e.g., from loss of property, of friends who have died, &c. The grieved person likes to go alone with the head hanging down.* Ku fania majonsi = kifumfu.

MAJÒRI, *s.*, *an elder* (St.).

MAJOROJORO, *s.*, *vid.* nsora.

MAJUHÚLA (جهل , ignoravit) = wapumbavu, *idiots.*

MAJŬKŬA, *s.* (*sing.* jŭkŭa, la), *scaffold erected when building a high wall or house; cfr.* madukua.

MAJÚMA, *s.* (Er.)?

MAJÚMBA, *s.* (ya) (*pl. of* jumba) (*cfr.* niumba), *a large house; cfr.* jumba, la, *pl.* ma—.

MAJUMUMI ?

MAJÚNGUA (*pl.*), *vid.* júngua, *orange.*

MAJÚNI, *s.* (ya), *a confection made of* bangi (*vid.*), *opium, sugar, and eggs, which is intoxicating. The sweet substances are added to conceal the narcotic ingredients* (mtu asitambŭe kiléo). Majuni ni bangi iliotangamana na unga wa uwanga (*vid.*), na sukari, husonga kana sima, anafania wikáte, ukíla mmoja utateka, utasinga, utalala siku mbili *or* tatu.

MAJUNÚNI = akilizakwe majununi = akili zime-m-pungúa *or* zime-m-potea ; *cfr.* جن , texit, insanus ac furiosus fuit.

MAJÚRUHU (*vid.* papayuka), *half-dead* (*Luke* x. 30) = gharighari mauti.

MAJÚRUKHU, *wounded; vid.* geraha.

MAJÚSI ; tangu majusi yulé, *vid.* júsi.

MAJUTÍO, *s.*, *regret for something done.*

MAJUTO (ku júta), *repentance, regret.*

MAJÚTO NI MJŬKŬ, hujutía kiniúme, *repentance is to feel regret afterwards.*

MAKÁA, *coal, coals, embers;* makáa ya miti, *charcoal;* makáa zimui (*pl. of* kā zimui), *dead coals; vid.* káa.

MAKABURÍNI, *s.*, *on the burial-ground; vid.* kâburi.

MAKÁDARA ya Muegnizimgu, haya ni makadara ya Muungu, Mungu akali aki-m-tesa, *when God afflicts him.*

MAKÁFĀRA, *s.* (*pl. of* káfara, *vid.*), *sacrifices made by the natives to avert a general calamity, e.g., when the great bird, who is said to be as large as an island, flies over a town. The natives, fearing the bird might cover their town with its droppings, make the* makafara *immediately, to cause him to leave their country!!!*

MAKÁFIRI, *s.* (*sing.* káfiri, *vid.*), *infidels.*

MAKÁFU, *adj.*, kafu, *dry.*

MAKĀKĀ (*sing.* káka), *the pulp of squeezed oranges, lemons, citrons, &c.*

MAKĀKĀ (*sing.* kākā), *the palate, but the place under the tongue is also called* kākā.

MAKALALÀO, *s.*, *cockroaches; applied in derision to the Malagazy colony in Zanzibar* (St.); *cfr.* mende, *s.*

MAKÁLI (*vid.* kali), *sharpness, acuteness, edge* (*of a knife or sword*); kissu kimengia makáli, *the knife has become sharp; vid.* kali.

MAKAMÍO, *s.*, *threatening; vid.* kamía, *v. a.*

MAKAMU, *adj.* (Sp.), *of middle stature* (*Arab.* مقم) (mtu mzima aliepata miaka mingi), *of high rank, tall and advanced in years* (daraja kuba, kimo kikuba); mtu huyu ni makamu, ni uelle ulio-m-kongésha.

MAKANÁDĪLI (*or* MAKANÁNDILI *or* MAKANÁDIRI), *s.* (*Arab.*), *a place behind the cabin of native vessels or boats* (ku weka wiómbo) (locus, مكان ; عدل, quantitas mercium), *bale goods, the place where the bale goods are kept, the quarter galleries of a dhow.*

MAKÁNI, *s.*, *a dwelling-place; cfr.* مكان , *place.*

MAKÁNJA, *s.* (*sing.* kanja, la) = makúti yaliosúkoa, *the twisted cocoa-leaves used for thatching native cottages. The* makanja *must be distinguished from the* makúti ya kiúngo *or* ya kike (yaliosúkoa ni watu wake). Makuti yanaúngoa, *they are twisted on a stick, which makes them more lasting for the thatch of cottages. Every year or every second year new* makúti *must be procured, the old ones going to decay.*

MAKÁNO YA NIÁMA (*vid.* mawáno) (*cfr.* pambika); makano ya gnombe.

MAKÀO, *s.* (ya) (ku ká *or* káa, *to sit, dwell*), *an abode, a place of residence;* makaoyangu ni Rabbai, *I dwell at Rabbai;* laken matembesi-yangu Mvita, *but I go* (*from time to time*) *to Mombas.*

MAKÁPA ; pepo za makápa, *a puff or gust of wind* (R.).

MAKÁSARA, *s.;* ni makasara yule, hachi hasara (R.)?

MAKASSI, *s.* (*pl.*) (ya) (*Arab.* مقص), *a pair of scissors; sing.* kassi la ku katía ngŭo.

MAKATA, *s.;* (1) ku piga makata, *to kick out be-*

hind, as an ass or horse; (2) makáta, *sing.* káta, *a ladle made out of a cocoa-nut, deep, used to dip up water with.*

Makatãa, *contract.*

Makatazo, *s., prohibition; vid.* katáza, *v. a.*

Makati (*from* ku kata), *s.* ?

Makátibu, *s., agreement.*

Makawadi, *s. pl.,* 1 *Cor.* vi. 9.

Makayámba = mabua ya mtama yalio na tembe ndani.

Makázi, *s., dwelling; vid.* makáo (ku káa); makázi ya Mungu = kikao cha —, *the being, mode of existence of God* (R.).

Makázo, *s., vid.* kikomba.

Make, *sing.* jike (*vid.*) (*female*).

Makende, *sing.* kende, *scrotum, testicles.*

Makengéza, *s., squinting, a squint;* makengéza ya mato, *the looking of one eye upwards, whilst the other looks downwards;* mtu huyu yuna makengéza ya mato; ku angalia kua makengeza, matoyakwe ni makengeza.

Makhdud, *adj., very sick* (hawezi sana, karibu na kuffa); *cfr.* خدّ , fidit, laceravit, emaciata fuit; مخدود .

Makhiri, *v. a., to practise magic* (R.).

Mákhshũmu (*or* makhúshũmu), *s., one who is to be honoured, respected, e.g., a sister;* yule makhshumuyangu kuani, si wezi ku-m-fanizia mzáha or ku-m-staki (R.).

Makhtáji, *s.* (*vid.* khitáji *or* hitáji, *to want, to desire*), *longing for, a want, Phil.* ii. 25.

Makhtasar, *s., compendium* (*Arab.* مختصر).

Mãkĩ, *s.* (ya), *thickness, bigness, stoutness;* ubáo or ukúta una maki, *the board or wall is very thick;* maki ni kitu kinéne; ngúo ya maki, *stout cloth.*

Makimbilio, *s., place to flee to, refuge; cfr.* kimbia).

Makínda, *s.* (*vid. sing.* kinda), *pullets or chickens.*

Makindáno, *s., objections* (*vid.* ku kinda), *contradictions.*

Makíni, *s.* (ku tuliza), *quietness, quiet and obedient behaviour of a well-mannered person, opposed to the wild, unruly, and idle conduct of a turbulent person.* Mana huyu yuna makini sana, yuwatulia mahali pamoja, hana kitango (hatangitangi, *he does not run about*), yuwa-m-sikia babai na mamai; roho makini, *a gentle, mild, or placid mind which is not inordinately desirous;* مكين , firmiter ac recte constitutus.

Makiri, *s.* (ya, *pl.* za), *a kind of ledge which serves as a hinge.*

Makógo (*or* mapógo) (*better* upógo), *s.;* makógo ya mato = yuna mato upande, *he looks sideways, he looks asquint, distorts the eyes* (*vid.* pogóa or potóa, *v. a.*).

Makohózi, *s., cough; vid.* mafúa.

Makóma, *s.* (*sing.* koma), *fruit of the* mkoma *tree.*

Makómbo, *remainder, remnant* (*of food*); *more used than* masása (*vid.*).

Makombózi, *s.* (ku kombóa, *v. a.*); ni-pa makomboziyangu, *give me* (mali) *the goods which were given for my redemption;* ku daka makombózi, *to desire ransom-money.*

Makópa, *s.* (ya) (*sing.* la), *dried pieces of cassava* (*vid.* muhógo) (*vid.* mdíla).

Makórõfa; ku pata makórõfa ? (R.).

Makoróro, *s., phlegm* (R.) ?

Makossa, *s.* (*vid.* kossa), *faults, mistakes.*

Makossekáno, *s., want, absence of —; e.g.,* makossekano ya imani, *want of faith = unbelief.*

Makóto *or* masúko ya nuelle; ku fánia makóto, *&c., to plait the hair.*

Makóyo kóyo, *s., a kind of large and black ant* (*vid.* finiánga).

Makóza, *s.* (*obscene*), *testicles* (St.).

Maksai, *s.* (*cfr.* hasai), *a bullock castrated.*

Makũ, *adj., great; vid.* kũ *or* kúu; muigni makũ, *a man of greatness;* makũ mangi, laken hana maku, *he is great, but not proud.*

Makuáji ya nti ??

Makubachi, *s., a position of defence* (ngome na gereza) (kaya) (Sp.).

Makubáthi, *s.;* ku fania makubáthi ya nti, *as does the chief of Takaungu in reference to the Galla* (R.).

Makúfuru, *s., infidelity* (*in the Muhammedan sense*); ku-m-tia katika makúfuru, *to consider one an infidel;* ku-m-kufúrisha, *to blaspheme* (*Luke* xxii. 65), *to utter invectives against one.*

Makukúu, *adj., old* (*vid.* kukúu).

Makúli, *s., food;* kiliwácho chote, *all that is eatable* (kú lã, *to eat*). *In Kitumbatu,* makulía, *food.*

Makulíma, *s., agriculture, tillage, husbandry* (*vid.* kulima).

Makumba unguúe, *s.* (*vid.* kikumba unguúe) (masa unguúe), *small Turkish corn-cobs which the wild hog leaves untouched, devouring only the large one on the stalks.*

Makúmbi, *s., cocoa-nut fibre.*

Makúmbi ya popõ, *the areca-nut husk.*

Makúmbi ya usumba, *cocoa-nut fibre cleaned for mattresses, &c.* (St.).

Makúmbi kúmbi, *vid.* kumbi.

MAKUMFI YA MAHINDI, *but* kumfi za mpunga na mtáma (*vid.* kumfi).

MAKÚMI, *tens;* makúmi matatu, *thirty.*

MAKÚNDO, *s.* (ya, *pl.* mi—), *folds, the rolling up of the fishing-line;* makundo ya mshipi ya ku tupa baharíni.

MAKUNGAMÁNO, *s., an assembly* (ku kungamána, *v. n.*).

MAKÚNGU, *s.* (ya); makungu yakuja, majira ya el fagiri kú *or* ukúngu, *the reddening sky before daybreak;* ukungu ni uwingu uekundu wa el fagiri; *at first the* beredi yafufia (*the morning wind rushes in*), *then comes the* ukungu (ukungu unawamba) *or* uwingu uekundu unatanda na ulimengu, *the sky reddens,* na umánde waja *or* shemali (kunge) yaja; ukungu uekundu umekuja (kumekuja) (kumekua kueaupe), ukungu wa júa, *aurora; vid.* mtána.

MAKUNGUÁZI, *s.* (ya), *a stumbling-block* (*vid.* ku-nguáa, *v. n.*).

MAKÚO, *s., a hollow, small pit;* kuku yuwatafúta makúo ya ku wialía i, *the hole or pit which a fowl digs before she lays her egg. When she has laid many eggs in it and sits upon them, the* makúo *is called* kióto.

MAKÚPA, *s., a shallow passage, where people may pass on foot at low water. There is such a place near Mombas, the only spot which connects this island with the mainland, but in this case* Makupa *is a proper name.* Makupa ni máhali pa fungu watu wafukápo kua măgú, maji yakípoa.

MAKUSANIKO, *s., a place of assembly, assembly* (*vid.* kusánia).

MAKÚSUDI, *s., purpose, designedly* (*vid.* kusudi *or* kasidi), *on purpose.*

MAKUTÁNO, *s.* (ku kutana, *to assemble*), *a meeting, an assembly;* makutano ya watu.

MAKÚTI, *s.* (*sing.* kuti, la) *leaves of the cocoa-nut tree;* makúti ya viungo, *leaves or leaflets made up for thatching;* makuti ya pande, *half leaves, plaited for roofs or fences;* makuti ya kumba, *leaves plaited for fences.*

MAKÚTU (R. ?).

MALAÍKA, *s.* (*sing.* laika, la) (*vid.* laika), *short hairs of the body, especially on the hands and arms; hair on the head is* nuelle.

MALAIKA, *s.* (wa, *pl.* za), *an angel or angels* (za); ملاك (*from* لاك), angelus. *A baby is often called* malaika (St.).

MALÁJI, *s.* (kú lá, *to eat*), *gluttony.*

MÁLAKI (*or* MALKI), *s.* (*Arab.* مَلِك), *a ruler, king; cfr.* مَلَكَ, régner sur; *hence* مَلِك, roi.

MALÁLO (*or* MALÁZI *or* MALALIO), *s.* (ya) (ku lála, *v. n., to sleep*), *a sleeping-place;* malazi, *Heb.* xiii. 4.

MALÁNA, *s.* (*vid.* lana, la), *curses, execration.*

MALÁU, *s.* (*Kin.*), *judicial or open inquiry into the crime or offence committed by a person.*

MALÁZI, (1) *things to lie upon* (St.); (2) *marriage-bed, in distinction from* kitánda (*vid.*).

MÁLE, *s.;* shuka ya mále *and* doti za (la) mále (ku sahawisa yale mawázo) (R.) ?

MALÉFI, *s.* (ku lewa, *to be drunk*), *drunkenness.*

MALELÉJI, *s.* (*Dr. St. writes* malelezi); ni majira ya tanga mbíli (kuna pepo za malelezi), *the time when the monsoons begin to change, and vessels may sail from north to south and* vice versa, *lit., the time of two sails. The wind blows in the morning from the west, and then from the sea or east. This is the case from the middle of March to the middle of April, and from the middle of November to the middle of December, when the wind blows softly. On the change of the monsoons there blows a soft wind.*

MALÉNGA, *s.* (wa), *a singer* (*cfr.* lenga), *songs or proverbs ? ?* hutafúte malenga, *i.e.,* mtu aimbai, *let us seek for a singer, for a leader of songs.*

MALÉU, *s.* (*sing.* léu, la); maléu ya saffări = jakúla ja ndía, *provisions for a journey.*

MALE YA HEMBA (?) (*or* MALEA HEMBA), *substances from which the washermen in Zanzibar prepare starch; e.g.,* niri, uwanga, ghanchi, *&c.*

MALÉZI, *s.* (*vid.* ku lea), *tutelage, breeding* (malézi mema).

MALHAM (*or* MELHAM), *s.* (*Arab.* مرهم) (*vid.* laham), *resin-plaster.*

MĀLI, *s.* (ya, *pl.* za), *property;* مال, res quas homo possidet, opes; مال, dives fuit.

MALIDADI, *s., a dandy.*

MĀLIKI, *v. a., to begin any business, to undertake;* máwe ya ku máliki ukucha *or* niumba, *to lay the foundation;* leo nnakuenda máliki shambalangu = naanza ku lima, *to-day I go to begin the cultivating of my plantation;* ku máliki ku unda jombo, ku jenga, *&c.; cfr.* مَلَكَ, possedit, possessorem fecit; *to attempt the building of a vessel.*

MALÍKO, *s., sing.* liko, *landing-place* (*cfr.* diko).

MALIMADI, *s.* = koma ?

MALIMENGU, *s., matters of this world* (*sing.* ulimengu, wa, ya); mtu huyu yuwatengésa malimenguyakwe, *this man arranges all his affairs well concerning this world and the world to come* (*vid.* ulimengu), *he thinks of both worlds;* ulimenguwakwe, *circle of a man's affairs.*

MALÍMO, *s., master, navigator* (*cfr.* muálimu); *the steersman is called* malimo *on the Zambezi River* (St.).

MALINDA, *s.* (*Kinika*).

MALÍNDI (ya), (1) (*sing.* lindi, la) *pits, depths;* ku piga malindi *or* ku timba mina ya ku yáa *or* fokea,

to dig holes for to sow; (2) Malindi, *s., formerly a town of note on the East Coast of Africa; cfr. Baron von der Decken's "Travels in East Africa."*

Malíndo, *great depths* (*sing.* lindo) (St.).

Malinzi, *s.* (ya), (1) *control, inspection, care, oversight;* (2) *overseer* (wa)? *vid.* linda, *v. a.*

Malio, malilio, *wailing, weeping.*

Malio ya kiko, *s., the bubbling sound of the water when a native pipe is being smoked* (St.).

Malipízi, *s., requital, revenge;* ku ji-lipiza.

Malipo, *reward, pay* (*vid.* jamila).

Malisha, *s., pasture-ground;* gnombe wamekuenda malisháni = máhali pa kula niassi.

Malisho, *s.* (ya), *pasturage, place where cattle may feed or graze.*

Malisi, *s., noise, sound* (*vid.* malío); *e.g.,* nasikia malisi niassini.

Malisíka, *v., to be completed;* kasi leo inamalisíka, *the work* (*that part which was hitherto left undone*) *will be completed to-day.*

Maliwátu (R.), *a bathing-place in a house.*

Maliyandímu, *a game in which one holds down his head, some other knocks it, and he guesses who struck him* (St.).

Máliza, *v. a.* (*Kin.* margisa), *to finish, to complete the remainder;* ملأ, complevit.

Malki (*or* malaki), *s., king;* مَلِك, rex.

Malkiá (*or* malika), *s., queen;* مَلِكة, regina.

Málu, *s., a kind of antelope* (*vid.* kũngu).

Máma, *s.* (wa *or* ya, *pl.* za), (1) *mother;* mamai, *his or her mother, pl.* mamáze, *their mothers* (*cfr.* nina *and* ínia). Mama ni Mungu wa pili, *therefore she must be honoured. Her blessing and her curse will be verified.* (2) *Name of honour.* Mama wa kambo, *stepmother.*

Mamávia, *s., father- mother- brother- sister-in-law.* Mamangu, mamáko *or* mamayo, mameye. Mamayetu, *pl.* zetu; mamayenu, *pl.* zenu; mamayao, *pl.* zao.

Mamanúa, *v. a.;* shébekhi ya mtu amamanuáye? (R.) (*cfr.* shebihi).

Mãmba, *s.* (wa, *pl.* za), *a crocodile;* mãmba wa mto *or* poáni.

M'amba (*vid.* muamba), *rock, reef.*

Mamba, *s.* (ya, *pl.* za), *the scales of a fish.*

Mamba kundu, *s.* (R.).

Mambo, *s.* (ya), *contr.* maámbo *from* ku amba, ambo, *saying;* mambo, *matters, affairs, circumstances, &c.* (*sing.* jambo, la) (*vid.* yambo); mambo gani nisikiayo kuako, *Luke* xvi. 2.

Máme m'tu, *s.* (*cfr.* babo mtu).

Mamiye, *s.* (*Kimr.*), *his mother* (*or* maméye).

Mámlaka, *s., power, authority, dominion; cfr* مَلَك, possedit; مَمْلَكة, regnum, locus, dignitas et majestas regni; kitu hiki sina mamlaka nacho ku ki uza, sichangu; siwezi ku-mu-idirisha, sina neno naye.

Mamoja, *one the same;* moja, *one* (*pl.* mamoja, *scil.* mambo); mamoja pia kuangu, *it is all the same, I don't care, Gal.* ii. 6.

Mamu = ngójo.

Mamúma (*or* maamúma), *s., pagans? cfr.* mzuía.

Mamunúnie, *s., a species of small pumpkin? cucumbers?*

Mãna, *s.* (*vid.* maana) (ya), *signification, meaning.*

Mána (*or* muána), *s.* (wa, *pl.* wana, wa), *a child;* mana mume, *a male child = son;* mana mke *or contr.* mamke, *a female child = daughter;* mana muali, *a marriageable child = virgin;* manángu pro manawangu, *my child;* wanángu pro wanawangu, *my children.* Mana *is of riper years, whereas* mtoto *is a babe, a little child, both of the same parents.* Mana wa punda, *the foal of an ass;* mana punda, *a young ass;* mana kiwa, *an orphan.* Mana wa Adamu, *contr.* manádãmu, *a son of Adam, a human being.* Mana wa jito, *pupilla.* Mana wa harámu, si mana wa haláli *or* wa kuelli, *a bastard, not a legitimate child.*

Manádíra, *s.* (*vid.* magõfira), *pardon, kindness* = kombo, wema; nadáka manádira kua mtu.

Manafunsi, *s., the child of the work-master* (fundi *or* funsi), *i.e., apprentice, disciple.*

Manajuóni (*pl.* wanafiuóni), *a child or son of the book, book-child or son* = mtu asomai = muálimu, *a learned man, who is well versed in knowledge, a scholar;* manajuóni alii = mpéfu wa juo, sábidi nafsiyakwe, uróngo haambii, kulla kitu yuwanunúa kúa saua saua. *The Suahili have a high idea of a* manajuóni. *He is believed to know all books, he predicts all that will happen in the new year, e.g., famine, sickness, war, &c. He exhorts all people to lead a pious life, to pray, to give alms, and to do all that has been prescribed by Muhammed in the Coran, &c. He himself leads a holy life, marrying only one woman, has no concubines, drinks neither wine nor cocoa-liquor* (tembo). *Everything he gets on his plantation for the* tembo (*e.g., Turkish corn,* matama, *with which the Wanika buy* tembo *on the coast*), *he gives to his slaves, himself carefully abstaining from all these things which have even a remote connection with the forbidden liquor. Also the* ngisi ya tembo, *a kind of sweet drink* (*from fresh* tembo), *he does not taste. He himself goes to the market and buys the things which he wants, not trusting his slave, who, the* manajuoni *fears, might defraud the people. He does not eat much, and stays always at home among his books. At last he goes to Mecca, where he wishes to die. This is the idea which the natives*

entertain regarding a son of the book. But they add, that such men are seldom found in these days, at least that there is none at Mombas (*vid.* massa, *s.*).

Mana maji, *s.*, *a water-son* = *a sailor* (*pl.* wana maji, *sailors*.

Manamize, *s.*, *a name for a hermit crab* (St.).

Manamo ?

Mana muáli, *s.* (wa, *pl.* wanawáli), *a virgin;* ni mana ákēli mŭáli, *the child is still ignorant* (= mjinga wa mambo) *of conjugal matters*).

Manána, *adj.*, *soft lisping* (upepo), *breeze;* pepo manana.

Mananazi, *s.* (*pl. of* nanazi, la), *pine-apples.*

Manáne, *s.;* usiku wa manáne, *the dead of night* (St.).

Mana wa ndia, *s.*, *a way-son, i.e., a man who is permitted to frequent a certain road* (*he, his children, and relations*) *without molestation, whilst others may be imprisoned, when seized on the road. The* mana wa ndia *is the go-between, the message-bearer between two tribes, hence his person is inviolable.* Mana wa ndia yuwangía ndiani jambo likikoma.

Manda, *s.* (la) (*Kilamu*); manda la sima *or* sima ya manda = sima iliolála jamandáni = jakula ja manda kilijo tiwa jamandani, *the food which has been kept over night in a bag till the next morning, when it is eaten. The Mombas dialect calls it* sima ya miku (wali wa miku) = jakula kilijo lala kibiáni hatta subukhi.

Mandáno (*or* manjáno), *s.*, *turmeric, a kind of yellow spice, which together with* pílpili *and* bisári, *&c. form the curry-stuff so much liked in Oriental countries;* nadaka kimandáno, *I want some yellow spice;* range ya mandano, *yellow colour.*

Mánde (*or rather* mmande), *mist* (*sing.* umánde, *pl.* za), *dew;* umande wa niassi (*or* mmande za niassi) ndio umande wa tini; laken umande wa jŭ ndío upepo utokáo barrani *or* pepo za mmande zitokázo barrani, *morning or land-wind, breeze from the land.*

Mandiki, *s.?*

Mandíshi, *s.* (ya), *writing* (ku andika, *v. a.*, *to write*).

Mandóndo, *s.* (= ngóma ya msóndo), *a large* (*long*) *drum.*

Mandúle (*or* muandúle), *s.* (ya), *a tent, Heb.* viii. 5; *sing.* mdúle.

Mandundu, *s.*, *long fringes* (*cfr.* tamfúa)? shuka ya mandundu; ngoma ya mandundu.

Manemané, *s.*, *myrrh* (St.).

Manéna, *s.*, *that part of the body where the thighs join the belly* (*? the groin*) (Reb.).

Manéno, *s.* (*sing.* neno, la) (*pl.*), *words, speech, sayings, talk, in general matters* = mambo; manéno makáfu, makáli, magúmu, mabaya, *difficult matters;* manéno ya fumba, *dark sayings.*

Mánga, *s.* (ya), *Arabia, especially the region of Muscat;* manga ni nti ya Waárābu; ku enda Mangáni, *the land of the Arabs, to go to Arabia. Hence* pilpili za Manga, *pepper of Arabia* = *black pepper. Only red pepper is planted by the natives of East Africa. The black pepper is imported from Arabia and India.* Ndíwa Manga, *a tame pigeon.*

Mangabu, *s.* (*sing.* ngábu), *a gouge* (= bobari ?).

Mangallingalli, *to lie down backward; cfr.* tanúka.

Mangána, *v. rec.* (*in Kigunia*), *to fight* = ku pigána *in Kimv.* (R.).

Mangáribi, *s.*, *sunset ; vid.* magáribi.

Mangaringári (*vid.* dadu), *cfr.* matanitani.

Mange; mawimbi ya mange? *breakers ?*

Mangi, *adj.*, *many* (*vid.* nengi), *much. In Kichagga* mangi *is a chieftain, a great man.*

Mangia, *v. obj.;* hauna mtuzi wali hu, ni wa ku mangía (R.) ?

Mangine, *adj.; e.g.*, makasha mangine, *other boxes* (*cfr.* mungine).

Mangízi, *s.;* kuku wa mbúni wa mangizi, *a fowl with uncommonly long legs* (R.).

Mango, *s.* (ya, *pl.* za *or* miángo), *a small, round, heavy, and hard stone used for pounding medicine and other little things which are not pounded in the large mortar;* mango mfiringo, *a stone used by potters for rounding and finishing off earthenware.*

Manguáji, *s.* (ya) (*sing.* nguaji, la), *pomposity, finery;* mtu huyu yuwafuta manguaji = yuwawá ngúo jema, yuwaenda uzúri, *this man wears a fine costly dress and has a pompous gait* (*cfr.* madaha *and* majifuno).

Mani, *s.* (*obscene*), *semen; cfr.* مَنَى, tentavit, sperma genitale emisit vir; مَنِى, sperma genitale viri aut mulieris; manini, *a slight discharge from the penis.*

Maníga (*or* manyiga), *s.*, *a hornet* (St.).

Maníka, *s.*, *wilderness* (*cfr. sing.* nika, ya) = nika nengi isiokúa na watu; tumepita manikáni, *we passed through many wildernesses* (barra nengi).

Manióta, *s.* (ya); manióta ya kuma (= kinembe); *vid. sing.* niota. *Native song:* Arbatashera maniota alicosa mkundu kua ujungu, kilijo-m-jongéa kipumbu. *This refers to a lewd woman who has caught the venereal disease.*

Manióya, *s.* (*sing.* unióya), *the short hair of animals* (malaika, *of men*) *and down of birds all over the body* (*vid.* singa ya mkía) (*cfr.* malaika).

MANTÚNIO, *s.*, *a shower, a sprinkle.*

MANJANO, *s.* (*vid.* mandáno); range ya manjano, *yellow colour.*

MANKUAJI, *s.*, *pompous gaudiness* (R.); *no doubt identical with* manguáji (*vid.*).

MANKUL, *s.* (*Arab.* منقول (mahali palipo nokuliwa), *that which is copied and therefore worn out and thrown away; cfr.* نقل, transportavit, transtulit, transcripsit; ناقل, translator.

MANNI, *s.* (*sing.* janni, la) (*Kiunguja*, majanni), *the leaves of a tree, &c.;* manni mawíti = *green leaves, hence green colour in general;* nióka wa manni mawíti, *a green snake* (*or* nioka wa janni kiwiti) *which ascends the cocoa-tree and drinks the* tembo *freely.*

MANOLÉO, *s.* (*sing.* noléo); manoléo ya kissu, *the bands with which the handle of a knife is fastened to the blade. Usually a nail is fixed into the* noléo, *to keep the blade more steady in the handle.*

MANOWAR, *s.*, *man of war; cfr.* منصور, victorious.

MANSA, *s.* = neno kú la uhálifu; neno óvu kabisa, *a horrible crime;* ku-m-buága *or* kora mansa, *to commit a dreadful crime against somebody, especially against a great man, e.g., by deflowering his daughter (which crime can only be atoned for by the death of the offender).*

MANSÚLI, *s.* = bushúti (la), *a cloak;* 2 *Tim.* iv. 13.

MÀNŪFĀ (*or* MÀNŪFE), *something very costly.*

MANÚKA, *s.*, *smell, scent; cfr.* nuka.

MANUKÁTO, *s.* (*sing.* nukato) (la) (*lit.*, nuká tŏ), *scent, perfume, good smells; e.g.*, ambari, íliki, saffaráni, tibu, sendūna, alisándāli, alinarungi, matúmba ya maulidi, márashi ya msumári, almájūmu, *all these things are* manukáto, *and greatly sought for by voluptuous women and men* (*cfr. Proverbs* vii. 17); manukato *is used as an unguent or ointment*, ufumba *is used for* fúkiza.

MANUKÚ, *s.* (*Arab.*) (ku nŭkú, ku tía júo kingine), *a transcript, copy* (*cfr.* mankul); (2) *gum* = matózi?

MÁO, *s.;* máo ya júa, *sunrise, east;* shemáli, *north;* suhéli, *south;* matúo *or* matuéo ya júa, *west.*

MAOMBO (*sing.* muombo, *not in use*), *a large-leaved vegetable* (R.).

MAOMBOLÉZO, *s.*, *loud wailing; vid.* ombolea, *to wail. St. writes* maomboléza.

MAÓMFI, *s.* (= mambo ya ku omba), *begging.*

MAÓNDI, *s.* (ku onda, *to taste*), (1) *the tasting; e.g.*, maóndi ya mtuzi, *the tasting of the* mtuzi; (2) maondi ya mtambo, ku ondéa *or* ondeléa, ku tesáma mtambo, kuamba unakosha *or* unaguya, *the looking after the trap, to see whether it has failed or taken something.*

MAONDOKÉO, *s.;* maondokéo ya hapa, *or* maondokeo ya ku awia (kuko) nde tu, *he pretends to go away and to return soon, but he does not come back, he only calms or appeases the people for a moment.*

MAONDOLÉO, *s.*, *taking away, removing; vid.* ondóa.

MAONÉFU, *s.*, *envy.*

MAONGÉZI, *s.*, *conversation, amusement.*

MAÓNGO (MONGO), *s.* (ya), *the back of men and animals;* maóngo ya milima, *ridge of mountains.*

MAÓNGO ÓNGO, *s.;* maóngo óngo moyo, *disgust.*

MAONGÓZI YA MUNGU, *the dispensation of God.*

MAÓNJI (*vid.* maondi), *tasting, trying.*

MAOTUE (MAOTWE), *n. prop.*, *Mayotte, a French island near Madagascar.*

MAÓVU, *adj.*, *bad.*

MAÓZI (*or* MUOZÁCHI), *s.* (ku-mu-oza, nai yuwaóa), *giving in marriage;* baba wa mume yuwa-mu-oza manawe, na mana yuwaóa mke, na mke yuwaoléwa (*cfr.* muózi).

MAPÁJA, *s.* (ya) (*sing.* paja, la) (*vid.* kiwéo), *the lap;* rumada inatiwa mapaja (R.); ku pakáta mapajáni, *to take* (*e.g.*, mana) *upon one's knee or lap and swing him; vid.* pakata.

MAPÁJI, *s.* (ya) (= ku-m-pa), *gift, present.*

MAPAKÍZI (*vid.* pakía), *freightage, freight-money.*

MAPALILO, *s.*, *hoeing-up time, hoeing between the crops* (St.).

MAPÁNA, *s.* (*pl. of* pāna, la), *great breadth;* meza hi ina mapána, *this table is very broad* (= meza hi ina néfasi); *but* meza hi ina pána, *this table has a small breadth;* meza hi ina upána, *this table has a breadth neither too large nor too small, but* wa kádiri, *of a moderate size; vid.* panúa, panúka, *v.*).

MAPÁNDE, *s.* (*sing.* pande, la); mapande ya maziwa (= madónge ya maziwa), *clots of curdled milk;* maziwa yanakúa mapande mapande (*sing.* pande la maziwa, *one single clot of curdled milk*), *the milk has become clotty.*

MAPANDE, mipande, upande, pande, kipande, *all these words must be distinguished. If one cuts the length of a board, he gets one* upande huko na huko, *or* pande mbili *or* mipande, *two pieces, when they are large; if he cuts the* pande *again, he gets* wipande wiwili, *two small pieces.*

MAPÁRUPÁRU, *s.* (*vid.* paruparu, la), *huddling.*

MAPATÁNO, *s.*, *agreement; cfr.* pata.

MAPÁVU, *s.*, *vid.* pavu.

MAPAWALE, *s.*, *cfr.* kipawale.

MAPÊMA, *adv.*, *early, soon;* ndō essubukhi na mapema, *come in the morning very early.*

MAPENDA, *s.*, *loving;* mapendayangu, *my love towards another.*

MAPENDÁNO, *s.*, *mutual love* (ya mume na mke = hubba *or* mahabba) *and affection.*

MAPENDÉFU, *love, my being loved by another, the love of another towards me.*

MAPENDELÉO, *s.* (ya), *favours.*

MAPENDÉZI, *s.*, *delight, joyfulness, bliss, pleasing things, the being pleased;* mtu huyu yuna mapendézi léo = amependezéwa leo, *he is delighted, joyful to-day,* kua khabari ngema alisopata, *in consequence of good news, &c.;* upendezi wa ku pendezewa mtu.

MAPENDO, *s.*, *affection, esteem, I am loved.*

MAPÉNZI, *s.* (ya), *love, desire, pleasure, will;* mapenzi ya Mungu, *the will of God* (ku penda, *to love, desire, will*); mapenzi ya ku penda kitu kúliko mtu *or* ku shiriki kitu kua ku penda kuliko mtu, *but* upenzi wa ku penda mtu kuliko mali; *and* penzi la *or* za ku penda mtu, ku-muasía kulla neno zuri, *but* pendo la *or* za mali = ku shiriki mali.

MAPÉPE, *deaf or barren ears of corn* (yampunga); yasio kúa na tembe.

MAPÉSI, *s.* (*sing.* pesi, la), *the fins of a shark;* mapési ya papa (pesi la papa).

MAPESI, *quick; e.g.,* mashikio mapesi, *quick ears, i.e., one who understands a matter quickly.*

MAPIGANO, *s.*, *a battle, a fight.*

MAPINDI (ya), *winding* (mapindi ya nioka) (*cfr.* ku pinda), *the coiling of a serpent;* ku piga mapindi, *to coil, to wind.*

MAPINDÚZI, *s.*, *turning, revolution* (pindúa, *v. a.*); mapindúzi ya pindúa dau; papa upanga ni mpinduzi wa dau yuwakata mtu.

MAPIÓRO, *s.*, *duplicity of heart;* mpióro, *a double-hearted man* (*Kiunguja*); yuna maneno mangi ya nongo; hana kauli moja; manenoyakwe si masúbuthu, si mbáraki, ni mkórofi.

MAPÍSŬA, *s.*, *dotage, silliness* (St.).

MAPOÁJI, *s.*, *the sea-coast, vid.* kiráka.

MAPÓGO, *s.* (*vid.* makógo *and* upejo); fulani yuna mato ya mapogo *or* makogo, *N. N. is squint-eyed; Reb. takes it for "suffering of the eyes;" vid.* upejo.

MAPONGÓZI, *s.* (*sing.* pongózi, la), *a kind of large sea-mussel. Another kind is called* tenga, *of which sailors are much afraid, and which they frighten away by drumming. It is said to have two horns? ? A third kind is the* wáme, *which is a fabulous sea-monster of several hundred feet in length.*

MAPOÓZA, *s.*, *things which do not serve their purpose, fruit which drops prematurely* (pooza, *v. n.*).

MAPÓSO, *s.*, *sing.* poso, *demand in marriage* (St.).

MAPÓTOA, *s.*, *the putting of* júngua *or* ukáyu, *to curdle milk* (?), *curdled milk itself in Kipemba and Kidigo.*

MAPÓZO, *s.*, *remedy, healing substances* (ku poza, *v. a.*)

MAPÚMBU, *s.*, *testicles, scrotum.*

MAPUNGÚTI, *s.*, maziwa ? ? (Sp.).

MARADÚFU, *adj.*, *double; cfr.* ردف, pone venit, secutus fuit.

MARAHABA (*or* MARHABA), *very well, welcome, many thanks; cfr.* رحب, amplus et spatiosus fuit, gratulatus fuit; مرحبا, felix sit tibi, *&c.*

MARAKA RÁKA, *s.* (*sing.* raka raka), *having spots, spotted, of various colours;* ngúo ya maraka raka, *a checked cloth;* kuku yuna maraka raka, *the hen is spotted, has different coloured feathers.*

MARARA, *vid.* kisimba (*dim. of* simba); *cfr.* shu mdoa.

MÁRĀRI, *v. a.*, *to ponder, reflect, think, to put one's brains upon the rack about a matter;* ku márari kitu *or* neno; ku fania fikira nengi; namarari = nathanni, *I suppose, it is my opinion; cfr.* مر, transivit ad aliquem, amarum judicavit (?).

MARARÍA, *v. obj.* = ku-m-wazía *or* azía, *or* thanía vibaya *or* wema, *to think badly or well of a person, to anticipate bad or good from a person.*

MARÁSHA RÁSHA, *s.*, *drizzle, drizzling* (ku rasha rasha = ku fania upesi; *e.g.,* ku rasha rasha kasi, *to perform a business quickly or superficially*); *hastiness, quickness;* marasha rasha ya mvúa = mvúa isiokúa nengi, mvúa ya ku pita pita (= mvúa ya mawassa), *drizzling or sprinkling rain, small gentle rain; cfr.* رش, parum pluviae et sparsim emisit coelum; رش, pauca pluvia.

MÁRASHI, *s.* (ya), *perfuming water, scents, tincture;* marashi ya Búrobo, *eau de Cologne* (*this is evidently perfume brought viâ Bourbon*); marashi mawardi *or* ya mzomari, *rose-water; cfr.* ورد, flos arboris; marashi ya maúa.

MÁRATHI, *s.* (*Arab.* مرض, aegrotus fuit; مرض, morbus tam animi quam corporis), *sickness, disease* (= ugónjoa); márathi ya mti (*disease of the tree*) *signifies a kind of disease which is frequent in these countries, and which shows itself in ulcers of the arms, feet, nose, and other parts of the human body;* ku pozua marathiyao, *Luke* vi. 17. *The remedy is called* daua ya mti (*the medicine of the tree*), *because a tree called* m'du (*of red colour and hard wood like the* mkóko) *furnishes a specific against this dreadful disease. The patient is kept for seven days in a room, exposing himself constantly to the smoke of the* mdu *wood, which is burnt profusely. He also must eat a little of the powder to which a part*

of the mdu *is reduced. This pungent substance penetrates the whole body. Besides, the person must not eat anything mixed up with salt or* nazi, *nor dry shark, nor any kind of meat. But he is allowed to eat* mtama *flour, which has been prepared on the previous day* (unga wa tatu *or* jaju, unga uliotuángoa jana, ulio ukáli). *He is besides allowed to eat* júngua kali (*acid oranges*) *and pepper put into the* mukáti wa mtama. *But the physician must be sure whether the disease is that of the* mti, *for if it be another disease, the medicine procured from the* mdu *tree will certainly kill the patient, but surely cure him, if the doctor has previously found out the true nature of the sickness. There are two kinds of this disease:* (1) mti hálisi, *the real* mti *disease, in which the affected part of the body swells, the swelling bursts, and the ulcer comes on;* (2) mti wa vióa (*vid.* jóa), *which produces spots* (*like the itch*) *which burst and cause ulcers.*

Mardudi, *s.* (*Arab.* مردود), *return* (= baraka) (Er.); رَدّ, reddidit, rediit; مِرَدّ, magna ubera habens ovis?

Maregéo (*or* marijéo, *or* marejéo *and* marijío), *s.* (*Arab.* مرجع), *return; vid.* ku regéa, *to return;* hatta marijío, *until his return.*

Marémbo, *s.*, *cfr.* núngu.

Marenda renda (= malenda *in Kiniassa*) (*obscene*), *the birthwater, said of cows* (R.); (2) gnombe akiwa mgónjua niama ina marenda renda??

Marére, *s.*, *moss of various trees used as dye-stuff; orchilla weed?* (Sp.).

Marfúk (*or* marfúku *or* marufuku), *adj.*, *forbidden, prohibition, restraint;* ku piga marfúku *or* ku piga rúfuka, *to forbid or interdict a matter.*

Margáni (*or* marjáni), *s.* (*Arab.* مرجان), *a precious stone of red colour, red coral;* ushánga wa marjáni, *a kind of large squared red bead of great price;* marjani ya fetháluka, *the true red coral;* ushánga wa fetháluka, *a kind of white or rather water-like bead of value.*

Márgeli, *s.* (مِرْجَل, olla magna ex aere et lapide confecta), *a large pot;* sifuria kúba ya ku pika pishi 6–7 pamoja, *a kettle or caldron in which 6–7 measures of rice can be boiled at once.*

Margil, *s.* (*Arab.*), *a chafer, a large caldron or kettle.*

Márgiza, *v. a.* = máliza, *to complete, to finish.*

Marhaba (*or* marahaba), *s.*, *thanks, very well.*

Marhamu, *s.*, *ointment; cfr.* رَهْم, lac spissum; *vid.* malham *above.*

Márhem (*or* maréhĕmhu), *adj.* (*Arab.* مرحوم), *he who was pitied and obtained mercy, deceased; e.g.*, baba márhĕm, *my deceased father;* maréhemu bana kufa, *the deceased master; vid.* رَحِم, misericors, propitius fuit.

Maríka, *s.* (*sing.* rika), *those who are of the same age* (maríka mamója); watu hawa maríka mamója *or* hírimu mmoja; suisui tu marika *or* hirimu mmoja, msaua saua, *we are of one age.*

Marika (*or* Marka), *n. p.*, *a town on the Somali coast* (*vid.* Benāder).

Marínda, *s.*, *the folds of a shirt* (R.).

Marire, *s.*, *cfr.* shangi (R.).

Marisáa, *s.*, *small shot, shot.*

Marisi, *v. a.* (= ku tunza), *to look about* (R.).

Maritháwa (*or* martháwa), *s.* (ya) (*Arab.* مع رضا, *with satisfaction*), *abundance, plenty, according to one's wish;* kulla kitu kua nefasiyakwe, mtu kama apendávio, *delight or wish of the heart;* nimekúla marithawa, *I have eaten to my fill and with delight;* nadáka marithawa = nadáka nefasi, *I desire according to my wish.*

Marithi, *s.*, *vid.* mrithi *or* uwarithi.

Marizabu, *s.*, *a spout* (St.).

Márkabu (*or* marikebu *or* merkebu), *s.* (ya), *a ship; vid.* رَكِبَ, vectus fuit.

Markom, *s.*, *seal* (*old*).

Maróaróa, *s.;* ku toja, *to scratch.*

Marŏasi, *s.;* ngóma ya marŏasi, *a kind of drum which is heard at a great distance.*

Maronge, *s.*, *vid.* chabano *in Kiniassa; cfr. also* fidia.

Marra (ya), *time in the sense of repetition;* marra mója, *once or on a sudden;* marra mbíli, *twice;* marra tatu, *thrice or three times;* marra ya pili, *the second;* marra ningápi, *how often;* marra ningi, *often;* marra kua marra, *from time to time;* sema marra ya pili nipáte ku sikia, *let me hear it again; cfr.* مَرَّة, transitus unus, vicis una; مَرّ, transivit, praeteriit.

Márthaba = matílaba; sio márthabayangu nliodáka, *or* sio matilabayangu nliodaka, *or* sio marthawayangu nliodaka, *or* sio madakuyangu nliodaka, *desire, longing, &c.;* طَلَبَ, quaesivit, petiit.

Marúdi (*or* marudío), *s.*, *return;* ku rudi, *v. n.*, *to return; cfr.* وَرَدَ, adfuit, accessit.

Marúgurúgu, *s.*, *swelling without abscess* (ku fania marúgurúgu); *e.g.*, weni wawasha, mtu akijikuna wafania marugurúgu wa muili (kifundofundo), *when the nettle stings a man, and he scratches himself, he causes a swelling* (marúgurúgu).

MARÚNGU, *s.*, *biliousness.*

MASĀ, *s.*, *residue, remainder* (*vid.* ku sā, ku sása); *or* masaso (masázo), *what is left.*

MASÁFI, *s.*, puritas.

MASÁHABA, *s.* (*Arab.* مصاحب), *friends, especially the favourites and companions of Muhammed, like Omar, Ali Beker, &c., Arab.*

MASAHÁLA, *s.*, *vid.* masiála, masihála, *vid.* masála.

MASÁHIBU, *s.* (ya); nlikúa na masáhibu ya Muignizimgu, ndío yalio-ni-zuia, *I was in friendship with God, and therefore he prevented me;* مُصْحبة, amicitia.

MASÁIBU, *s.*, *calamity; Arab.* مصائب.

MÁSĀLI YA MANENO TU, *fig.*, *cfr.* muio *in Kiniassa.*

MASÁMEHA, *s.*, *pardon;* مسامحة, *indulgence, condescension.*

MASANGÁZI (*or* MASANGAZIVU). *These words are not used, but their formation is admissible; vid.* sanga, sangaza, *or* shangáza, *to astound, to astonish.*

MASÁNGO, *s.*, *wire.*

MASÁRIFU (*or* MASÁRUFU), *s.* (*Arab.* مصارف, *pl.* مصرف), *expense* (*sing.* sárifu, sárufu, la), *provision for the road;* ku tukúa masárifu ndiáni = chakúla cha ndiáni; *cfr.* صَرَفَ, vertit, permutavit (venditio unius rei).

MASÁSA (MASÁSO); masása ya niama, *lit., a remainder; said of one who has escaped from the claws of a wild beast.*

MASENGÉNIO, *s.*, *evil-speaking,* 2 *Peter* ii. 1.

MASHADDA, *s*, *vid.* mayúngi.

MASHÁIRI, *s.*, *verses, poem, poetry* (*sing.* shairi, *vid.*); *cfr.* شَعَرَ, scivit, novit dixit carmen, poeta fuit; shairi, *one line of verse.*

MASHÁKA, *s.* (*sing.* shaka, la) (*Arab.* مشقّة), *doubt, trouble, annoyances, difficulties;* kukuta—, *to get into troubles;* ku-m-kusha *or* ku-mu-onekéa mashaka, *to cause trouble to one;* شَقّ, labour, molestia.

MASHÁMBA, *s.* (*pl. of* shamba), *plantations;* aka enenda hatta mashamba mua watu akaiba mapapáyi.

MASHÁMILI (*sing.* shámili, la), *ornament of the ears, made of silver.*

MASHÁPO, *s.*, *sediment* (St.).

MASHÁRIKI (*or* MASHERKI *or* MASHRIKI, MATELAI), *s.* *and adj.* (*Arab.* مشرق), *east, easterly, east wind, blowing from the Indian Sea toward East Africa.*

MASHÁSA, *s.*, *a kind of shell;* goma na mashása.

MASHENDÉA, *s.*, *rice when watery and imperfectly cooked.*

MASHERTI, *s.;* ku weka —, *to lay a wager, to bet; cfr.* شَرَطَ, stipulatus fuit.

MASHETÁNO, *s.* (*vid.* shetána), *a crowd.*

MASHIKA, kuna — (R.).

MASHINDÁNO, *s.* (ya), *contention, quarrel, race.*

MASHINDÉA (*or* MASHENDĒA), *s.;* mashindéa ya mtáma, *a thinly boiled soup or broth of* mtama *flour mixed with pepper and fowl, presented to a woman after delivery.* Wali uliolegéa ulio póroja póroja, ku-m-pa mfiási na mtuzi mkáli wa kuku. *It is eaten with a spoon, and given to children, and to women in childbed, who cannot eat hard food. This food is not so thin as* uji *is, nor so firm and solid as* wali *generally is.*

MASHINDO, *s.*, *shocks;* ku enda kua mashindo, *to trot.*

MASHISÍSI (R.).

MASHIZI (*or* MASIZI), *s.* (*sing.* shizi, la, *soot*); mashízi ya moshi meussi iliogandamia jungu, *the soot on the bottom of cooking-pots;* (2) shizi is tembo kali *in Kig.*

MASHOMÓRO, *s.*, *sparrows;* nuinui mua bora kúliko mashomoro mangi *or* muahisabiwa ku pita kima cha mashomóro mangi, *Matt.* vi. 26.

MASHÓNI, *s.* (ku shona, *v. a.*), *sewing, doing needlework.*

MÁSHŪA, *s.* (ya, *pl.* sa), *a kind of boat of boards* (*Arab.*) *for embarking or disembarking goods, &c., to shore, a launch.*

MASHÚBĀKA, *s.* (*Arab.*) (*sing.* shúbāka, la) = dirisha (*vid.*), *small openings in the wall to admit light, loop-holes, windows;* mashúbāka ya mzinga, *the port-holes in fortresses or men-of-war; cfr.* شَبَكَ, immisit; شُبَّاكٌ, cancelli, fenestra reticulata.

MASHUHUR, *s.*, *or* MASHÚR, *adj.*, *notable, remarkable; cfr.* شَهَرَ, divulgavit rem; مَشْهُورٌ, celeber, notus, vulgatus.

MASHÚKE, *s.* (*sing.* shúke, la); mashúke ya mtama, *the ears of* mtama, *&c., which, when ripe, are made up in bundles and thrashed out with sticks.*

MASHUKU (muigni mashuku), *vid.* ku shuku.

MASHÚMUSHÚMU = mafundo *in Kir.;* ningalipátua ni mashúmushúmu (R.).

MASHÚNGI (*or* MAYUNGI), *vid.* yungi.

MASHUPÁTU, *s.* (*sing.* shupátu, la), *plait of palm-leaves for mats or a kind of rope (about one inch in breadth) used in cording the native bedsteads.*

MASHUTUMIO (*or* MASHUTUMU), *s.*, *revilings; cfr.* shutumu, *v. a.;* شَتَمَ, contumeliam dixit.

MASHÚTUMU, *s.*, *suspicion; vid.* stútumu, *v. a.;* ku-m-tukulia mashútumu; *cfr.* شَتَمَ, contumelium dixit, contumeliosus in aliquem fuit.

Mashúzi, *s.* (ya) (*sing.* shúzi, la) (*vid.* jamba, *v. n.*, shuta), *breaking wind, break wind with a noise or crack; but* ushúzi *means simply emission of stench (without a noise) perceived by a bad smell;* fathili ya punda ni mashuzi, *the kindness of an ass is breaking wind = you cannot make a silk-purse out of a sow's ear; cfr.* chamba, *v. n.*

Masiaga, *s.* (R.)?

Masiála, masála, masihála, masahála (*pl.* ya) (*sing.* siala, la) (*Arab.* مسئلة, *pl.* مسائل), *questions, mysterious* (vifungo) *matters, matters of old, of the prophets* (maneno ya kale); *cfr.* سأل, interrogavit.

Masiára, *s.* (siára) (ya) *graves* (= makáburi); ku timba siára, *to dig, to make a grave.*

Masifu, *s.* (*vid.* ku-m-sifu), *praising, praise* (sifa).

Masihára, *s.*, *playing, jest* (= kitu kiteseácho); ku fania —, *to make a play, to play;* márathi si masihára, *sickness is no play;* مسخرة, res qua pueri ludunt.

Masika, *s.* (ya), *lit., burying,* (1) *because it is the time of the first sowing,* (2) *because people are buried, as it were, by rain;* majíra ya mvúa nengi, hupáti ku tuma kua mvua bora; mvúa ina-ku-fúngisa niumbani. *A violent rainy season, when you can do no business out of doors, but are, as it were, shut up or buried in the house, all trade and walking about ceases, the rivers and brooks being full of water.* Ku pisha masika, *to winter, to pass the winter. In southern regions the* masika *is in March, April, and May; in more northern, in May, June, July, August, and September.*

The annual account of the Wanika tribes is as follows:

(1.) *The time from April to August is called* masika, *which is the rainy season* sensu proprio, *in contradistinction from the* fúri (*Kisuahili,* fuli), *which refers to the time from August to December, being the time of ripening and harvesting.*

The masika *comprises—*

1, *The* Muezi wa muanzo wa muaka, *i.e., the first month of the year, or April.*

2, Muezi wa viri, *the second month, or May.*

3, Muezi wa tahu, *the third month = June.*

4, Muezi wa nne = *July.*

5, Muezi wa tzano = *August.*

6, Muezi wa handáhu = *September.*

7, Muezi wa fungáhu = *October.*

8, Muezi wa nane = *November.*

During these last four months, which are called furi *by the Wanika, there is the* kussi (*or* suhéli), *blowing properly, from May till October.*

(2.) *The* madjira ya kaskázi, *comprising the time from December till March, during which time the northerly wind is blowing—*

1, Muézi wa matzúla (ku tzúla minázi) *is the month of December.*

2, Kurri bómu *is January, during which the Wanika have their great festivities of eating and drinking* (kurri wa muanzo).

3, Kurri ya magáro = *February.*

4, Muezi wa bózo *or* Muisho wa kaskazi = *March, during which they play with a kind of fiddle called* "záyo" (ku piga záyo).

Masíko (*or* masíka), *s.* (ya), *interment* (ku sika, *to bury*), *burying;* amekuenda ku sikáni, *he went to bury = to assist at a funeral;* (2) *the leaves put into a water-jar to prevent the shaking of the water.*

Masíkoa, *s., all requisites for burying, as* sanda, na shuka ya ku oshéa mtu, na ambari, miski na marashi, sándali, mafúkizo pia, ndío masíkoa *or* wisíkoa; *pall and a piece of cloth for washing the dead within and without, amber, musk,* marashi, *sandal-wood, and other things for fumigation, all this is comprehended in the term* masikoa *or* masishi *or* wisíkoa. *The Suahili take out the excrements from the bowels of a dead man by putting the hand skilfully through the fundament. When the head can be brought to touch the great toe they consider all dirt to be gone, and the fumigations begin, in order to clear the room from the bad smell which the operation has produced. It must be remarked that the corpse is put upon a bedstead under which a pit has been dug in the ground, to receive all the filth. The reason why the Muhammedans take so much trouble is because the Angel Gabriel will come to the dead man in the grave, to examine him. Hence everything must be clean;* Gibril *or* Jibril aóne tohára (*that Gabriel may find cleanness*). *He asks the person:* (1) "*Who has created thee?*" *Resp.* "*The same who created thee.*" (2) "*When didst thou arrive here?*" *Resp.* "*On Friday, Saturday,*" *&c.*

Masíku, *s.;* 40 masiku, 40 *nights.*

Masilahi, *s.;* ana-m-fania hókumu masilahi = ame-m-patánisha, *to bring to an agreement.*

Masindi, *sing.* sindi.

Masindusi, *s.* (R.) (?); *cfr.* sindúa, *v. a.*

Masine, *s.* (ya), *gum, jaw.*

Masingizio, *s., slander.*

Masio, *s.* (*sing.* sío, la), *strong pieces of wood which in building a house are placed between the weaker pieces for solidity's sake.*

Masíshi (*or* masisho), *s.;* witu wia ku sikia *or*

wisikŏa wia ku sikía —, *the things which are requisite for burying.*

Masito, *adj.* (*cfr.* sito), *heavy.*

Masitta, *s.;* masitta ya nazi, *vid.* tai.

Masiwa, *s., the Comoro Islands and Madagascar.*

Masíwa (rectius maziwa), *s.,* (1) *teats or breasts, and* (2) *milk* (*lit., lakes, pools;* ziwa la maji, *a lake*); mazíwa ya gnombe, *teats of a cow;* gnombe yuna maziwa manne, na mtu yuna maziwa mawili, *a cow has four teats, and a man has two.* Ziwa la maziwa *is the real receptacle of the milk; the teats are only the* (mlisámu or ndía ya ku pitía mazíwa) *canals of the milk. The whole* (*viz., the receptacle and canals of milk*) *forms the* kiwelle cha gnombe (*Kin.* kierre, *which consists of the* zía na humbo, *hence* mazía, *milk*), *the udder of the cow.* Watu wasema mbúzi wa Kimarbáta yuna mazíwa mawíli makúba, *the people say that the goat of Marbat* (*a district of South Arabia*) *has two large teats, not four, as other goats have.* Maziwa mabívu, *curdled milk.*

Maskani, *s.* (ya), *place, abode;* مَسْكَن, habitaculum, locus quietis.

Maskini, *s.* (wa, *pl.* za); maskini za Mungu, *free poor men, poor people but who are no slaves; cfr.* مِسْكِين *and* مَسْكِين, pauper egnus.

Maskíni (*or* meskíni) (*Arab.* مساكن, *pl.* مسكن), *poor men, pl.* masakíni.

Maso (*or* masso), *s.* (ya), *the edge of a knife.*

Masso (*or* mausso), *s., faces;* upanga masso mawili, *a two-edged sword* = makali mawili; upanga (u)wegni makali mawili (*Rev.* xix. 15).

Masoéa (*or* masoéo), *s.* (ya), *custom, habit;* ku fania masoéa, *to get accustomed;* kuku alienunuliwa apáte fania masoéa, ugeniwákwe utóke; muana huyu yuna masoéa, *this boy grows familiar with people easily;* masoézo, *familiarity.*

Masohaba? (R.).

Masóka, *s.* (*sing.* sóka, la), *brass-wire, greatly sought by the East Africans for ornaments.*

Masómbo, *s.* (ya), *a belt, girdle* (mahasámu). *The piece of cloth which is used for a* masombo *is very long but not broad. It is wound about the body many times, until it lies very thick around the loins.* Masombo *differs from* ukŭmbú (*girdle*), *the latter consisting only of a short piece of cloth, of about four native yards* (mukóno) *in length. The Wanika wear the* ukumbu, *whilst most of the Suahili wear the* masombo; fulani una-ji-funga masombo, nguoyakwe ni kuba mkumbŭu *is a piece of cloth woven purposely for a girdle, whereas* masombo *and* mahasámu *are only pieces of cloth wrapped around the body.*

Masongézi ya nuelle (1 *Tim.* ii. 9), *the braiding of the hair.*

Masongo, *s., tress-work* (ku songa, ya).

Maso pindo (R.)? *said of a weaver?*

Masri = Misri, *Egypt.*

Masrúfu, *s., vid.* masarifu.

Massa, *s.* (ya) (ku sā, *to remain, to be left*), *the residue of* tembo, *which the* mgéma *or* mgémi (*tapper*) (*vid.* ku gema, *v.*) *receives for himself in the morning, after he has delivered the* muengéro *or* fungu la tembo *to the possessor of the cocoa-tree; e.g., the possessor agrees with a man* (*or slave*), *who draws the* tembo *daily from the cocoa-tree, to receive a certain quantity* (*a* kitoma *or ordinary calabash*) *of* tembo; *if the* mgemi *gets more than has been agreed for, he is allowed to keep it for himself. This remainder or extra portion of* tembo *is called* massa. *This is done in the morning, for in the evening the* mgemi *is allowed to take all he gets for himself. On Friday he may take all the* tembo *of the morning and evening for himself.* Ndío ni ada ya ugéma. *This is the custom with regard to the business of* gema (*tapping*). *The allowance is granted as compensation to the* mgemi, *for his maintenance, especially if he is a slave.*

The business of a tapper is considered honourable in consequence of a curious story. There was once a manajuóni (*vid.*), *a very learned man, who daily lived on one loaf of bread and one cup of water, which was daily sent to him by God the* muwáza (*or* muaza) *and* mkuawétu (Mungu aliekúa tangu ásili mbingu na nti ilipokua heitassa tandíkoa, nai yuwaáza viumbe viote wia ulimengúni), *the self-existing Provider of all his creatures, who exists from eternity. The learned man was one day visited by a stranger, who stayed some time with him. The next day the learned man found two loaves and two cups of water in the spot where he usually found his daily portions, but instead of giving one loaf and one cup to the stranger, he divided one loaf and one cup with his guest, concealing the other half of the heavenly gift. At last the stranger turned out to be an angel, who was to return to* Mólina (*our Lord*), *as he told the learned man, who said, " Well, will you greet our Lord the* mkuawetu, *and ask him to make ready the* pepo (*wind*) *to convey me to Paradise?" The angel, promising to execute this charge, took leave of the learned man. On his way he met with a* mgema (*tapper*), *who was in a state of half-intoxication, but who, taking the angel for a stranger, invited him to sit down and to drink two* madáfu (*vid.* dáfu). *In the*

course of conversation he found out the stranger was an angel returning to the mkuawêtu. *After having heard of the charge given to the angel by the learned man, he (the* mgema*) sent also his greeting to our Lord, with the request, that he would make hell-fire ready for him, as he was a very wicked person. The angel, having promised to mention his case to our Lord, departed, but on the road he passed by the house of a rich lady, which house was full of clothes, money, utensils, &c., in such profusion that she requested the angel, whose errand she knew, to entreat of our Lord, that he would be pleased to diminish her riches.*

The angel, having returned to the heavens, made his bow and prayers before the Lord, and laid his messages before him. After a short time the angel was summoned to go again to the earth, and call first upon the lady, whose house and whole property had in the meantime been destroyed by fire, so that nothing was left to her but one rag with which she covered her nakedness. However, she was calm, and promised to comport herself better in future toward the Lord, and to perform the duties of religion rather than to seek for earthly treasures. Then the angel called upon the mgema, *and told him the message of the Lord to the effect, that the Lord would soon send the* pepo *to convey him to Paradise, and not to hell-fire, as he (the* mgema*) had demanded. The astonished workman found no words to express his joy at the goodness of the Lord.*

At last the angel came to the learned man, and said, "The Lord ordered me to tell you that the pits of fire are ready for you." At the same time the angel mentioned to him the message he had conveyed to the rich lady and to the mgema. *Upon this the affrighted book-man took all his books, tore them to pieces, left his solitude, and became a* mgémi wa minazi. *Since that time, the story says, the business of drawing liquor from the cocoa-trees has been considered very honourable, so much so, that when the rain stops all labour in the field, the Lord will grant at least the* kiánga ja mgema, *i.e., he will render the sky clear from rain until the* tembo *drawing business is over in the morning and evening.*

MASSÍA (*or* MESSÍA); ku enda massia = ku nénda na ku rúdi, *to go up and down, to take a walk. The natives believe that the Europeans take a walk to tire themselves* (ku kuta mashaka), *having nothing else to do. Cfr.* مشى, gressus fuit, ambulavit; مشية, incedendi modus.

MASTÁKA, *sing.* staka (la) (*or* MSHTÁKA) *pl.* mishtáka), *s., a charge, accusation;* ku letta mastáka jū ya mtu, *to bring an action against a man; Arab.* شكا, questus fuit rem ad deum. Staki, *v. a., to charge one with — before a judge.*

MASTÚKHU, *s.* (ya), *a sister by the same father and mother* (mastukhu ni ndúgu mke wa túmbo mmója); mastukhuyangu amekuja, *my sister is come. A full-grown sister shows great regard and reservedness toward her brother, and* vice versa. *They will not sleep, eat, nor dwell in the same room, avoiding each other's intercourse as much as possible, lest wicked desires be raised in their hearts. There is, as it were, a* passía (*veil*) *or* stakha ja jombo (*the deck of a vessel*) *between them. Hence the name?*

MASUA, *s., giddiness;* nina masua, *I am giddy.*

MASUDI (*or* MASHUDU), *s., vid.* sudi *and* shudu.

MASUJÁA, *pl. of* sujáa, *a warlike or brave man warrior; cfr.* شجع, strenuus, fortis fuit.

MASUKOSUKO, *s., vid.* mramá (ku sukasuka).

MASUKÚO, *s., cut stone* (St.)? *probably* masugúo, *vid.* sugúa, *v. a., to rub.*

MASÚLŬBU?

MASÚLUKHU (*or* MASÉLEKHA) (ya); ku fania masúlukhu, *to reconcile, to make reconciliation;* maselekha *is not mùch used.*

MASUMBUFU (*or* MASUMBÚO), *s.* (ya), *troubles, fatigues;* ku sumbúa, *to trouble.*

MASUNGUKO, *vid.* kizingo.

MASUNGÚMZO, *s., conversation, chit-chat* (ku sungúmza, *v. a.*).

MASÚSO, *a kind of hanging shelf.*

MÁTA, *s.* (*sing.* uta, wa) (ya), *bows;* mti wa máta, *the tree from which bows are made. The staff, having been carefully prepared with a knife, is made to bend by a string, called* upóte (*vid.*). *In general, weapons* (mata).

MATAÁJABU, *wonders, astonishment; vid.* taájabu, *to wonder.*

MATABÍA TÚMBIRI, *s.* (*Kis.* mudsáni), *a tree* (mulume, *a tree*).

MATÁBŎATÁBŎA, *s.;* ni wali ulio mashindea muembamba mno, *very thinly boiled rice.*

MATÁFU, *the gill of a fish* (R.).

MATAFUNI, *s., vid.* tafuna.

MATAGATAGA, *s.;* fulani yuwaenda matagataga (R.), *N. N. goes straddling or he straddles.*

MATAKÁTA, *s., bad stuff, dirt;* haku-m-pa tombako, ni matakáta tu, *he has not given him tobacco, but only dirt.*

MATÁKA TÁKA, *s.* (ya) (*sing.* taka taka, la), *trash, ordure;* matáka táka ya mtelle, *dirt of rice, e.g., straw, small stones, &c., with which it is mixed up.*

MATAKATIFU, *s., holiness* (ku takáta).

MATAKÁTO, *s.* (*sing.* takáto, la), *the colour of the body;* kulla mtu yuna takatolakwe, *every man has his complexion;* takáto la Kizungu, la Kigalla, la Kiarabu, *the European, the Galla,*

the Arab complexion; takáto la ueussi, la uekundu, *the black, red complexion;* muili unatakáta *or* wanauiri uekundu, *or* ueupe, *or* ueussi, *the body looks or shines red, or white, or black = its complexion is red, white, or black.*

MATÁKO, *s.* (*sing.* tako, la), *the seat, buttocks, breech.*

MATÁKOA (*or* MATÁKUA) (*vid.* madákoa), *desire, want, request.*

MATALÁSIMU, *sing.* talásimu, *amulet; vid.* طلسم.

MATÁLE, *s.* (*vid.* pukussa, *v. a.*), *useless cocoa-nuts.*

MATAMANIO, *s.* (ya), *love, affection.*

MATAMBÁVU, *s.* (*cfr.* pagáro), *amulets worn across the shoulders and the upper ribs, laid over the body like braces* (ku tămbă uafu); (2) *the side, a man's side.*

MATÁMU, *sweet; vid.* támu.

MATAMÚKO, *s.* (ya), *from* tamúka, *vid.* ku tamúka kuako ni kwema; matamukoyako ya-ni-pendeza; matamúko ya logha, *pronunciation of the dialect, provincialism.*

MATAMVÚA, *s.* (*sing.* la tamvúa, *fringe*), *fringes;* matamvúa ya n̄guo ilio = sokótoa.

MATANA, *s., leprosy* (St.).

MATÁNDA, *s.* (*sing.* tanda, la); matánda ya mtáma, *a part of the ears of the* mtáma (*millet*).

MATANDÍKO, *s.* (ku tandíka, *v. a.*), *bedding, everything requisite for or spread out* (ku tandíka) *on a native bedstead, viz.,* magódŏro na masulía, na mikéka, na mido matandíko witu wilivio kundulíwa kitandáni.

MATANDO YA BŬIBŬI, *vid. spider-web.*

MATANGA, *s.* (1) *large mats, sails;* (2) *mourning;* ku káa matanga, *to keep a solemn mourning for a number of days, five to fifteen days;* ku ondóa matanga, *to close the mourning;* matanga kati, *wind abeam* (St.).

MATANGAMÁNO, *s.,* (1) *mixture;* (2) *a crowd.*

MATANGO (ط); ku-m fikiliza matango (= maóvu) (R.).

MATANGO, *pumpkins* (ت).

MATANITANI, *backward;* ku anguka matanitani (*cfr.* kingallingalli); *vid.* tanúka.

MATÁNSU, *s.* (*sing.* tánsu, la), *branches, boughs, the large branches of a tree. A large tree has on its* (gogo) *trunk*—(1) matánsu, *the large branches;* (2) *an* utánsu (*large branch*) *has an* ŭtăgā, *trunk of the branch* (*when large,* ŭtăgā; *when small,* kităgā; *when many large ones,* tăgā, za); (3) *on the* ŭtăgā (*or* kitaga *when small*) *are the* vitánsu (*which are, as it were, the* wana wa ŭtăgā); (4) tansu za mti *are smaller than* matansu (tansu *has* utansu *in the sing.*).

MATANZI, *pl.* (*sing.* tanzi), *nooses.*

MATAO, *s.* (*sing.* tao, la) (ya), *circuits, turnings, roundabout way.*

MATARATHIO, *s.; cfr.* رضا, gratum sibi habuit (*cfr. Arab.* ترضية).

MATÁSA, *s.* (ya); ni pórŭja zito wa mtelle *or* uji wa mtelle mzimu, *a thick native soup of rice. The rice, having been coarsely ground, is boiled in the milk of ground* nazi (tui), *pepper, and salt. This* matása ya mtelle *is to be distinguished from the* uji wa maji, *which is a very thin meal-soup, a great quantity of water being boiled with a little flour, pepper, and salt. Different from both these native dishes is the* fuka (ya), *which consists of fine rice-flour boiled with honey. The soup is very thin.* Uji wa matása, *a thin rice-soup; perhaps from* tasa (*pl.* matasa), *which is eaten in cups?* Matasa, *food made by boiling coarse-ground corn in water* (R.). Tása (*pl.* matása), *a brass basin.*

MATÁTA, *s., a tangle* (= mafungáno ya uzi), *tangling of thread;* matáta ya maneno, *confusion of words or matters, evasion, shift;* ku tia matáta, *to tangle;* ku ngía, *to become entangled.*

MATATISO, *s., entangling.*

MATAWÁLE, *s., the banks of a river, region, river-region; e.g.,* ndófu wakimbilia matawále ya Niancha, *the elephants fled to the shores of the Niassa Lake.*

MATÁYO, *s.* (ku táya, *v. a., to impute, charge, accuse*), *imputation, charge, accusation, reproaches.*

MÁTE, *s.* (ya, *pl.* za), *spittle, saliva;* ku téma *or* tupa mate, *to expectorate* (*cfr.* gniogniota).

MATEFAL (*pl.* atefal), *brick;* تفل, sputum, spuma, saliva tenuior; *also* تفال.

MATÉGE, *s.;* muhogo hu ni matege, *this cassada is waterish.*

MATÉGE, *s., bent or crooked legs* (*sing.* tége, la); matége ya magú, *a physical deformity of the legs, being turned sideways;* magu ni matége, yanafania kota, *the legs are crooked, bandy-legged;* Mungu ame-m-panúa măgú.

MATEGEMÉO, *s., a prop, props, support; fig., confidence in* — (ku tegeméa, *to lean on, to recline*).

MATÉKA, *s., spoil, booty, that which is gained, e.g., on a cock-fight* (*Reb. writes* madéga).

MATÉLABA (*or* MATÍLĂBA *or* MATÁLABA), *s.* (ya) (= madákua, *desire*) (*Arab.* مطالبة; طلب, quaesivit, vel petiit; طلب, res quaesita, vel petita), *a law of nature, original regulation, and therefore custom, habit;* matílăba ni neno lililo wékoa ni Mungu tangu ásili = maúmbile *or* kitíba kanayalivioumboa ni Mungu; kulla mtu yuna kitibajakwe *or* maumbileyákwe. Matilaba na mirádi, *will, desire.*

MATĔLÁI (*or* MATLÁA), *s.* (*Arab.*), *east wind blowing from the Indian Ocean toward East Africa;* pepo za báhări *or* za masherki (mashriki, *east*)

(*vid.* matlía); طلع , ascendit; مَطلَع , locus ortus siderum.

Matembézi, *s.*, *walking, gadding about* (ku enda tembéa); *walking about* (1), *in a good sense, for visiting friends, or carrying on some lawful (especially commercial) business in any place, where one is not permanently settled; e.g.*, matembeziyangu Kisulutini, hapo si kuangu, naenda tembéa bassi ku sungumza na nduguzangu; (2), *in a bad sense*, matembézi ya ku tembéa watu wake, *walking about to go after women.* Utembézi *has the same meaning, though not so strong as* matembezi, *this taking place more frequently than* utembézi, *which besides is walking to a place not far off;* leo utembesiwangu hauku-ni-fã, vile vitu nilifio kuendéa, siku-vi-pata, *my walk has to-day profited me nothing, for I have not got what I went for.*

Maténde, *s.* (*sing.* ténde la gú); (1) maténde ya mãgú kua beredi, *swelling of feet from cold. It is said to be frequent on the island of Pemba. It gives no pain, but only causes heaviness of the legs; hence no remedy is applied.* (2) Tende (ya, *pl.* za), *date or dates;* tende ya *or* za Maskati, *dates of Muscat. This word must be distinguished from* tende (la) *or* matende ya mãgũ, *the legs of a bedstead; sing.* tendegú (*pl.* matendegú) *or* tende la gú (*pl.* matende ya gú). (3) Matende *is also said of beans, which make* mafundo *and* matende, *when they wind about something* (*vid.* tende, *s.*).

Matendo, *vid.* mtendo, *s.*

Matengo (R. madhengo) = ghasía.

Matengo, *s.*, *the outriggers of a canoe* (St.).

Matepukúzi, *s.*, *the large shoots of a tree, &c., which has been cut. The* matepuzi *become* matepukuzi, *large sprigs* (*vid.* tepukúa).

Matepúzi, *s.* (*sing.* tepuzi la mti), *the large shoots of a tree which come forth after the trunk has been cut don;* mti umetepuza = umemea tena.

Matesa, *s;* maji matesa na poani = maji mafimafu, *when the water is falling only a little and returns very soon (it is, as it were, playing with the coast).*

Matéso, *s.* (ya) (ku téza, *to play*), *play, games. Various games are* (1) kishándo, (2) tambi, (3) shindoa. Mtezo hu ni mungi, *this kind of game is frequent.*

Mat'éso, *s.* (ya), *afflictions* (ku-t'ésa, t'eséka), *distress, e.g., from sickness, poverty, loss of friends by death, &c.*; Mungu ame-m-t'esa; bana ame-m-tia mat'eso mtumawakwe, *by scolding, beating, imprisoning, &c.;* Mungu ame-mu-ondoléa mateso, ame-mu-afu, ame-m-posa (*e.g.*, nda, ugonjoa, mashaka, *all this is* mat'eso); kuna mateso ya ku tuma kua mkonowako, *there are troubles you bring upon yourself;* Muignizimgu yuwakírimu mjawakwe (mtumishiwakwe), *there are troubles with which God exercises him who fears him (his servant).* Mat'eso = uthíki *or* maumívu.

Matet'ési, *s.* (ku-m-tetéa), *intercession, to intercede for one who is to be beaten or imprisoned, &c.*

Matetési, *s.*, *the cackling of a hen in laying an egg.*

Matéto, *s.* (ya) (ku teta, *to quarrel*), *quarrels, strifes, enmities.*

Mateusi, *s.* (ya), *choice; vid.* teúa *or* taúa, *to choose.*

Mathábahu (*or* mathbale) = mathbah, *an altar; cfr.* ذبح , mactavit, sacrificavit; مَذبَح , locus in quo mactatur.

Mathábuha, *a victim, sacrifice.*

Mathahabi (*or* mathhab), *sect, persuasion; cfr.* ذهب, putavit; مَذهَب, agendi mcdus, doctrina, systema, secta.

Mathára, *s.* (*Arab.* مضرة), *mischief, harm* (St.); tangu leo napatoa ni mathára (R.) = neno, *today I met with something extraordinary, misfortune was brought upon me;* ni mathára ku tinda, *scil., the uvula;* kili ni athibu.

Mathehebu, *s.* (*cfr.* mathahabi), *habits, manners, customs.*

Mathili? (R.).

Mathúbudi, *s.* = thabidi *or* mathubudu; manenoyakwe ni mathubudi.

Mathúbudu, *s.;* mathúbudu ya manenoyakwe, *the confirmation of his words; vid.* thúbudu (subudu), *v. n.* Manenoyakwe ni thábidi = kuelli *or* mathábidi, *his words are true, reliable.*

Matíko, *s.*, *the act and process of hardening;* ku tia matíko, *to harden or sharpen by putting the iron into the fire and cooling it in water, as a blacksmith does;* fundi ametilía matíko shokalangu, lipáte kúa káli shokalangu linatílika matiko mema, linapata matiko, linangía matiko *or* ukáli (*vid.* ku gongoméa). Ku tia juma cha motto katika matiko, *to put heated iron into water for cooling, to sharpen it;* ku tia matiko mderba, *to harden steel.* Matíko ya nuelle *is a tuft of hair in Kinika.*

Matilãba, *s.*, *vid.* supra, *page* 208.

Matindi, *s.*, *half-grown Indian corn* (St.).

Matindo, *s.*, *a slaughter-house, a place for killing animals.*

Matira, *s.*, *a cradle for children. They are found in Zanzibar.*

Matíta, *s.* (tita la ngúo) (*vid. sing.* tita, la), *packs or bundles of wood, cloth, &c., tied together with ropes for more convenient carrying.*

Matiti, *s.* (*cfr.* titi), (1) *teats, paps;* (2) ku enda kua matiti, *to trot* (St.).

MATLÁA, *s.*, *the east wind; cfr.* طلع, apparuit, ortus fuit sol, sidus.

MATO, *s.*, *eyes* (*vid. sing.* jito); ni-pa mato ya-ku-onéa, *to demand a present, if one wants to see somebody or has seen him;* (2) mato ya mtama watenga mballi, ni mali ya watuma, *vid.* mtama.

MATOAZI, *s.*, *cymbals* (St.).

MATÓBÕSHA, *s.*, *balls of bread baked in honey;* mikati yaliopikoa kua ásali, kana mafi ya-ngamía (*i.e.*, *the shape resembles camel's dung*).

MATOKÉO, *s.*, *places of egress* (*cfr.* toka, tokéa); matokéo ya harri, *pores of the skin.*

MATÓMA, *s.*, *vid.* matungu.

MATOMÓKO, *s.* (*sing.* tomóko, la), *the eatable fruit of the* mtomoko *tree* (kana mapéra), *custard-apples.*

MATONGÁJI, *s.;* matongáji ya hori *and* ya mtúmbui, *cutting and planking a canoe* (*cfr.* ku tonga).

MATONGÓZI, *s.*, *lascivious desire; vid.* tongóza, *v. a.* = ku dáka mtúmke, *lust after a woman, calling a woman aside for whoring;* ku-mu-ita kando pasipo kua na watu; matongózi ya jimbi = jimbi yuwa-m-daka kuku ku kuéa, *the cock desires to leap upon the hen.*

MATÓPE, *s.* (tope), *mire, mud, dirt;* kaskázi matópe (*vid.* kaskazi), *lit., a dirty* kaskazi, *when there is much rain in* kaskazi *time, and consequently the soil is very miry.*

MATÓZI, *s.* (ya) (*sing.* tózi la jito) (*from* ku tóa), (1) *tears;* matózi ni maji yatiririkáyo matóni; mato yanatóza matozi, *the eyes shed tears* (*vid.* ku tóza, *v. a.*); matózi ni mtúzi wa mato; ku tu-zíka *or* turuzíka (*vid.* tuza) *or* tāmbā táfu, *the tears run down the cheek;* matózi mitúlizi, *tears which run by drops;* (2) *gum* = manuku = haba *or* émbõe, *glue.*

MATÚA, *vid.* kitúa.

MATUÉO, *s.* (ya) (ku tua), *the setting of the sun;* matuéo ya jua *or* matuéo *and* mavío jua (*the gen. part.* ya *is seldom used*); tuéo la jua, matueléo *or* matueo jua, *sunset* (tuéa *and* tua).

MATÚFALI, *s.* (*sing.* túfali, la); matúfali ya udongo, *bricks of clay* (yaliokaúshoa kua jua), *Luke* v. 19.

MATUKÁNO, *s.* (ya) (ku tukána, *to despise*), *affront, contempt, slighting, scorn, outrage, disgrace. Insulting expressions are, for instance,* muana kumanioko, muana wa haramu, kazoa kazoa, ku-manina! (*obscene*).

MATUKÍO, *s.*, (1) *things which happen, accidents;* (2) *provocation.*

MATUKIZO, *s.* (*sing.* utukizo), *irritation.*

MATUKULÍO, *s.; e.g.*, — ya uovu, *bad suspicion* (1 *Tim.* vi. 4).

MATUKÚZI, *s.* (ku tukúa, *to bear, to carry*), *bearing* (utukúzi), *wages for carrying.*

MATULÁNO, *s.* (ya) (*Kigun.*) = ku fania msáha (*vid.*).

MATUMAINI (*or* MATUMAINIFU), *s.* (*Arab.* اطمأن, quietus, confisus fuit) (ku tumai *or* tumaini = ku ámini, *to trust or confide in one*), *trust, confidence, hope;* matumainifu kua Mungu, *trust in God.*

MATUMBA MAULIDI, *s.*, *rosebuds, used in perfumes.*

MATUMBÁWE, *s.* (*sing.* tumbáwe, la) (= mawe ya muambáni), *coral-rocks used as mill-stones* (jiwe la ku sagia) *by the natives. At low-water-time the natives carry them from the large rocks to their houses, where they chisel them for sale. A* jiwe la ku sagía (*mill-stone*) *costs usually a quarter of a dollar at Mombas, sometimes more. These coral rocks are also used for flat roofs, because they are light.*

MATÚMBO, *s.*, *the entrails, belly, bowels;* ndáni ya matumbo mna tumbo na utumbo; tumbo la gnombe lililo na mafi mangi; utumbo ni muembamba na mréfu; (2) ku tukúa matumbo maóvu, siku zote maneno ya filía matumboni (R.).

MATÚMBŨI TÚMBŨI, *s.*, *swelling of some parts of the cheeks;* matáfu yanafania matumbui tumbui. *When the cheeks are swollen all over the disease is called* peréma (la ku fura matafu iote); *to be distinguished from the* márathi ya sáfũra, *in which the whole body has swellings* (muili ote ku fura). *Hot ashes are applied by the natives for the* ma-túmbui túmbui, *but the* safũra *disease is cured with dross of iron reduced to powder and mixed with water for a draught. The water in which hot iron has been cooled is also used. Vinegar and other acid kinds of drink or food are recommended, but cocoa-nuts, salt, and fish are not allowed. A soup made of* mtama *flour is allowed. But before the iron-dross is taken, the diseased person is purged with a large quantity of honey to carry off the* ngáma, *a kind of white clay which many people eat, and which is said to produce a swelling of the whole body by drying up the blood.*

MATUMÍSHI, *s.* (ku tumíka, tumikía), *service;* ku fania matumíshi (*or* utumisi), *to do service;* mtu huyu yũ katika matumishiyangu, *this man is in my service, is my servant;* utumishi, *a single act of service.*

MATUMISI, *s.*, *service, things in store which are at one's service or disposal at any time;* vitu via ku tumía, *things to make use of, means of circulation;* nadaka matumisi ku nunúa, *&c.;* sina matumisi leo = sina kitu cha ku tumía, *to-day I have no store at my disposal;* sina fetha, sina ngúo, sina mtáma, sina názi, sina tambú, wala sina kitu kilijo chote; una matumísi, *occasion for use.*

MATUMO, *s.;* sina matumo ya ku tumia bora mno.

MATÚNGA, *s.*, *pasture, pasture-ground.*

Matúngu, *s.;* matúngu ya maziwa = matóma makuba ya ku sukía maziwa, *large calabashes used for shaking milk and making butter in. In other countries the milk is shaken in leather bags (vid.* kiríba). (2) *Bitterness;* matungu yakā limo, *there is still the virus in the leg bitten by a snake.*

Matúni, *s.* (ku tuna, *v. a.*), *flaying, skinning;* niáma ya matúni, *the portion of meat given to a native butcher (whoever he may be, for they all know butchery) in compensation for slaughtering, flaying, cutting, and dividing the meat* (ku weka tungu).

Matunza, *s.* (*sing.* tunza, la), *cares.*

Matúpu, *adj., vid.* tupu, *bare, naked, empty.*

Matuvúmu, *s., blame, accusation.*

Maúa, *s.* (ya) (*sing.* úa, la), *flowers, blossoms;* ku fania maúa, *to bloom.*

Maugúzi (ku ugúa), *nursing sick persons.*

Maújiza, *s., a miracle, wonder;* nliona maujiza bora, *I have seen a great wonder;* مُعْجِزَة (*from* عَجِز, debilis fuit), miraculum; haud naturale, quod nonisi a propheta perfici potest; differt a miraculo naturali; كَرَامَة, quod editur viribus naturae a viris sanctis; *cfr.* muújiza.

Maujudi; si maujudi = halipatikána, neno hili, *this is not found, does not exist; cfr.* وَجَد, invenit; مَوْجُود, inventus, existens; watu maujudi *or* maarufu, *people or men who are known. In Kir.* pishi ya maujudi, *in contradistinction to* pishi ya mua kibekule.

Maukílifu, *s., purpose, intention* (*vid.* ku ukilía, *Kin.* ukirira) = makusudi; sina maukilifu ya ku nenda Rabbay, *I have no intention to go to Rabbay.*

Maulidi, *vid.* matumba.

Maúlizo, *s., questions, questioning* (*vid.* ku uliza, *to ask*); hujui ku uliza, *thou dost not know how to ask.*

Maúmba, *vid.* sahani.

Maúmbile, *s.* (ya) (*sing.* umbile, la), *lit., createdness, creation, nature, the condition in which a man was created by the Creator* (kamu alivio umboa), *constitution, custom* (*vid.* kitíba); maúmbile ya mtu; *cfr.* matílaba.

Maúme (*or* uúme) (*vid.* posa *or* poza); ku jetéa uúme *or* maúme (*in poems*) = takábari.

Maumívu, *s.* (ya), *ache, pain;* nnafánia maumívu sana *or* nnaumía sana muilini, *I have great pain in the body* (*vid.* uma, umía).

Maundáfu (maundifu ?), *vid.* maji mākū (R.); maji ni maundáfu, ni yale makū, ku jā telle hatta magoméni.

Maúngo, *s., back* (*sing.* ungo, la); uti wa maungo, *backbone, spine. The* uti (mti) *connects the two* ungo, *hence* maungo; uti umetiwa katikati ya maungo (kiungo, *joint;* ku unga); maungo ya-nisisim'ka; maungo, *joints (used in a collective sense); cfr.* kishógo, *which is different, and refers to the back of the head and neck.*

Maunsi (ku unda), *s.* (ya); maunsi ya chombo *or* jaházi, *the building of a vessel, ship.*

Maunsulu ? *s., vid.* únsulu.

Maupe, *adj., white;* muaupe, mueaupe, maaupe, jeupe, *&c.*

Maussio (= maagizo, mashaniri, magizio), *s.* (1 *Cor.* xi. 2), *tradition, commission; cfr.* وَصِي, testamento tradidit praecepit alicui; وَصِيَّة, mandatum, testamentum, res testamento mandata, *order in reference to a legacy;* maussioyako tulitumia, yali-tu-fā sana.

Mauti, *s.* (*Arab.* مَوت), (1) *death;* (2) *corpse* (= mfu); amekutíwa ni mauti *or* farădi = amepatiwa *or* patikána ni márathi ya gháfila, *he met with a sudden death* (*vid.* maiti); *cfr.* مَاتَ, mortuus fuit.

Mavão, *s.* (ku vá), *wearing apparel, the way of wearing one's cloth, dressing, dress;* mavázi, *dress, clothes;* mavao *or* mavázi mema = ngúo nzúri *or* bora bora, *fine clothing* (mavão *seems to denote also "spot, stain"* ?).

Mávi, *s.* (*vid.* máfi), *dung, excrement, droppings.*

Măviá, *s.* (wa), *the mother of the husband* (*vid.* muámu); *also mother- and daughter-in-law on the female side* (*cfr.* mkue).

Mavígo (*or* maviko) ya maji, *s., leaves put into a water-jar when carried on the head, to keep the water from spilling* (R.).

Mavilío, *s., vid.* vilío.

Mavumi, *s., hum of voices.*

Mavunda, *s., a man who breaks or destroys everything he has to do with* (*cfr.* vúnda, *v. a.*).

Mavundevunde, *s., scattered or broken clouds.*

Mavuno, *s., harvest, reaping.*

Mavúzi (*pl. of* vuzi), *the hair of the pubes.*

Măwā (*or* mavā), *s.* (*sing.* wā *or* wáā, la), *the different colours of the feathers of a fowl; e.g.,* kúku huyu yuna măwā mawili *or* matátu, *this fowl has two or three different colours in her plumage;* yuna măwā (*or* mabáto) meúpe, meussi mekundu, *she has white, black, and red feathers;* yuna wā jeussi, ndíe kuku meussi mtúpu, *she has black feathers, or she is a fowl entirely black. The native physicians* (wagánga) *always desire varicoloured fowls. In general, the difference of colour is much considered by the natives in their sacrificial offerings and all secret practices. The colour is, as it were, the antidote to the evil which is to be removed by means of* uganga *and* sadaka. *Before going to war, the natives sprinkle the blood of a bullock upon the road; or they sew*

up the eyes of a sheep, and bury it alive, to blindfold, as it were, the enemy. At the time of the war of the Mombassians with the Imam of Mascat, they caught a man at night, tied him with ropes, and drowned him at the anchoring place, where the Imam was expected to cast anchor, saying, "May God sink your ships and counsels." Kanzuyangu ina mawā matatu.

Máwa (*or rather* mava) (*Kipemba*), *s.;* mahali pa ku sikia meiti, *a burial-ground, cemetery.*

Mawanda (*sing.* wanda), *vid.* wanda.

Mawassa, *s.* (*sing.* wassa la mvua), *little drops of rain* (mvúa isiotangamána na nti); mawassa ya mvúa, *drizzling of rain.*

Mawázi, *adj.*, *clear* (*cfr.* wázi).

Mawázo (*or* maázo), *s.*, *thought;* ku áza, *to think.*

Máwe (*or* majíwe), *s.* (*sing.* jiwe, la), *stones;* mawe ya ku sagía, *a hand-mill;* ya máwe, *of stones.*

Mawelle, *s.* (*vid. sing.* welle, la), *a plant with a very small seed.*

Máwi, *s.* (= maófu), *bad;* maneno haya ni mawi, *these words or things are bad;* kuna mawi ya ku nuka ufundo; mawi yakikázua, yalikáribu na kwisha, *when badness comes high, it is near its end.*

Mawia, *s.;* máo ya júa, *sunrise, but* mawia *or* mawio (ya) jua, *sunset; vid.* matuéo.

Mawili, *both* (mbili).

Mawimbi, *s.* (*sing.* wimbi), *surf, waves.*

Mawindo (ku winda, *to hunt*), *game* (*produce of hunting*).

Mawingu, *s.* (ya) (*sing.* wingu, la), *clouds, large black clouds* (*of rain or smoke, e.g., when the people burn a* tange, *vid.*) (*cfr.* uwingu *and* wingu); kuna mawingu wingu, *it is cloudy.*

Mawísa (*or rather* mavíza), *s.* (*vid.* fía, rectius vía, *v. n.*) (*sing.* wisa *or* viza, la), (1) *crippling;* (2) *corruption, spoiling;* ni mavisa kua sebabu ya ku vía; maviza ya mai ya kuku, *spoiled, bad eggs;* mai haya ni mavíza = mai haya yanavía *or* yanapũmbá, yana watóto ndani laken wanakuffa, wanaharibika, *the eggs are spoiled, they have chickens inside, but they are dead;* i hili ni visa *or* viza la i hili, *this egg is addled* (*vid.* vía, *v. n., and* viza, *v. a.*).

Mawiti, *adj.;* manni mawiti, *green grass;* maémbe mawiti (*vid.* muiti), *green, unripe mangoes; vid.* biti (bichi), *page* 27; *cfr. pp.* 214, 215.

Mawiwi, *s.*, *a heap of grass* (R.)?

Maya, *v. a.*, *vid.* muaya, *to pour out.*

Mayáfuyáfu, *s.*, *vid.* yafuyafu.

Mayasa, kinayo, fujo, uhiana, fitina, *badness, wantonness* (*all synonymous words*).

Mayayi (*vid.* yayi, *an egg*), *pl. eggs; vid.* mai.

Mayengayenga, *s.*, *air.*

Mayiti, *dead; vid.* maiti.

Mayówe, *s.* (*sing.* yowe), *outcry, alarm.*

Mayukŭā, *s.* (ya), *a scaffold.*

Mayungi (*sing.* yungi), *water-rose;* mashadda *or* maúa yaméa ndáni ya ziwa.

Mayuni, *s.;* kileo cha —.

Mazáo, *s.* (*cfr.* ku záa), *fruit, produce.*

Maziko, *s.*, *vid.* masiko.

Mazimbulizi, ku zimbulía (R.).

Mazinga (ya), (1) *play with eggs;* (2) ku fundia mazinga, *to beat nails broad* (*nails which are projecting from the wood*); ku tia mazinga.

Mazingiwa, *s.*, *a siege* (St.).

Mazishi, *burial clothes, furniture, &c.*

Maziwa, *s.*, (1) *milk* (*sing.* ziwa) (*curdled milk,* maziwa mabívu); (2) *breasts, lakes* (*vid.* masiwa); (3) *islands, but only said of four Comoro Islands,* Mgazija, Ansuani, Moalli, Maótũe (Mayotte); maziwa ya watu wawíli, *dragon's blood* (St.).

Mazoézo, *habits, customs, practice; vid.* masoeso (ku soea, *v.*).

Mazóka, *s.*, (1) *evil spirits* (*probably* mazúka) (*cfr.* kisuka) (St.); (2) *brass wire* (*cfr.* zóka *or* sóka).

Mazu, *s.*, *a kind of banana.*

Mazungúmzo, *amusement, conversation. St. writes* mazumgumzo.

M'ba, *s.* (ya, *pl.* za) (*a kind of sickness*), *red spots on the skin;* ni kana joa (*cfr.* jóa), *the name of a cutaneous disease, an eruption of the skin* (yawasha yaambuka).

Mbabúa doko, *s.*, *a thorn; Kir.* muneréngũa (*obscene*).

Mbaburo (*vid.* ku babura, *v. a.*), *a scratch, especially of a fowl;* mbaburo hu ni wa nini?

Mbáfu (mbávu), *s.* (*pl.* za), *the ribs; sing.* ubáfu, *one single rib;* uáfu, *side, e.g.*, ku piga kofi la uafu, *to strike one's side with the open hand;* uáfu wa ku ume na ku shoto, *the right and left side;* mbafunimuangu, *next to me, at my side;* a-ni-úmiza mbáfu ndáni.

Mbagási, *s.* (wa) (*vid.* mpagási), *porter.*

Mbaharía, *s.* (wa), *sailor; pl.* wabaharía, *sailors* (= wana maji); *vid.* bahari, *sea.*

Mbáhili, *s.*, *vid.* báhili; بَخِل , parcus, tenax et avarus fuit; *or* báhili.

Mbalánga, *s.* (wa); mbalánga wa mikóno, wa mũgú, *&c.*, *tetter of the hands or feet, &c. The skin is peeled, as it were, and looks white, but there is no pain in this disease of the skin. The Wanika call it* mabawassi.

Mbále, *s.* (ni pande niembamba za muhógo), *small slices of split cassava.* Kua bále hili mmoja tafania mbale nne niembamba. *From this large piece I will make four thin pieces,* bále *being one half of a large* muhogo *when split in the midst with a hatchet, for the cassava roots are sometimes of the size of a man's leg, and therefore must be halved with a hatchet.* Kulla bále mmoja likatóka mbále nne niembamba. *But*

mibále *are* pande kuba na refu za muhogo. *Consequently the natives would say: Cut this large cassava* (1) *into* bále = *make two halves of it;* (2) *cut the* bále *into* mibále (ya) *or large pieces; and* (3) *cut the* mibálo *into* mbále za muhógo (*smaller pieces*) (ubále *in sing.*).

MBALEGHI (*cfr.* balehe), *pubescent*; بلغ , pervenit ad finem: بَالِغ , ad optatum pertingens finem, puber, aetate maturus.

MBÁLIKA, *s.* (R.); ya toa mbálika za maji *or* yamuaya tete, *to drizzle* (?).

MBALLI, *adv.*, *far off, distant;* mballimballi (mballi mballi), *different, distinct; it is also used of time, e.g.*, hakúfă mballi m'no, *he died not very long ago;* si mballi sana, lábeda ikipáta sáa moja, *it is not very far, perhaps one hour's walk;* range mballimballi, *different colour;* range hi yatoka mballi, na hi yatoka mballi; Mungu ali mballi, aka-m-jalía chumbe si makū kuakwe, *God is far or lofty, there is nothing too great for him, if he likes to elevate the poor and make him king;* ku weka mballimballi = ku tanganúa.

MBÁMBA, *s. and adj.*, *thin, fine* (wa); mbámba wa jiwe, *or* jiwe la mbámba, *a kind of thin stone (slate) which is beaten to pieces, which are put into the wall to give more solidity to the lime* (*vid.* kokóto); ku funga mbamba?

MBAMBA KOFI, *s.* (*cfr.* msindarúsi), *a kind of tree.*

MBÁMBO, (1) (wa, sa) (*pl. of* ubámbo); mfúpa wa kuku katika mbáwa maongóni, *lit., the bone of a fowl in the wing-feathers on the back??* (2) (za) (*pl. of* ubambo) mbámbo za ku ambía ngóma, mbambo nne sitiwázo ngománi, *four small boards put over the top and bottom of a drum before the skin is put on, to increase the sound (two boards above and two beneath);* (3) *a peg for stretching a skin on the ground to dry it* (mbambo wa ku kotéa ngóvi).

MBÁNDE, *low water when the rocks are visible;* maji ya mbande, *when the tide is very low* = jamba *or* kiamba ni nde *or* wazi, muamba wázi, hayafiniki muamba. *This expression refers to the time when the tide is very low, when the top of rocks is still seen, whereas at other times (when the flood is strong) it is covered. The natives ascribe this falling off of the sea to an immense tortoise in the sea. When there is* maji ya mbande *at Mombas, the flood is strong at Pemba, and* vice versa.

MBÁNGI, *s.*, *vid.* bangi.

MBÁNGO, *s.* (*pl. of* ubángo), (1) mbángo za dau, lipate panuka, *small pieces of wood laid across the bottom of a canoe, to distend it;* ku tia mbango dauni kua kipande ja muale ku panúa dau; (2) ngirri mbango (*or* guáse), *a wild beast, vid.* guáse; (3) *a bird with a parrot-like or hooked beak;* (4) *a person with projecting teeth.*

MBÁNO, *s.*, *an iron hammer* (R.); *cfr.* n-kámi, *a stone used as a hammer* (?).

MBÁO, *s.* (*pl. of* ubáo, wa), *boards, planks;* mbáo za mti, *or* mibao ya mti, *timbers.*

MBÁRAKA, *s.* (1) *a tree* (*cfr.* mdísi); (2) *blessing* (*pl.* mi—).

MBĀRĀKI, *vid.* mapióro.

MBARÁNGO, *s.* (ya, *pl.* za), *a short stick, a truncheon.*

MBÁRI, *s.*, *relation, vid.* kunkeni (mbari hi, hizi) (*cfr. Kinika*), fuko mmoja, *Luke* xxi. 16.

MBÁRIKA (*pl.* mi—), *castor-oil plant;* mafúta ya mbárika, *castor-oil.*

MBÁROWĀI (*Reb.* MBAOMBAI) (*or* MBOROAI), *swallow* (Er.?). *It is a little bird which sings nicely?*

MBÁRŪTI (*pl.* mi—), *a weed with yellow flowers and thistle-like leaves powdered with white* (St.), *a kind of thistle growing especially near walls* (R.); mbáruti muitu.

MBÁSA, *s.;* ku saga mbasa, mtama (*a kind of grass* mbása wa mrúru *in Kiniassa*).

MBÁSHIRI, *s.* = máhiri, awezai neno kua akilizakwe likáwa kuelli (ku báshiri neno la kuelli). *A man who announces things which really come to pass. He knows things from his talent of combination, or from his understanding which hits the point. Cfr.* بشر, decorticavit, lacto nuntio exhilaravit.

MBÁSI, *s.* (*pl.* wabási?), *vid.* pási.

MBASI, *a tree the wood of which can be used for* ulindi (*as that of the* mlindi).

MBASÚA, *s.* (*vid.* mpassúa), *giddiness;* muegni mbasúa, *lunatic* (?); kitoa kina-m-passúa, *lit., the head has split him, i.e., he is giddy or sunstruck;* ana mbasúa, *he has a sunstroke.*

MBÁTA, *s.* (ya, *pl.* za); nazi mbata, *a cocoa-nut which has no water inside, and which cannot be ground, because the flesh inside does not stick to the shell, but rattles in it;* nazi ni mbata, heina maji, ni kafu, heishikana na kifúfu, heikúniki kábisa, yasukúka kifufúni mbáta ya nasi, *pl.* za nazi.

MBÁTHIRI (*or* MBATHIRIFU), *s.* (*Arab.* مبذر), *a squanderer, prodigal;* mtupa mali; *cfr.* بذر, dispersit sine modo et mensura erogavit opes.

MBATI, *s.*, *wall-plate* (St.); (2) *sing.* uwati, mbati.

MBÁTILI = muharibifu wa mali, *a prodigal* (mbatilifu, *vid.* batili).

MBAVU, *s.*, *ribs, side;* mbavuni, *alongside, ribbones* (*sing.* ubávu); mbavu wa dau, *the ribs of a boat.*

MBÁWA, *s.* (*pl.* ya) (*vid.* báwa, la, *pl.* za) (*sing.* ubáwa, *pl.* mbawa, ya), *feathers of the wing;*

ukignóa mbáwa za mabáwa, niúni hawézi ku ruka, *if thou pullest out the wing-feathers, the bird cannot fly*; (2) *female gazelle* (?); *male gazelle is* kungu (wa); (3) *the bush of* mabawa (*beans*).

Mbáya, *adj.*, *bad, especially in a physical sense* = *corrupted, spoiled; e.g.*, maémbe mabáya, *bad mangoes, such as are spoiled, not eatable; cfr.* iba, *to be bad, in Kiniassa* (choo iba, *something bad*).

Mbayana, s. (*Arab.* مباينة), *singularity, diversity, which cannot be mixed* (*e.g.*, *oil and water*).

Mbayáni, *s.*, *one who is generally known, e.g., as a thief;* mtu huyu ni mbayani = alietambulikana, aliebeinikana, wasi, *manifest, open* (*vid.* luja, wa, *pl.* malúja); *vid.* بان, segregata fuit res, manifestus et perspicuus fuit; بيّن, manifestus, evidens.

Mbayuwayu, *s.*, *a swallow; cfr.* mbarowai.

Mbázi, *s.* (wa, *pl.* mi—), *a shrub eight to ten feet high, and bearing a bean-like fruit, much liked by the natives. The fruit* mbázi (ya, *pl.* za); *Kilind.* mrabba (*pl.* mi—); *Kinika*, mbalási.

M'be (*or rather* émbe), *s.* (la, *pl.* ma—), *a mango;* muémbe, *the mango-tree.*

Mbéa, *s.* (wa) (*pl.* wambéa) = mdáku, mtu afaniai fitina (katikati ya marafíki, *among friends*), *a mischief-maker, backbiting and gossiping;* (2) (ya, za) mbea niugi za watu = mbari na kabila (R.).

Mbéga, *s.*, *a species of monkey, black, with long white hair on the shoulders* (*probably the gureza of Abyssinia*).

Mbégedi, *s.*; ni Azomba ni abegedi muno (ni mtu alie na fitina) (R.); *cfr.* bógodu, *page* 27.

Mbéja, *s.* (wa) (*pl.* wambéja), *a woman who is clean in her person and dress;* si mkò, *not a slut;* mbeja yuwatunsa muiliwakwe, ni mtána shaddi (ku tána shaddi na ku songóa), *she combs her hair every day;* mbeja wa kani, *a young man of strength* (St.).

Mbéko (*perhaps* mwéko), *s.* (ya), *a present given to a person who may become useful at a later period* (Er.); ku-m-wekea mbeko ya kesho; ku weka mbeko wema, *to leave a good memory behind.*

Mbelle, *adv. prep.*; mbelle ya *or* za, *before, in front of, previously;* amesema maneno haya mbelle za wali, *he spoke these words before the governor;* amekéti mbellezángu, *he sat before me;* ku endeléa mbelle, *to go forward;* mbelleni, *in the front, used in Zanzibar with an obscene sense* (St.).

Mbémbe (membembe), *s.*, (1) *wild bee;* (2) *whore-monger, whore-master;* (3) mtumke aliependa waúme mno (mkuare).

Mbeniési (rectius mpeniesi), *s.* (wa), *to be the broker or go-between, to be mediator* (*through others*) (Er.).

Mbenieso (rectius mpeniéso), *reward for smuggling* (Er.).

Mbéra, *s.*, *vid.* shairi.

Mberéu, *s.*

Mbeyu, *s.* (ya), *seed;* mbégu *in Kiung.*

Mbía, *s.* (*pl.* mi—), *a tree of the mangrove-kind near the coast; it is used for making* bóriti (mpía ?); *cfr.* mliléna.

Mbibo (*pl.* mi—), *a cashew-nut tree.*

Mbichi, *adj.*, *fresh; vid.* bichi (*Kiung.*).

Mbifu (*or* mbivu), *adj.*, *ripe;* wali mbifu, *boiled rice which has become ripe, i.e., eatable* (ulioíwa); embe mbifu, *a ripe mango* (*pl.* maémbe mabifu); kitu kiwífu, *a ripe matter;* ndízi mbifu, *ripe bananas.*

Mbíli (*see* wili), *num.*, *two; e.g.*, niumba mbíli, *two houses;* watu wawíli, *two men;* makásha mawili, *two boxes;* witu wiwili, *two things;* niumba ya pili, *the second house;* mtu wa pili, *the second man;* kasha la pili, *the second box;* kitu cha pili, *the second thing;* nazi za marra ya pili zalikúa njéma; mbili mbili, *two by two.*

Mbilikímo, *s.*, *lit.*, *one who is of two measures or yards* (wa, *pl.* wabilikimo), *a kind of pigmy; the pigmies are said to reside four days' journey west of Jagga;* wabilikimo wana vímo vidógo, *they are of a small stature, twice the measure from the middle finger to the elbow. Vid. Mr. Rebmann's map of East Africa.* Wajumba wafika mbilikimóni, ku tafuta ugánga mbilikimo yuna ndéfu kuba, yuna kiti ja matakóni, aendápo hukéti, kulla uganga ni kuáo. *The Suahili pretend to get all their knowledge of physic from these pigmies, who have a large beard, and who carry a little chair on their seat, which never falls off, wherever they go. There may, indeed, be a set of diminutive people in the Interior, but no man in his right senses will ever believe the fables which the credulous and designing Suahili have invented regarding these pigmies. Beyond the* wabilikimo *are the* juju wa majúju, *at the world's end* (*vid.* júju), *as the fable states.*

Mbiliwíli, *s.* (*lit.*, *twice twice* = *four*) (ya, *pl.* za); ni míba kuíli, ku tóma mtu sana; (1) *buck-thorn with small curved thorns;* (2) *wrist* (?) (St.); (3) *a kind of ant* (R.)?

Mbingu, *s.*, *the skies, heavens, heaven* (*sing.* ubíngu, wa, *vid.*); mbíngu zina tábaka *or* tábiki sábaa, zinatabikána (ubingu wa kwansa, wa pili, wa tatu, &c.), *the linings of the heavens are sevenfold, there are seven divisions according to*

the doctrine of the Koran; ulimengu wote *for* mbíngu wote ; mbingúni, *to heaven or in heaven.*

Mbinja, *s.* (*pl.* za) (*sing.* ubinja *or* uwinja *in Kipemba*), *whistling;* ku piga mbinja, *to whistle with one's lips. The plural reminds one of the long continuance and variety of tones, whereas, when only one whistle is given, we must say* ku piga ubinja. *The expression is taken from hunting-language; the hunters* (wegni ku winja *or* winda) *signal by whistling, in which they are very expert, as the writer of these lines has had frequent occasions to observe on his journey to Ukambani.* Ku endeléza mbinja, *to whistle for some time and in various tones* (*cfr.* uwinja).

Mbínu, *s.* (wa); mbinuwakwe saua saua?

Mbio, *s., race, running, fast, speed;* mbío ya *or* za férasi = mafúliso ya férasi (ku nenda *or* piga mbío, *to go quick* = ku fúlisa), *the trotting of the horse in the beginning, but* ku toka shotti *or* ku nenda kua ku rúka *means "to gallop."*

Mbiombio, *s., rectius* kuenda mbio mbio, ndio ngúvu? (R.).

Mbira, *s.* (tuafania kua utomfu wa mbungo).

Mbíshi, *adj., s.* (ku bisha), *obstinate, refractory, wilful;* ku fania ubíshi = kulla u-mu-ambálo hakúbali, si radi, yuwafuata mapensi ya nafsiyakwe.

Mbísho (= mabisho), *s.;* mbísho wa pépo, *contrary wind, lit., counter-push of wind;* tumepígoa ni mbísho wa pepo, *we were beaten by the counter-thrust of wind, i.e., we had contrary wind;* (2) *to tack.*

Mbisi, *s., parched Indian corn* (St.).

Mbisi, *s., diving, submersion;* ku píga mbísi, *to dive, submerge* = ku sáma majini; *e.g.,* ku piga mbisi kua súa lulu katika maji, ku toa nde, *to dive for fetching pearls from the sea.*

Mbíti, *adj.* (mbichi, *Kiung.*), *fresh, unripe, raw;* mananazi mawiti *or* mabiti, *unripe pine-apples;* émbe mbíti *or* biti, *an unripe mango;* nanazi biti, si bifu, *the pine-apple is unripe, not ripe;* mti muiti, *a green tree* (haukukauka), *not dried up;* vitu viviti *or* vibiti; kitu kiviti *or* kibiti; essúbukhi mbiti, *in the morning very early.*

Mbitimbiti, *adj., fresh, green.*

Mbiu, *s.* (mbui *in Kiung.*), *a buffalo's horn, which is beaten as a musical instrument* (St.); ku piga mbiu kua pembe ya niati ku kusania watu ku sikía khábari *or* ya ku toa khábari ya siku za mbelle, *as the Wanika do, when several weeks previously they announce the day of their* kurri *festival, the day of their great annual drinking-bout, for which preparations must be made. On this account every morning and evening a man beats the horn of a buffalo in the* kaya, *their quasi-capital or central village, to announce the day of banqueting and feasting, which no one who is entitled to it can avoid except he be prepared to pay a fine.* Mpíga mbíu wa sultani, *the king's herald;* ku-m-pigía mtu mbiu = ku-m-khúbiri mtu.

Mbó, *s.* (ya) (*pl.* mibó, ya), *penis;* membrum genitale *or* virile.

M'bŏa (*or* m'bŭa) *s.* (wa, *pl.* majíboa) (*vid.* jíboa), *dog. The East African dogs are mostly of a reddish colour, resembling jackals and wild dogs.*

M'bŏa *or* m'bŭa muitu, *a jackal, lit., a dog of the forest = wild dog.*

M'boa, *a particle denoting the genitive;* m'boa nini, *for what for what? cfr.* m'bua.

Mbŏbó (rectius mpŏpō) (wa) (*pl.* mi—, ya) (*areca catechu*), *cashew-nut tree, its fruit betel-nut* (*vid.* mpōpō).

M'bŏe, *s., lime, paste.*

Mbófu (pro nbófu) (*or* mbovu), *adj., bad, spoiled, corrupt, rotten;* mtu muóvu, *a bad man;* niumba mbófu, *a bad house;* ngúo mbofu, *bad cloth;* kasha ni bófu, linavundika, *a bad, broken box;* neno hili ni óvu, *pl.* maneno maóvu; kitu kiófu, *pl.* witu wiófu; nazi mbófu (*cfr.* bi *in Kiniassa and* mbi *in Kinika*); taa mbofu mbofu ya chuma, *an iron lamp very much worn or used;* kofia mbofu kabisa, *a cap quite worn out.*

Mbŏga, *s.* (ya, za), *vegetables, a sauce of vegetable, any addition for the* wali (*boiled rice*), *e.g., meat, herbs, greens, &c.*

'Mboga (*pl.* mi—), *a pumpkin plant* (St.) (mbóga ya mtángo, ya kunde, *the leaves, not the flesh*); mbóga wa bándoa, *the name of a kind of vegetable* (R.).

Mbóna, *an expletive and adversative particle of frequent use. There is always some open or tacit antithesis to be supplied. In German it would be expressed* "zwar, aber doch, doch ja warum doch? ja doch gewiss, was ich sagen will, wohl doch," *indeed, yes but —; nevertheless, certainly, what shall I say? I see;* quid, quaeso? *seeing, how is it?* Jambo hili halităfá, *this thing will be useless. The other responds by saying* mbóna linafá, *but it will be of use; it will not, as you suppose, be useless, but rather it will be useful; it will certainly or indeed be useful.* Wewe mbóna ulisema, sidaki kazi, na sasa umekuja kazíni; mbóna amekuja? (*vid.* kumbe). Mbóna ha-i-oshi bilauli, *pray why does he not clean the tumbler? why? for what reason? used especially with negatives* (*cfr. Luke* i. 34). Tutakapo bagukana si hapa, somo, tuenda mbelle mbona? *must we not separate here from each other, how is it that we go farther?* Mbóna ahadiyétu tulio agána hajakúa, *how is it that the*

agreement which we made has not been carried into effect? Reb. thinks that the word mbuene *or* mboéne *is radically connected with the noun* kibanawazi, *as he writes it; vid.* kipanawazi (?).

Mbóndo, *s.* (za) (*pl. of* ubóndo, *from* ondo, la, *pl.* maondo), *fine grass* (niassi niembamba) *which women put into the ears (especially after having perforated the lobe until the wound is healed)*; ondo *is a grass plat or bunch growing from thirty to fifty roots together;* ondo lafania mbondo.

Mbóni, *s.*, (1) (*sing.* ya jito) (*pl.* za mato), *the eye-ball, pupil, iris;* mana wa mboni, *the kernel of the eye* (tembe neussi). (2) *Something of great value; e.g.,* léo nimeokóta mbóni *or* kitu cha t'ámani kuba, *to-day I have picked up something of great value, a costly thing.* (3) Burre (*on the Pangani River and at Tanga*) (R.). (4) Mbóni, *south;* maji y'enda manga, au y'enda mbóni *does the water go south or northwards?*

Mbóno, *s.* (wa, *pl.* mibóno), *castor-oil tree, the ricinus tree; the fruit of it is* ubóno *in sing. and* mbóno *pl.;* mbóno za mbóno, *the fruit of the* mbono *tree.*

Mbósa, *s.* (wa), *a melliferous insect* (kama n'si); mbósa wafánia ásăli nengi, *wild bee?*

Mboséa, *s.* (Er.)?

M'bu, *s.* (wa), *mosquito;* m'bŭ aúma; m'bŭ wangi (*cfr.* úsŭbi).

M'bŭa (*or* m'bŏa ?), *a particle denoting the genitive case.*

Mana huyu m'bŭa nani? *whose is this boy? Resp.* M'bua Abdalla, *he is Abdalla's.* (= Mana huyu ni wa nani? *Resp.* Ni wa Abdalla.) Gnombe huyu m'bua nani? *whose is this cow? Resp.* M'bua Muárăbu, *it belongs to an Arab.* Mtu alipotéa mbua maji, mbua kale (*yore*), mbua muisho, mbua wapi (*whence*). Muáka hu mbua nane = muaka hu ni wa nane, *this is the eighth year* Tangu alipo kuja, muaka mbuá-je hu? *or* muaka wáje hu? Muegnizimgu mbua ku ongeléa.

But you cannot ask, Niumba hi mbua náni? *You must say,* Niumba hi n'da náni *or* ya náni? *Resp.* Nda Mzúngu *or* ya Mzungu. (*Whose is this house? It is that of a European.*) Kasha hili n'la náni *or* la náni? *whose is this box? Resp.* Nla Mzungu (*or* la Mzungu), *it belongs to a European.* Kitu hiki cha náni? *whose is this thing? Resp.* Cha Mzungu. Makásha haya nda nani *or* ya nani? *whose are these boxes? Resp.* Nda Mzungu *or* ya Mzungu. Nazi hizi nza nani *or* za náni? *whose are these cocoa-nuts? Resp.* Nza *or* za Mzungu (*cfr.* kina, *s.*).

M'bua muitu, *s.*, *a jackal; vid.* m'bŏa.

Mbuáji, *adj.*, *avaricious* (Er.); *Kiung.* mbuáyi, *fierce* (rectius ambuaji, *barbarian*) (*cfr.* ambúa); niama mbuaji = mguizi; *in Kiamu,* niama mbuawi, *a rapacious, carnivorous beast or bird; cfr.* muuwáji (*from* ku úa, *to kill*), *a killer, hence barbarous.*

Mbúba, *s.* (ya, *pl.* za), *mole, swelling? Kinika,* faranj, *French pox. The natives apply copperas (reduced to powder) as a remedy for this disease, hence they call it also* marathi ya ku tia murdútu, *the disease against which green vitriol is applied. This word reminds one of the term "bubo," which signifies a tumour or boil in the groin, or swelling in the groin.*

M'bŭe, *s.*, *little pebbles, little white stones, larger than* jangoráwi (*in Kiung.*).

M'buéha, *s.*, *a fox* (*Kiung.*).

Mbugu (*pl.*) (*sing.* ubúgu), *creeper* (*pl.* mi— *or* za) (*especially the pumpkin plant*); *cfr.* mtango.

Mbúji, *s.*, *adj.*, *clever, skilful, able;* mbúji wa kazi, *or* yuna mbuji wa kazi = kasiyákwe ni mzúri sana, kulla mtu apitai yuwaangalía, yuwa-m-sifu.

Mbúku, *s.*, *of ill fame, notorious* (*vid.* bubuka, *v. n.*); mtu huyu ni mbuku = muegni choyo sana, *this man is a notorious miser or niggard.*

Mbúle (*or rather* umbule), *a sister, cousin;* muana wa ndugu.

Mbulu, *s.*, *a crocodile?* (St.).

Mbulúkŭa, *s.*, *foolish trick, foolery, weakness of the intellectual faculties;* mtu huyu ni mbulúkua, *this man is not in his right senses, he is weak in understanding* = yuna akili jáje *or* yuna wazímu; usishíke manenoyákwe; ku fánia mbulúkua, *to play the buffoon;* ku-m-tia mbulúkua = ku-m-fania wazimu *or* papayúsha akili, *to play the fool with one, to make a fool of one* (mbúluka) (= wazimu).

Mbúmbu, *s.* (ya, *pl.* sa), *a kind of beans* (= kipawále) *which are boiled together with Turkish corn.*

Mbumbuázi (*cfr.* kithuthu, kituku), *to be as if petrified;* anashikua ni —, *he knows not what to say or do, he is taken by surprise or consternation so that all presence of mind is lost.*

Mbúnduki, *s.*, *a bush, the wood of which has a thick core (like juniper).*

Mbúngu (*or* mbúngo), *s.;* mti mnene ulio na mabúgu, *creepers;* mbungo yuna utomfu.

Mbŭni (*or* mbunni), *s.* (wa) (*vid.* ku bŭni *or* bunni), *the author, inventor, composer of something new; cfr.* بنا, struxit, aedificavit, condidit, *or* بان, manifestum facit, explicavit; mbunni wa júo, *the composer or author of a book.*

Mbúni, *s.* (wa, *pl.* wa) (za), *an ostrich;* mai ya mbúni, *ostrich eggs;* mléli wa mbuni (*pl.* mileli ya —), *an ostrich feather taken from the tail;*

kuku wa mbúni = mangizi, *a fowl with uncommonly long legs;* godcho *in Kiniassa.*

Mbúrŭga, *s.* (*different from* ubáo wa ku tesamía sebabu ya márathi kua ifu), *in Kinika, a tree and fruit called* mbúruga (*Kisuah.* mkómoe). *The* mganga *takes the* mburuga *fruit from a little bag* (atéka mbúruga mkobani) *and counts the grains* (tembe néne) *four times. When he finds the same number at every counting he considers the sickness not dangerous, but if the number is unequal he suspects evil.* Mganga amepiga mbúruga *or* ametesama marathi kua mburuga.

Mburukénge, *s.* (wa, *pl.* wa) (za), *a kind of large lizard, which devours chickens. The natives use the fat of it as a remedy for earache. As the fat is found on the right and left side of the animal's body, the superstition of the natives leads them to use the fat found on the right only when the pain is in the right ear, and so* vice versâ. *Each part is suspended separately in the smoke, so as to be ready whenever required.*

Mbúyu, *s.* (wa, *pl.* mibúyu, ya), *a calabash, a baobab tree with a thick trunk and large branches;* búyu (la, *pl.* ma), *the fruit of it. The shell of the fruit is prepared and used as a kind of bucket* (ndō ya ku futa maji, *bucket for drawing water from wells*), *but the flour which is in the fruit, and which is of an acid taste, is used as* kiungo cha mtúzi wa samaki (*fish-sauce*); *the kernel is roasted, pounded, and the flour used as* kiúngo cha mboga (*a herb sauce*). *The tree is generally looked upon as haunted.*

Mbúzi, *s.* (wa, *pl.* za), (1) *goat, goats;* mbuzi mume *or* mke, *a he-goat or she-goat;* mabúzi *signifies large goats;* (2) mbúzi ya kunía nazi *is an iron (saw-like) for scraping cocoa-nuts intended for cooking; cfr.* kasiméle.

Mcha (*or* mchachi), *one who fears, who is afraid* (ku cha, *v. a.*); mcha Mungu, *God-fearing, one who is God-fearing, or godly man.*

Mcha *or* chachi watu *or* mali ya watu ? (R.).

Mchabachaba, *s.;* ikali maji mchabachaba *or* dibudibu (R.).

Mchachato, *s.;* ku kata — (R.)?

Mchàche, *adj., little, few;* watu wachache, *a few men.*

Mcháfu, *s. and adj., filthy* = mtu mkō, *a filthy, dirty man;* mtumke huyu ni —, *this woman is dirty, negligent,* apika uchâfu (*she cooks dirtily*).

Mchàgo, *s., the pillow end of the bed* (St.).

Mchaka, *s.* (R.) (= rasho, mfka) ? ?

Mchána, *s.* (*vid.* mtána), *daylight, daytime, day* (*Kiung.*).

Mchànga, *s.* (*Kiung.*), *sand* (= mtánga *in Kimv.*).

Mchápi tumbiri, *name of a tree.*

Mche (*pl.* miche), *in Kiung.* (= mte *in Kimv.*), *a seedling, a plant, a slip.*

Mche, *s., a kind of wood much used in Zanzibar* (St.).

Mchéji, *s., name of a tree* (*like* mgnambo, unakā kama mgnumbo) (R.).

Mchekéche, *s., name of a tree.*

Mchekesháji, *s.* (wa, *pl.* wache—) (*vid.* mtekezaji), *one who is always laughing, a merry-body; cfr.* ku tekéza *or* chekésha, *to make laugh.*

Mchelema, *adj., watery; vid.* mjelema.

Mchelle, *s.* (*vid.* mtelle), *cleaned grain, especially rice.*

Mchéwa wa hindi, *cobs of Indian corn;* manankuéa *or* manambia *in Kiniassa.*

Mchézo, *s., a game* (*pl.* mi—); *cfr.* mtézo.

Mchi, *s.* (*pl.* michi = mti), *the pestle used for pounding or cleaning corn with.*

Mchikichi (*pl.* mi—), *the palm-oil tree* (St.).

Mchilizi (*pl.* mi—), *the eaves; vid.* mtilisi *or* mtilizi.

Mchiro (*pl.* wa—), *a mangouste?* (St.).

Mchongóma, *s.* (*pl.* mi—), *a thorny shrub with white flowers and a small black edible fruit; cfr.* jongóma.

Mchóvu, *s., adj.* (*pl.* wa—), *weary, languid, easily tired.*

Mchŭa = m'toa (*pl.* mi—), *white ants; vid.* m'toa.

Mchukúzi, *s.* (*pl.* wa—) (*vid.* ku chukúa *or* tukúa, *v. a., to bear, carry*), *a bearer, carrier, porter.*

Mchúmba, *s.* (= mtumba, *vid.*), *one who seeks or is sought in marriage.*

Mchumbuluru, *s., a kind of fish* (St.).

Mchunga (*in Kiung.*) = mtunga, *a shepherd* (*cfr.* ku tunga), *one who cares for the animals of the house, who leads them to and from pasture.*

Mchuruzi (*pl.* wa—), (1) *a trader in a very small way;* (2) *merchant, shopkeeper* (St.).

Mchúzi, *vid.* mtúzi, *gravy, curry.*

Mda (*or* muda), *s.* (*pl.* mi—) (*sing.* wa), *a space of time agreed for —, a set term;* mda ni sáburi ya siku iliokatika, *an appointed space of time within which a debt must be paid or the borrowed money or property returned to its owner;* Baniani ame-ni-pa m'da miezi miwíli apate kipata kile kitu atafutácho akisha pata a-m-lipe Baniani; مَدَّ, moram solvendi concessit; مُدَّة, spatium temporis; (2) mda, *cluster; e.g.,* tuaketi mda mmoja, *we live in a cluster, i.e., we live near or close together* (R.).

Mdádisi, *s.* (ku dádisi, *v.*), *an examiner, a searcher, questioner;* muúlizi wa neno kua bidii; nime-m-dádisi sana hatta a-ni-ambíe *or* nime-m-gniénia hatta a-ni-ungamíe, *I questioned and sounded him thoroughly until he told me.*

Mdágo, *s., a kind of weed.*

Mdaháda (mtaháda ?) (wájada, *vid.*); Muegnizimgu ame-m-tia áwuni, *God assisted him* (R.).

MDAHÁLO (*pl.* wa—) (*in Kiamu called* Wásanie), *a tribe which is subject to the Galla on the coast of Malindi* (*cfr.* Wasanie).

MDÁIFU (*vid.* mtháifu), *weak; Arab.* ضائف.

MDÁKA MKE, *one who wishes to marry.*

MDÁKALI, *s.*, *vid.* bóri, *s.*

MDÁKU, *s.* (*pl.* wadáku) (*vid.* mbéa), *a person who makes mischief by spreading slanderous reports between friends, &c.* = mfitini, mtu afaniai fitina, *in general a tale-bearer, a babbler, who immediately reports to others what he has heard from one* (*cfr.* udáku); mdaku, *one who is forward in speaking* (*cfr.* chanku *in Kiniassa*), *one who intrudes to hear all he can* (*cfr.* mdabdabina).

MDALASÍNI, *s.*, *vid.* mdelasini.

MDÁLIMU, *s.* (*vid.* mthálimu), *a wicked, fraudulent person; Arab.* ظالم.

MDÁMBA (R.), *forming a stone by cutting? stone-cutting.*

MDÁMBA = mfarika, *vid.* mtamba.

MDÁNA, *s.*, *a good or bad omen* (mdana mema *or* mbáya), *which to the natives forebodes good luck or disaster; e.g., if one meets on the road with a man of red complexion it is an* mdána mbáya, *and the traveller will return home; but if he meet with a person of black complexion, he will go on rejoicing at the good omen* (*vid.* fálaki).

MDANGÁNIFU, *s.* (ku dangánia, *v. a.*), *a deceiver, impostor.*

MDÁNI (*in Kiunguja*, id. quod *in Kimv.* mdumba *or* mtumba) (R.), *the name of a species of tree of which mortars are made* (R.).

MDÁNSI, *s.* (wa, *pl.* mi—), *an orange-tree bearing a large and delicious fruit;* dansi (la, *pl.* ma—), *a bambaloon-tree* (Er.).

MDARAHANI, *s.*, *an Indian stuff* (St.).

MDAUA, *s.*, *one who has a matter against one, an adversary;* wajua mimi sidáki daua ta-ku-péleka kua mdauawako, *the natives say this to one who is about to commence a quarrel.*

MDAUARA (*or* MEDARÁRA *or* MDÚĂRA), *s.* (wa), *roundness, a circle, circular form;* ulimengu uenda kua mdauara, bauendi kua mrabba, *the world is round, not quadrangular;* مدور, rotundus; *cfr.* دار, circumvit.

MDAWARI, *s.*, *the* he, *the softer letter* he *in Arabic.*

MDE (*or* MT'E), *the name of a tree* (R.).

MDEBDABÍNA, *s.* (*pl.* wa), *a makebate, a disturber of concord;* mtu mzúzi, azũai neno la fitina, ni saláta, yuwasáliti *or* yuwatongánia watu, afania fitina, mtu fitina (*cfr.* mdaku).

MDEFE, *s.?*

MDEKE, *s.; cfr.* momba *in Kiniassa, and* m'omba.

MDÉKI, *s.* (wa, *pl.* mi—) (mdéki wa ku shindilía búnduki), *ramrod.*

MDELASÍNI (*or* MDALASÍNI), *s.* (wa, *pl.* mi—), *the cinnamon-tree* (*Arab.* kerfa).

MDENÉNGOA, *s.*, *a debtor; e.g.*, mtu huyu mdenengoa wangu, *this man is my debtor;* mimi na-mu-ía *or* yee awiwa kuangu (*vid.* ia *or* wía) (*he owes me*).

MDÉNI, *s.* (wa) (*Arab.* دين), *a debtor;* muegni deni, atoai fetha kua muenzíwe, *one who takes money from his friend or companion.*

MDEREMDERE (wa sámaki) (= masewe *in Kiniassa*)?

MDÉRŬBA (rectius MTHERUBA), *s.* (wa, *pl.* mi—); (1) kidúde ja ku toléa motto, *a steel to strike fire with;* (2) mdéruba *or* mderba wa pépo, *storm, tempest;* tumepigoa leo ni mdéruba wa pepo, *we met with a storm to-day* (*cfr.* déruba, *stroke*); *cfr.* ضرب, verberavit, percussit ictu polluit manus.

M'DHA, *s.* (*pl.* midha, ya); m'dha wa niáma, *a portion of meat which the Suahili give to a Mnika guest, and* vice versâ *which the Wanika give the Suahili, who may happen to be present when the animal is slaughtered. By this custom they wish to express their mutual regard and forbearance to each other. But as the Suahili do not eat the meat of an animal slaughtered by Non-Muhammedans, the Wanika allow the Suahili to perform the business of slaughtering, to which they never object.*

MDI, *s.* (wa—), *vid.* mli wa kikuku.

MDÍLA (*pl.* mi—), (1) *coffee-mill;* kidúde ja ku pondéa bunni; (2) *a coffee-pot?* (3) *in Kigunia, dried cassava* (makópa); muhogo mkáfu (= makopa).

MDILIFU, *adj.*, *subst.*, *poor and strengthless;* hana kitu wala hana ngúvu.

MDĪMU, *s.*, *a lemon-tree.*

MDINGE (*or* NDINGE)? (R.).

MDÍRA, *s.;* mdíra wa ku noéa káhoa, *a coffee-pot* (*cfr.* mdíla).

MDIRIFU, *s.* = yuwa-ji-pata kitu, una-ji-weza nafsi-yakwe (Sp.), *blessed with worldly goods, he is neither poor nor rich; cfr.* ترف, bonis commodisque vitae, affluxit; rectius mtirifu.

MDIRINGA (wa) (*pl.* mi—), *merry thought?* (Er.); *pl.* midiringa ya shingóni; *Kiniassa*, mringa wa ndsala.

MDIRINI, *s.*, *adj.*, *malicious, mischievous?* (Er.); *cfr.* mtiriri.

MDIZI, *s.*, *a tree of the forest. Its proper name is* mbaraka. *The people eat its fruit in a time of famine. The fruit is long in form and agreeable in taste, like* ndizi. *On that account it is called* mdizi; kua sebabu ya kúa támu kana

ndizi, yuna konde ndáni, *because this fruit is as sweet as bananas.*

M'DO, *s.* (wa, *pl.* mido), *a cushion* (m'do wa ku weka kitoáni); *not to be confounded with* m'to, *a river.*

MDÓDA, *s.*, *Kimrima* = mtóna (*Kimvita*); ute wa mdóda *or* mtóna, *slaver, saliva.*

MDODÓLE ? (R.).

MDÓGO, *adj.*, *small, little;* mana mdogo, *a little child:* mdogowangu, *my younger brother.*

MDÓMO, *s.* (wa, *pl.* midómo), *the beak, bill of a bird* (muómo wa mtu, *a man's lip*); mdómo wa ndege, *a bird's beak;* mdómo wa ipu, *pl.* midomo ya mapu, *pustule* (?).

MDÓNDO (rectius MTÓNDO *or* MTONDOGÓA), *s.*, *the third day from to-day;* mdóndo mdondogóa *or* kesho kú tua, *the day after to-morrow.*

MDÓNGA, *s.*, *name of a tree.*

MDONGOA, *s.* (R.), *clod* (?).

MDONO, *s.* (R.) (?).

MDÓNSI, *a kind of fish in rivers.*

MDOYA, *s.* (*pl.* wa), *a spy* (*vid.* doya).

M'DU, *s.* (wa, *pl.* midu), *a tree, the wood of which is used* (1) (*in powder*) *as a specific against the* marathi ya mti (*vid.* marathi); (2) ku fania matende gú ya vitanda, *posts of bedsteads;* (3) ku fania ngoma, *to make drums.*

M'DU, *s.* (wa), *chopper, a chopping-knife* (m'ndu, *pl.* mindu), *sickle* (m'du wa ku teméa miti), *pale-knife, a large knife with a hooked point.*

MDUÁRA, *s.*, *a globe, circular motion* (*vid.* mdauara); mduára wa mawe, *a round heap of stones.*

MDUÁWE (MTUAWE?) (*only used with* vijiboa); muate ta-mu-andamana kana vijiboa mduáwe (R.)?

MDÚDE, *s.* (*cfr.* kidúde, dude) (wa, *pl.* mi—), *an expression of contempt, lit., dirt-thing; cfr.* mniangarika.

MDÚDU, *s.* (wa, *pl.* wadúdu, wa) (*cfr.* dudu) (*Arab.* dūd, *pl.* dawad; دَادَ, vermibus infectus fuit cibus; دُود, vermis), (1) *an insect, a worm;* mdúdu wa shikío, *ear-wax, which the natives believe to be a kind of worm which keeps off everything hurtful to the ears* (mdudu azuiai masikío). *If this worm should leave the ear a man must instantly die. The worm therefore dies not until the life-time is finished.* Mdudu wa chanda, *a tumour on a finger or toe, whitlow.* (2) Mdúdu wa ugónjoa, *the worm of sickness; e.g.*, nnafánia mdudu wa udóle, *I have a whitlow* (*paronychia*). *The natives signify by the expression* "mdudu" *the unknown cause of a disease which produces a swelling and suppuration. When the purulent matter has gone off, the mdudu is supposed to be dead. The* mdudu wa ugonjoa *is particularly active under the nails of the hands and feet, and must be distinguished from the* tambázi *or creeping sickness, which causes swellings in the* tafu, kiga, mbáfu, matumbo, fusi, kuapa, mukono. *The* mdudu *causes a swelling only on one spot, but the creeper spreads itself over a large part of the body, and does not always cause suppuration* (*vid.* tambázi). *There are four diseases to be distinguished:* (1) mdudu, (2) kaka, (3) niáma, (4) tambázi (*cfr.*).

MDUDÚDU, *s.*, *name of a tree.*

MDUKÍSI, *s.* (wa), *a person who misrepresents the words he has heard from another;* mtu asemai maneno ya upúzi, *a busy-body; cfr.* mtukisi, ku túkisa.

MDÚKOA, *s.;* ku-m-tia mdukano = ku-m-piga *or* ku-m-dóta kua janda kua ngúvu, *to beat one with a finger.*

MDUKÚO, *s.*, *a push in the cheek* (St.).

MDÚLE, *adj.* and *s.* = mkata, asiekua na kitu, *poor, one who has nothing; cfr.* رذل, abjectus vilisque fuit, inde submissus, humilis.

MDÚLE, *s.*, *tent, cabin* (*pl.* mindule).

MDULI, *s.* (wa), *a kind of plate made of clay, brought from Sur and other seaports of South Arabia;* sáhani ya suri.

MDÚMU, *s.* (wa), *a mug with a snout, which serves especially to hold* (ku tilía) márăshi, *the favourite perfume of the Suahili.*

MDÚNDO, *vid.* mtúndo.

MDUNGUMÁRO, *s.*, *the name of an evil spirit* (*vid.* dungumáro), *against which the natives beat the drum* dungumáro; mdungumáro ni pepo wa Kishakíni, *a place in the Somali country* (Shakini).

MDUNSIDUNSI (MTUNSITUNSI), *one who asks many questions about family concerns* (dunsa *or* tunsa) *and then divulges them.*

MDÚTU, *vid.* mtútu.

MÉA, *v. n.*, *to grow, spring up, to thrive;* ku méza, *v. c.*, *to cause to grow;* Mungu ana-nimeza meno, *God has given me teeth.*

MÉDE (ya, *pl.* za) = mpaka katika mateso.

MEGA, *v. a.;* ku mega, *to break a piece or gather up a lump and put it in one's mouth, to feed one's-self out of the common dishes with one's hand, as is usual in Zanzibar* (St.).

MEGNIA, *v. a.* (MEGNIÉA, *v. obj.*); megnieana megnieka = menia, *to engorge; vid.* midirára; megnieka, *to break on one side of the head.*

MEGNIÚKA, *v. n.;* niumba zílizo megniúka megniuka = fundika fundika, *ruined houses.*

MEIDA, *s.*, *an enemy, in Kikamba; e.g.*, Wagalla, Wakuáfi, Wamásai ni meida wa Wakámba, *the Galla, Wakuafi, and Masai are enemies of the Wakamba; cfr.* kiinimato.

MEITI, *adj.*, *dead; vid.* mauti, *a corpse; cfr.* mfu.

MEJÉGO, *s.* (*pl.*), *double teeth; vid.* jego.

MÉKA, *v. n., to flash, glitter, lighten;* uméme, waméka, *the lightning flashes;* meka meka, *to glitter, shine very much;* kironda hiki cha meka meka, *this wound looks red.*

MÉKO, *s.* (ya) (*sing.* jéko *or* jíko, la), *the fireplace, the kitchen;* (1) méko ndípo mahali palipo na méko matátu ya ku telekéa jungu mottóni (*Kinika,* mafíga); meko *means the three stones upon which the natives put the cooking-pot, and between which they kindle the fire for cooking;* jéko (la) *signifies one of these stones, which form the native tripod. Between this tripod is the* jiko *or place of ashes.* (2) Meko *in general = kitchen;* mahali pa ku pikía; mekóni, *in the kitchen.*

MELÉA, *v. obj.;* mbúgu wameléa mlimbolimbo, *the creeper which grows around the thorn-tree called* mlimbolimbo (*vid.*); shambalangu lina meléa, *when the grass grows again before the seed of the* shamba *has been sown.*

MELÉZI, *s.* (wa), *floating, the riding of a vessel at anchor* (*vid.* eléa) (ku elézoa ni maji ya bahari, *to be made to roll by the sea*), *the rolling of a ship, or rather the anchorage where the ship is moored, and where she cannot lie quietly, but is in constant motion from the sea.* Hapa ni melézi — kuáni ku weka jombo melézi, mahali pa mballi pálipo na mawimbi makúba ku elea jombo; jombo hakitulii. *There is such an unquiet anchorage outside the island of Mombas, whereas the inside of the harbour is perfectly quiet, but less convenient for large ships, which anchor outside of the* mlango (*gate*) *of the port. The* melézi *is to be distinguished from* mtumbo tumbo, *or* mrămă, *or* msuko suko, *which refers to the rolling of a vessel beaten by a storm.*

MELHAM, *s., sticking-plaster* (maandiko) (Sp.); *vid.* malham.

MELSÁMU ??

MEMA (*prop.* MŬÉMA), *adj., good, agreeable, fine;* mtu mŭema, *a good man, also a wealthy man;* kitu jema, *pl.* vitu vema, *good things;* upánga muema, *a fine sword;* ngúo ngéma, *fine cloth* (ema *being the root word*).

MEMETÉKA, *v. n., to glare, glitter, shine; e.g.,* upanga (*vid.* meta); miwaniyangu yamemetéka, *my spectacles shine;* laken mimi namemetesha miwáni.

MEMETÉSHA, *v. c., to make to glare.*

MEMETÚKA, *v. n., to sparkle;* memetúsha, *v. c.*

MÉNA, *v. a.* (= ku-m-dárău), *to slight or despise one, to treat one disrespectfully;* mana huyu yuwa-m-ména babai = ku sira.

MÉNA, *s.* (ya) (*sing.* jéna, la), *hollows, holes;* ku piga mena (= ku timba nti), *to dig a small hole in the soil in order to put the seed into it;* utimbe nti, na ulipopanda mbéu, ufukíe, usiáte wasi, kanga asifukúe asíle tembe zilizopándoa; *cfr.* sía, *v. a.*

MENDE, *s., a cockroach, cockroaches* (St.).

MENÉNSI (MEENENSI) (pro maenensi; *the* ma *of Mombas becomes* me *in Zanzibar*), *s.* (ya) = muéndo (ku enenda, *to go*), (1) *the going, walking, or gait of a person* = maenendo ya ku enenda; (2) *behaviour, conduct.*

MENGI (*or* MANGI), *many* (*vid.* ngi); mimi ni mengi wa réherna, *says God.*

MÉNIA, *v. a.*, (1) *to take food from the dish with the hand, as the natives do;* ewe rafíki uménie tonge za kuelli za wali, *my friend, take real or large lumps of boiled rice (do not take small ones). The natives take as much food as they can hold in the right hand, make it into a ball, and put it into the mouth.* Tónge ya (*pl.* za) wali, *or if small* kitónge (*pl.* vitónge) via wali, *lumps of boiled rice compressed in the hand; cfr.* mega; ndō uménie tónge moja, *come form a clod of* wali *for thee.* (2) Ménia, *to shell, to husk* (St.); (3) menia, *to beat* (Kihiyao).

MÉNO, *s.* (ya) (*pl. of* jino, la), *teeth;* meno maili, *twofold;* meno matatu, *threefold.*

MENOMENO, *s., battlements* (St.).

MENTĀR, *s., tweezers?* (Sp.).

MÉRHĔM (*or* MÉRHĔMU) (*vid.* merham), *adj., deceased, defunct, late;* babayangu merhemu, *my deceased father* (aliekuenda ku reheméka *after the Muhammedan notion*); *or* merhem baba, *or* merhem nduguyangu; *cfr.* hiathi; merhem bibi alikua mdohara (R.).

MÉRIKI (*or* MERKI), *s.;* búnduki ya mériki = bunduki ya mráu, *a matchlock.*

MERÍMA (*for* MARÍMA), *s.* (*sing.* Mríma) (*lit., hill, mount*), *the main and hilly land of East Africa, especially the coast south of Zanzibar.* Wamerima, *the inhabitants of the coast south of Zanzibar.* Kimrima, *the Suahili dialect spoken by those inhabitants. Mr. Last writes from Mpwapwa, June 2, 1879: "The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called* Mrima.*" The people are called* Waríma.

MERIMÉTA; ku meriméta, *v. n., to shine, glitter;* metameta.

MÉRKĀBU (*or* MERKEBU), *s.* (ya, *pl.* za) (*Arab.*), *large ship of European construction, opp. to the smaller vessels of native make;* merkebu ya duhān *or* ya moshi, *a steamship;* merkebu *or* merkabu ya serkali, *a ship belonging to the Government;* merkabu ya mizinga *or* manowari, *a man-of-war;* merkebu ya taja (tajiri), *a merchant-ship;* merkabu ya milingoti mitatu, *a full-rigged ship;* merkabu ya milingoti miwili na nussu, *a bark.*

MERSA, *s., a haven; vid.* رسا, stabilis fuit; مرساة, ancora, ad quam consistit navis.

Mertháwa (*or* marathawa *or* maritháwa) (*vid.* marithiáwa); *e.g.*, nadaka merthawa, *I want good and toothsome food to the full; abundance, plenty.*

Mésa (*or* meza), *s.* (ya, *pl.* miesa, ya), *a table especially after the European fashion. Probably from the Portuguese* mesa; *Lat.* mensa.

Méseri (*or* Misri), *Egypt.*

Meschidi (*or* msghidi *or* msgidi) (wa, *pl.* misgidi, ya) (*Arab.* مَسْجِد), *mosque of the Muhammedans.*

Meshmáa, *s.*, *a candle, candles; cfr.* شَمَعَ, lusit; laxit splenduitque lucerna, شَمَع, *s.*, candēla.

Mesiki (*or* meski *or* miski), *scent, musk.*

Meskíni, *s.*, *adj.* (*vid.* maskini) (wa, *pl. id.* — wa), *a poor man;* meskíni wa Mungu; سَكَنَ, pauper et miser fuit; مِسْكِين, pauper, egenus.

Méta, *v. n.*, *to be bright, to glitter; e.g.*, jambía lameta kumója si kuili, *the dagger glitters on one side, not on two sides;* ku memetéka kote kote, *to glitter on all sides; e.g.*, upánga méta.

Meta meta, *v. intens.*, *to glitter much;* meta metésha, *v. c.;* ku meta meta; *cfr.* gnā, *to flash, to glitter* (ku gnā, *to shine forth*).

Metésha, *v. c.*, *to cause to glitter;* ku metésha metésha.

Metúka, *v. n.*, *to shine from far.*

Metemete, *s.* (wa); *vid.* kimetemete cha mtóni, *a glowworm.*

Metheli (*or* methili *or* methali *or* mithili); metheli ya maneno, *a likeness, similitude, parable; cfr.* مَثَلَ, assimilavit parabolam instituit; مِثْل, similitudo; مِثَال, exemplar, imago, forma.

Mézi (*or* muezi), *s.* (wa, *pl.* miezi), (1) *moon;* (2) *month.*

M'fa = mofa, *s.*, *kiln.*

Mfa, *s.*, *meat for the* mtuzi, *which a foreigner gets* (Er.).

Mfáa, *the centre-piece of a door* (St.).

Mfādu, *s.* (ya, *pl.* za) = kapu, *a large basket for keeping corn in. The* mfadu *holds* 10 gisila; *cfr.* kizizi.

Mfálme (*or* mfálume *or* mfaúme), *s.* (wa), *chief, king* (ku fā waume) = muegni mkū, *a great man or lord* (ni mtu alietawála).

Mfamfuka, *v. n.* ?

Mfanii biáshera (*pl.* wa—), *a trader, a merchant.*

Mfáno, *s.* (wa, *pl.* mifáno ya) (ku fana, fanána), *likeness, resemblance, figure, example, pattern;* nadáka ngúo mfáno wa hino, *I want a cloth like that; cfr. Arab.* فَنّ, species, modus et ratio (*from* فَنَّ); mfano wa maneno, *a proverb, a parable* (?).

Mfáraja, *s.*, *comfort.*

Mfaramfára, *s.* (wa, *pl.* mi—), *a little animal, basilicus? a kind of lizard? like the chameleon.*

Mfaranga.

Mfarasa, *s.*, *a Frenchman* (*pl.* wa—); *but* mfárāsha, *a thin light mattress, cover; Arab.* فَرْش.

Mfáriji, *s.* (*pl.* wa—), *a comforter; cfr.* فَرَجَ, liber fuit moerore, oblectatus fuit, detersit moerorem Deus.

Mfárika, *s.* (ya, *pl.* za, ma) (فَرَقَ, separavit; فِرْق, agmen ovium magnum), *maiden, a goat or sheep which has not yet given birth* = mtamba wa gnombe, msō wa kuku; msijána wa mtu (asie tassa viā).

Mfásiri, *s.*, *expounder, interpreter; vid.* fasiri.

Mfáthaha (*or* mfetheha *or* mfetehi), *s.;* فَضَحَ, ignominia affecit; فَضَاحَةٌ, ignominia, *disgrace.*

Mfathili, *s.* (*pl.* wa—), *one who shows kindnesses* (*vid.* fathili), *generous;* mfáthili mkū wewe.

Mfátu, *s.*, *vid.* mfadu.

Mfedēha, *a tree.*

Mféko, *s.;* mféko wa jino *or* meno (*Kimrima*), *pl.* mifeko ya meno, *gaps between the teeth.*

Mfenessi (*or* mfinessi), *s.* (wa, *pl.* mi—), *the breadfruit tree* (arto karpus integrifolia).

Mféni, *s.* (R.), *name of a foreign tree used for masts; only for want* (ukoshéfu) *of this they take the* mlcha. *The tree comes from India or Arabia.*

Mfethuli, *s.*, *a rude fellow.*

Mfi, *s.* (wa, *pl.* za); mfi wa nuelle, *whiteness of hair, white and grey hair like that of aged persons;* nuelle nieupe za msé (*cfr.* imfi *in Kiniassa*).

M'fi, *s.* (wa, *pl.* mifi, ya) (*Kin.* mufūi, *pl.* mífui), *an arrow* (*Arab.* msharre, *pl.* mi—); ku fuma mfi, *to shoot an arrow.* M'fi wa kigúmba na wa mrembe *must be distinguished. The* mfi wa kigúmba *has an iron head smeared with a vegetable poison. The* mfi wa mrembe *has no iron, but only a sharp wooden point, which is poisoned. The* wáno la mfi (*pl.* mawáno ya mifi) *is* mti mtúpu usiotiwa kigumba wala usio. tóngoa nta, *but it has, like every arrow, three feathers* (nióya) *to make it fly straight and far.* Mifi ni selakha ya kebába, *i.e.*, *arrows are weapons which are not expensive (like muskets), for you get several arrows for a small quantity of corn.* (2) M'fi (*or* m'vi) *means also sting; e.g.*, mfi wa niúki, *the sting of a bee.*

Mfialíshi (*or* mvialishi), *s.* (wa) (= mkunga), *a midwife* (*cfr.* vialisha *or* mvialisha *or* mviaúsa).

Mfiási (*or* mviázi), *s.* (wa, *pl.* wafiasi, wa), *one who*

gives birth; mume *or* mke, *father or mother, prop., male or female genitor;* wafiási, *parents;* mfiási, *esp. she that brings forth.*

Mfiéle, *s.* (wa, *pl.* wa) = mzê.

Mfifílisi, *s.* (ku-m-fifilisi), *a defrauder, one who defrauds another in the payment of an account, &c.; e.g.,* ku-m-fifilisi siku, *he counted only* 10 *days instead of* 15, *or gave him him* 8 *dollars instead of* 10, *as he ought to have given; he did not give him all.*

Mfifu (rectius mvivu), *adj., s.* (ku via, haribíka, pumba —?), *a lazy or idle person;* mtu asiedáka kazi kabisa. *The* mfifu *is different from* mkúlifu, *a man who is remiss, who says directly "this thing is too hard for me;"* mkúlifu yuwaata kazi harraka, neno lina-m-kulía, lina-m-kúa kúba, ku li-fania; amekulíwa ku fania kazi hi, ameóna kúa kuba, akaańta, amejoka, amelegéa.

Mfignio, *s.;* mongowakwe ni mfígnio?

Mfílisi, *s., an auctioneer, one who seizes another's property* (kua sébabu ya deni), *who cannot or will not pay a debt* (ku filisi).

Mfinángi (*or* mfinansi), *s.* (wa), *a potter, one who makes earthenware* (ku finánga), *e.g.,* vibía, vibŭngŭ, vikúngu, vikaángo, mitungi, tā, *&c.; vid.* kungo.

Mfiniko, *vid.* kifiniko.

Mfiósi, *s.* (wa), *a quarreller, brawler* (ku fióa), *a fault-finder, one who is given to scolding.*

Mfipápo, *a tree.*

Mfiringo, *s.* (wa, *pl.* mi—), *roundness, levelness, without angle or hollow* (ku firingana); kitu hiki kimfiringo, *this thing is round* (kama dafu).

Mfisifisi, *s.; cfr.* kifisifisi *and* ufisifisi, *from* ku fita, *to conceal, hide.*

Mfitáji, *s.* (wa), *a hider* (ku fita), *one who hides from —.*

Mfítini, *s.* (wa) (*vid.* fitini), *one who brings about enmity between friends, &c.*

Mfiwi, *the bean-shrub* (fiwi, *bean*).

M'fo, *s.* (wa, *pl.* mífo), *a torrent, stream* (*vid.* m'to, *s.*), *rushing, roaring;* leo kuna shuka mfo hakupitiki; majira ya mvúa ni mfo, washuka mfo watukua watu, mfu mkafu.

Mfódoro, *s.* = chakula cha burre (*vid.* fúduru, *v. a.*), *invitation to a feast.*

Mfombi, *s.* (Er.) (*in Kipemb.* = msingi wa maji), *a water-trench; vid.* mfumbi.

Mfongónia, *s., a tree; its fruit* mafongonia, *said to be eaten by the Dahálo tribe* (*vid.* Mdahálo).

Mforoya (*or* mporoja), *the name of a tree.*

Mforsaji, *s.* (wa, *pl.* mi—), *a mulberry-tree,* morus.

M'fŭ, *adj., a dead person* (kú fă) (*pl.* wăfu); kitu hiki ni kifŭ, *this matter is dead;* niamá fŭ, *a dead animal, which died from disease, and whose meat is therefore not eaten by the Suahili, but only by the pagans* (*Wanika, &c.*); *especially said of animals which died miserably and are therefore* harām (*forbidden*). Wăfu ni wale waliokufa tangu hapo, *but* meiti (*pl.* idem) *is a fresh corpse;* maji măfu = yaliokúfă, *dead water, ebb-tide.*

Mfúa (*or* mvúa), *s.* (ya, *no plural*), *rain* (*lit., probably "beating," vid.* ku vúa); mvúa yágnia, *it rains* (panafungu mfúa).

Mfúa, *s.;* mfúa wa ku (*pl.* mifúa ya ku) fugúta *or* fugutía *or,* ashía motto, *bellows, two leather bags with which the natives blow the fire in a smithery;* (2) mfúa (*pl.* wafúa), *a smith, worker in metal;* mfua juma, *a blacksmith;* mfua fetha, *a silversmith.*

Mfuási (*or* mfuazi), *s.* (wa, *pl.* wa—) (ku fuata), *follower, adherent, a follower, a retainer.*

Mfuáti, *s.* (wa) (*Kimrima*), *a species of* (*red*) *ants. They are also called* sisímisi (wa nti), *lit.,* ku fúa *or* fukua nti; kazizao ni ku fukúa nti, ku fania niumba, ku sisimía *or* sama nti, *to dig under ground.*

Mfúfi (*or* mvúvi), *s.* (wa, *pl.* wa—); mfúfi wa sámaki, *a fisherman* (ku fúa sámaki). Mfufi wa mshípi, wa júia, wa jérife, wa lema, wa niáfu, wa kimía (wa rusási), wa usío, wa utáta, wa munda (*pl.* miunda), wa rásăka, wa kassa. *All these terms refer to the various modes of fishing.*

Mfúfu, *a tree.*

Mfufumáji, *a tree.*

Mfúgo, *s.* (wa, *pl.* mifúgo, ya); mfúgo wa niama, *cattle-breeding;* mimi nina mifúgo mingi, *e.g.,* ya kuku, ya gnombe, ya mbuzi, ya kondŏ, ya punda, *&c.,* laken kulla mfugo mbalimbali; mfúgo wa kuku ni pĕké, wa gnombe peké, *&c. The singular refers to any class of animals, but the plural* (mifugo) *to all kinds together* (*vid.* ku fuga).

Mfugulío, *s.* (R.); *prov.,* maji ya nazi yadáka mfugulio?

Mfúje (*or* mvúje), *s.* (wa), *a fetid gum;* mfúje ni matózi ya mti, yanúka wibáya (*assafœtida*), *a stinking unguent, which the Banians put into their boiled rice, to keep off evil spirits, who on smelling it will fly. The natives when sick put it into their charms* (hírizi), shetani akimbíe akisikía hárufu mbaya, *to put the devil to flight when he smells it.*

Mfúke (*or* mvúke), *s.* (= jásho); mfúke wa muili, *sweat, perspiration of the body;* mfuke wa jungu, *steam from kettles, &c.* (*pl.* mifúke ya —); fuke (la) (= joto) (*pl.* mafúke), *large drops of sweat;* mfukefuke = motto mingi (R.); muili umefania harri *or* mfuke, jasho, *the body perspired.*

Mfúko, *s.* (wa, *pl.* mi—), *a bag, a pocket.*

Mfukúto (*or* mvukúto), *s.* = jasho, *heat, sweat;*

téleka maji yapate mvukúto kidogo, *put water on the fire, let it get a little warm or lukewarm* (*cfr.* mfúke); *cfr.* vukúto, *sweat.*

Mfuláña (*or* mvuláña), *s.* (wa), *a youngster.*

Mfúle, *s.* (wa, *pl.* mi—), *a kind of tree. The timber is hard and used in shipbuilding.* Mléha, mgnongo, mbáwa, mkungu, mfule, mtundó *are trees of soft wood, hence the boats constructed of them will not sink easily; but the* msindarúsi, mbamba koffi, mgnambu, mtanne, msindi *are* miti misíto yasáma (*trees of hard wood*), *hence boats built of these trees soon sink.*

Mfúli, *s.* (*in Kigunia*) = mtu mume, *in Kimwita;* mukono wa kufuli (= wa kuúme), *the right hand.*

Mfúlizo (*properly* mfuulizo), *s.* (ku fúlisa), *haste in going, galloping, quick trip;* kua mfúlizo moja, asipopumsíka kana fárasi; mfulizo moja, *one draught, pull, tug, train* (*e.g., of the railroad*); *vid.* fua, *to beat, to strike.*

Mfúma, *s.* (*pl.* wa), *a weaver; vid.* fuma, *v. a.*

Mfumbáti, *s.* (*cfr.* kitakizo) (*pl.* mi—), *the side pieces of a bedstead* (St.).

Mfumbe (mfumbi?), *the back of a native hoe; vid.* inika.

Mfúmbi, *s.* (wa) (*pl.* mifumbi, ya), (1) ndía ya maji iliotimboa kásidi ku pitía maji ya mvúa, *water-trench dug for the purpose of leading off the rain-water;* (2) ku piga mfumbi (ku koróga maji), *to push off with the feet the little water which at low tide is left in the* (mikóno ya mto) *by-channels of creeks, in order to lead the fish and shrimps to the* utáta wa ku kuti za mnázi, *an obstruction consisting of palm-leaves, &c., through which the water may flow off, and the fish be kept behind. The little shrimps* (kámba) *are taken in large quantities and put into baskets. When dead, they are dried in the sun, and then sold, one* pishi (*measure*) *of shrimps being equal to one* pishi *of corn* (mtáma).

Mfúmi (rectius mvúmi), *s.* = keléle; ku piga kelele or mvúmi, *to jar, fizz.*

Mfúmo (*or* mvúmo), *s.* (wa, *pl.* mi—), *a tree of the palmyra or fan-palm species. The Borassus palm. Its trunk rises like a vase of flowers, being thin towards the ground, and growing thick in the middle. Several East African tribes draw toddy from this tree. They cut off all its branchy fans, and tie a large calabash to the top, to receive the liquor, which runs out from the incision which has been made on the top; and other people cut a hollow in the top of the trunk, whilst others cut holes in the tree near the ground. In these hollows the liquor is collected. Again other people fell the tree, making holes all along the stem, in which the liquor gathers after some time. The* mfumo *toddy is not so strong as that of the cocoa-tree. In order to ascend the* mfúmo (ku fuma kua pepo), *the natives tie ropes of the* mbugu *around the trunk, which serve as a kind of ladder. The Wanika do not practise the* ugéma (*tapping*) *of the* mfumo *except in time of famine; they have also very few* mifúmo *in their country; but the Wasegúa and Washinsi have plenty of them, whilst they have but few cocoa-trees. They therefore understand the* ugema (*tapping*) wa mfumo, *and are very fond of its liquor.*

Mfumuwale, *vid.* muále.

Mfúnda, *s., a tree.*

Mfundífu, *s., spoiler, perverter* (*especially of words spoken*) (ku funda, rectius vunda).

Mfúndo, *s.* (wa, *pl.* mi—), *anger or chagrin, grudge, ill-will, hidden in one's heart;* mtu huyu yuna mfundo moyonimuakwe, yuna kasiráni kū, neno lina-m-sononésa (*vid.* sononéka) (*cfr.* kamía, *v., to be resentful*) (fundo, *knot*); mfundo alio nao uta-mu-úmiza muana (mifundo walio nayo, *which they have*), *the grudge which the child has will give him pain.*

Mfúne, *s.* (wa, *pl.* mi—), *a tree straight and tall, with white bark. The trunk is so smooth that even a snake cannot ascend it* (nióka hawézi ku kuéa kua ku teléza); mfúne hu ha-u-kueleki, *this* mfune *tree is not climbable, cannot be scaled. However, the natives fix* (vigóngo ndáni ku kueléa) *sharpened pegs into the trunk, and by this means ascend it, to tie* (mizinga ya niúki) *bee-hives* (*which are hollowed out of short trunks of trees*) *between its branches.*

Mfúnga (*or* mvúnga), *s., row, file* (= saffu)?

Mfúngiso, *s.;* mvúa ya jana ilikúa ya mfúngiso; mvúa ya mfúngiso, *continued rain* (R.).

Mfúngo, *s., binding, the feasting and amusement which is kept up for three days before the commencement of the Ramadan or fast-month of the Muhammedans* (kú lĭ mfungo na ku teza uíra); *after this feast, the month must, as it were, be tied up by fasting; cfr.* ku funga, *to tie, to bind;* mfungo wa Ulaya, *as it is or was bound in Europe, European binding.*

Mf(v)ungu, *s.* (*pl.* mivungu), (1) *a piece of bamboo, from which the natives make the quivers for their arrows when they cannot get quivers made of leather;* mfungu wa mifi (= diaka, la, *pl.* ma—); (2) *the empty space under a bedstead or table, &c.* (mfungu wa m'eza).

Mfungulía, *s., to tie up, loosening, unbinding* (*no sign of genitive*); *vid.* mafungulia gnombe.

Mfungúo, *s.* (wa) (*lit., untying, unbinding*), *the first month of the Muhammedan year which follows the month of Ramathan. The first month loosens, as it were, the fast which during the Ramathani* (*the last month of the year*) *has shut up the mouths of the people. The first month is,*

as it were, the key (ufungúo) *of the year, which elapses by keeping pace with the phases of the moon, every new course of which opens a new space of time.* Mfungúo (1) wa mosi, (2) wa pili, (3) wa tatu, (4) wa nne, (5) wa tano, (6) wa sitta, (7) wa sabaa, (8) wa nane, (9) wa kenda, (10) Régeb, (11) Shabāan *or* mlisho, (12) Ramathani *or* muezi wa t'ummu. *First, second, third month, &c. The three last months do not change their Arabic names. Strict Muhammedans continue to fast for six days after the Ramathan. People who could not fast during the Ramathan from sickness, travelling, &c., must compensate for the omission in another month. The names of the months are in Arabic:* (1) Sha auwal (mfuguo wa mosi), (2) Th'il Kanda, (3) Th'il Haji, (4) Moharram, (5) Safer, (6) Rabia el auwal, (7) Rabia el akhr, (8) Jemad el auwal, (9) Jemad el akhr, (10) Rajab, (11) Shabaan *or* mlisho, (12) Ramathan (muezi wa t'umu).

Mfunsáji, *s.* (wa), *a teacher* (ku funsa *or* funza).

Mfunsi (*or* mfunzi), *s.* (wa), *teacher* (ku funsa); *vid.* mkufunsi *and* muálimu.

Mfunsifu (wa), *a teacher.*

Mfunúnu, *s.* (*Kiniassa*), *a tree called* mfunúnu, *which when decayed makes a powerful perfume* (ufumba, manukato) (R.).

Mfũo, *s.* (wa, *pl.* mifũo), (1) *the white sand on the shore of the sea which is overflowed in part at very high tide;* (2) *a sign or way marked in the sand* (ku weka mfúo = alāma, usipite mfũo); (3) *a coloured stripe in a cotton print, a coloured line;* (4) mifũo *or* mivukúto, *bellows.*

Mfúo (mvúo), *s., a place fit for fishing;* mfúo ya ku vúa mishípi (máhali pa sámaki), *a place in the sea where plenty of fish is found among seaweeds and small rocks* (kiamba *or* jamba), *where they congregate.*

Mfúpa, *s.* (wa) (*pl.* mi—), *a bone;* mfúpa wa fuzi, *the shoulder-bone or blade.*

Mfupápo, *s., a kind of tree.*

Mfúpi, *adj., short;* mtu mfúpi = mtu wa kimo kidógo; kasha fupi, *a short box;* niumba fupi; upáu ufúpi; mti mfupi; kigúzo kifupi; mbáo fupi; makasha mafupi.

Mfuradi, *s.* (wa); mfuradi wa ushairi, *a verse* (Er.); *cfr.* فرد , solus fuit, separatus fuit.

Mfúre, *s.* (wa) (*Kin.* sáhãni ya ku lía kama pishi, ku tía sima), *a deep dish in which the Wanika put their boiled food. The* sima *or* wali *is put in one, and the* mtúzi *in another.*

Mfuría, *s.* (shamia) (kanzu ya mfuria), *a cloak of cloth;* boshúti kúba la Waárabu kana kanzu, *a sailor's cloak* (*Luke* xx. 46).

Mfúrũgo, *s., disturbing, disturbance, trouble, strife.*

Mfurúmfu, *s.* (wa), *gazelle, antelope* (Er.) (*Kin.* sã) (*cfr.* indsa *in Kiniassa*).

Mfushaji (*or* mvushaji), *s., a ferryman* (ku vusha, ku vuka).

Mfúsi, *s.* (= mtu afuai juma *or* fetha, *&c.*), *a worker in metals* (muhunsi wajuma, *&c.*) (*vid.* mjúme).

Mfúto, *s., drawing, pulling, rowing;* sio mfúto hu, *one does not row thus, this is not rowing.*

Mfutúa, *s.* (*vid.* msáfihi), *a proud person* = muegni kebri.

Mgagási, *s.* (ku gãgã, *v. n.*), *vid.* numbi.

Mgagnándo, *s.* (wa) (= shamba la ku búruga kua jembe), *a plantation where the soil is so hard that the hoe rebounds. The soil consists of* kidongóa (nti ya ndóngo). *It is fit for the cultivation of rice, but must be abandoned after a few years. Reb. writes* ku lima mgagandu.

Mgalla, *s.* (*pl.* Wagalla), *a Galla, a great nation consisting of many tribes in East Africa. The Galla inhabit the Interior from the frontiers of Abyssinia down to the coast of Malindi. The Galla inhabiting the country between the rivers Jub and Dana were a few years ago almost entirely destroyed by the Somāli. The Galla say, that when God created men, he called out first the* Abba Lonni, *i.e., the possessors of cows (the Galla); then the* Abba Shuffa, *i.e., the possessors of clothes (the Suahili people); at last the* Abba Yema, *the possessors of hoes, i.e., the agriculturists, e.g., the Wapokómo, Wanika, &c.*

Mgalli, *s.* (wa, *pl.* mi—); mgalli póndo nréfu (*or* mpóndo mréfu) wa ku futía dau, *a large pole used for pushing a boat through the water.*

Mgamia, *s., vid.* ngamia, *a camel.*

Mgánda, *s.* (wa, *pl.* mi—), (1) *a tree on the coast* (mti poani), *the wood of which is as hard as that of the* mkóko; (2) *a sheaf of rice.*

Mgando, *s.;* ku piga chuma mgando, *to flatten out a piece of iron by beating it, iron which is upon the anvil but not yet forged* (*Kiniassa* duntura).

Mgánga, *s.* (wa, *pl.* wa—), *the witch-doctor of Africa (a native physician), who pretends to cure sickness by means of superstitious ceremonies, charms, &c., which he combines with remedies which have in a degree truly medicinal qualities, a circumstance which sustains the belief of the natives in his art, since he often succeeds in a cure by means of the medicinal plants, roots, &c., which he uses together with the fooleries by which he imposes on the ignorant and distressed people, who will pay him in fowls, sheep, goats bullocks, cloth, money, &c., according to their means, the nature of the sickness, and the agree-*

ment made previously with the mganga, *who is generally a man of great shrewdness, of ruined fortune, and one who has travelled to many countries* (*vid.* gánga, *v. a.*).

MGANGAJÁLE, *the name of a tree, good for* misu-kawano.

MGANGA UNGO, *s.*, *vid.* muengelle.

MGANJU (rectius MKÁNJU, *pl.* MIKÁNJU), *s.* (*vid.* kórosho) (*anacardium*), *a tree which bears the* kanju *or* korosho, *cashew nut or apple*

MGÁNO, *s.* (*pl.* mi—), *cfr.* gáno (*pl.* ma—) (ugano); *cfr.* kano.

MGÁO, *n. p.*, *a place in the south of Kiloa, near Cape Delgado.*

MGÁOGÁO? ku oka ndani ya makā, *to roast by putting into the coals.*

MGEMA (*or* MGEMI), *s.* (*vid.* gema, *v. a.*, *to tap*), *a tapper of cocoa-nut liquor.*

MGÉNI, *s.* (wa, *pl.* wa—), *a stranger, a guest, a foreigner.*

MGHAD, *s.*, *a horse's canter* (St.), *short gallop;* ku enda mghad, *to canter.*

M'GI (*perhaps* MENGI), (1) *adj.*, *thick, big, in reference to the girth of man's body;* muili wa mtu huyu ni mengi *or* mtu huyu ni mgi (mnéne) sana, *this man is very big or corpulent. But in the plural the Suahili say* watu hawa ni wanéne; motto mgi, *&c.* (2) M'gi wa ku gniegniekéa *or* mgifu wa díni, *a very pious person.*

MGIA KÁTI = muegni katikati beina, *a mediator;* = mpatanishi *or* mselehíshi, *peacemaker.*

MGINA, *s.*, *new grass* (R.).

MGINE (*vid.* mungine *or* muingine), *another.*

MGISIMGISI? (R.).

MGNAMBO, *s.*, *a kind of tree, the wood of which is firm and good, and red in colour;* mgnambo ukiundiwa una maisha sana, unastahámili maji sana.

MGNÁNDA, *s.* (wa, *pl.* mi—), *a handful taken with the fingers* (*vid.* oya, *s.*), *a handful given with the hand open* (mgnánda wa kuni) (*cfr.* kitópa, *s.*), *a small load of wood* (Er.), *a small bundle of anything.*

MGNÁO, *s.*, *vid.* muézi; motto unatóa mgnáo *or* udambi (*cfr.* muali); (2) *clearness in speech;* ni mgnao (unagnā), *the speech is lucid, clear.*

MGNÁRIZO, *s.* (wa), *glittering, glaring;* mgnárizo wa máto, *the glaring or staring, fixing of the eyes; vid.* ku-m-gnarizía *or* ku-m-toléa mato; upanga wa msánaa *or* mgnarizo, *a sword of inferior quality, not much esteemed by the natives, of which the iron is soft.*

MGNÉO, *s.* (wa), *craving;* mgnéo wa ndā, ku gnéa.

MGNIAGNANII, *s.* (wa, *pl.* wa—), *a deceiver, violent man, an oppressor or extortioner* (ku gniagnánia), *one who takes by force.*

MGNIEFU, *s.*, *humidity; said of the wetness round the* kópue *of a bathing-place at Rabbay.*

MGNIEGNIEKÉVU, *s.* (wa), *one who begs humbly and reverently* (ku gniegniekéa).

M'GNIRI, *s.* (wa, *pl.* mígniri ya); m'gniri wa puéza, *the claw of a crab, the arms of the cuttle-fish* (St.); *vid.* gando.

MGNÓNGO, *s.*, *a kind of tree, of which mortars are made* (R.).

M'GO, *s.* (wa, *pl.* migo), *a large shrimp. The small shrimp is called* kamba (wa, *pl.* za).

MGÓA, *s.* (wa); mgóa wa gnombe, *the dewlap (the piece of flesh which hangs down under the neck of a bullock). Mr. Er. takes the word for "thong or girdle"* (?).

MGÓBI? (R.).

MGÓJA (*or* MNGÓJA) (*pl.* wangója), *one who waits* (ku ngoja), *a sentinel?* mgója mlango, *a doorkeeper.*

MGÓLI, *s.*, *scrofula, king's evil.*

MGOLOSSA, *the trunk of a tree* (R.).

MGÓMBA, *s.* (wa, *pl.* mi—), *the banana-tree, plantain;* mgómba wa ndízi; mgómba wa tómbaku (20 mikate), dawa la tómbaku, *pl.* madáwa ya—, *as the Teita-people prepare the tobacco;* 20 *little cakes* (*lit.*, *breads*) *make a* mgomba wa tómbaku.

MGOMVI, *s.* (*pl.* wa), *a quarrelsome person, a brawler.*

MGONDO, *s.;* mgondo wa maji, *the track left in the water;* mgondo wa jombo, *the wake of a sailing ship; cfr.* mtilisi.

MGÓNGO, *s.* (*pl.* mi—), *the back, backbone;* niumba ya mgongo, *a pent-house roof* (St.); *vid.* kiinúa mgongo, *a present, drink-money, gratuity* (R.) (ku nōa).

MGÓNJŌA, *adj. and s.* (wa), *a sickly person, an invalid;* mgónjoa atembéa kidogo, laken muelle amekázoa *or* amegandamizoa sana ni marathi hawezi ku tembéa.

MGÓSA, *s.* (wa), *a tree, the bark or rather the fibre of which is used for making* (mráu) *matches for matchlock-guns. The* m'ória *tree in Kir. has good bast.* Ugosa *is the rind or bark of the* mgosa *tree.*

MGÓTI, *s.* (wa, *pl.* mi—) (*Kin.*), *stalk of fruits, e.g., of millet or maize;* mgóti wa mtáma na mahindi; *Kis.* búa (la—); *Dr. St. takes it =* mlingoti, *a mast;* mgóti wa ndizi, *stalk, pedicle* (*of a plant*) *of the plantain.*

MGÓTO, *s.* (wa, *pl.* mi—) (ku gota, *to knock*), *the noise made by knocking, beating, or cutting;* mgóto gani húo ugotáo? *what noise of beating is this?* mgóto wa dau, *the noise caused by rowing a boat;* mgoto wa maji, *the noise of water at the confluence of two rivers and in shallow places.*

MGÓYA? (R.).

MGRÉSA (*or* MGRÉSE *or* MGRÉSI) (*pl.* Wangrésa), *an*

Englishman; Mgrésa ndíe Mzungu asiedáka watúma, *this is the European who is not come in quest of slaves, wherefore the slaves pray that the* Mgrese *may come and deliver them from slavery. The natives of Mombas know chiefly two European nations: (1) the nation of the* Mgrese (*English*), (2) *of the* Mfárăsa (*Frenchmen*). *Whilst the slaves prayed that the* Mgrése *might come, the possessors of slaves prayed for the coming of the* Mfárasa, *who formerly bought slaves on this coast.* Majina ya Wazungu wangine hayakukúa m'no, *the names of other European nations have no great celebrity, like the Spaniards and Portuguese.*

M'GU, *s.* (wa, *pl.* migu), *a kind of worm which infests the corn, corn-worm* (*cfr.* ungúu, *pl.* ngúu); *Kin.* kimúngu, mdudu mdogo mueussi asŭái mtama.

MGŬE (*rather* M'KŬE), *s.* (*cfr.* maviá), *mother- and daughter-in-law* (*Reb. writes* m'gŭe *for* m'kŭe).

MGÚISHO, *s., vid.* punga *and* mkía (*tail*).

MGÚIZI (*pl.* wagŭizi); niama mguizi *or* mbuáji, *a beast of prey* (*cfr.* ku gúya, *to seize*).

MGÚMBA, *s.* (wa, *pl.* mi—), (1) *the iron hook attached to the iron head of a large arrow* (*such as are used to kill elephants, &c.*); (2) mtumke asieviá mana, *a woman who has not yet or never given birth to children, though she may be an aged person, she is therefore often despised by others.*

MGÚMI, *s.* (wa, *pl.* mingúmi, ya), *a large fish of the whale species;* ku degesa (?) *and* puelewa mgumi??

MGÚMU, *adj., hard, solid, severe, difficult;* jiwe gúmu, *a hard stone;* majiwe magúmu, *hard stones;* kitu kigúmu, *a hard matter;* mtu mgúmu, *a hard, severe man.*

MGÚNDA, *s., cultivated land* (St.).

MGUNE, *s., a young* mkóma *tree, which yields the* mŭá *used for binding, making mats, bags, &c.; vid.* mŭá (*vid.* kingúne).

MGÚNIA (wa, *pl.* Wagúnia), *n. p., a native of the country situated between Siwi* (*Patta*) *and the Jub River.*

MGÚNO, *s.* (wa, *pl.* miguno) (*vid.* guna), *murmuring, grumbling;* huyu yuwa-ni-pigia mgúno *or* migúno, *this man grumbles at me* (*cfr.* ku guna).

MGÚRU, *s., a leg* (St.) (*no doubt a Kisegúa word for* mgŭ *or* mgúu, *vid.*).

MGURUGÚRU, *s., a large kind of burrowing lizard* (*pl.* wagurugúru).

MGÚRŬMO, *s.* (wa, *pl.* mi—), *thunder* (*which is violent and near*) (*cfr.* kifúmo) (mtitímo, *thunder which is distant*); jana kulipíga mgúrŭmo, leo kunapiga —, *it thundered yesterday, it thunders to-day.* Rădi *is the thunderbolt which strikes trees, &c.* Mshindo wa mgúrŭmo, *a thunderclap. The natives believe it to be the falling of a star from heaven. In thundery weather the natives will not carry anything upon their heads, nor sit or stand under trees, especially will they not wear a red cap or carry a sieve on the head, for fear of being struck by the* rădi (*Arab.*). (2) Mgúrŭmo wa simba, *the growling of a lion.*

MGURÚRE, *the name of a tree* = *Kir.* mgniagnáni.

MGÚU, *s.* (*pl.* migúu) (*Kiung.*), *the leg from the knee downward, the foot* (*in Kimv.* gŭ, la, *pl.* măgŭ); kuenda kua migŭ, *to walk.*

MGUURI, *s.* (wa), *vale* (Er.)?

MHÁLIFU, *s., vid.* muhalifu.

MHARIBIFU, *s., vid.* muharibifu.

MHÁSHĪRI, *s.* = borti kuba (*on a vessel*).

MHASSI (*or* MHASSAI) (wa, *pl.* wa—), *an eunuch, a castrated beast.*

MHÁTIMU, *s.*

MHIMILI (*pl.* mihimili), *a girder, a beam, a bearing post* (*cfr.* hamáli, *and* hímili, hémili).

MHITÁJI, *s., one who has need of a thing;* bana ni mhitaji nai, *Luke* xx. 31; mhitaji wa ku nunúa *or* wa ku uza.

MHUNZI (*or* MUHUNZI) (*pl.* wa—), *a blacksmith.*

MIA, *numb., a hundred;* mietĕn, *two hundred; Arab.* مايَة, *dual* مايتين.

MIALAMU, *the ends of a piece of cloth* (St.).

MIÁYU, *s., yawning, a yawn;* ku piga —, *to yawn.*

MIBA, *s.* (ya, *pl.* za—), *a thorn* (*pl.* miiba) (*properly* mŭiba *in sing.*); miba ya mti, *pricks or thorns of a tree;* miba ya samaki, *fish-bones.*

MIBALE, *pl. of* mbále; *vid.* mbálo.

MIBAU (*or* MIBAO), *s., timbers; vid.* mbao.

MIBUYU, *s.; sing.* mbúyu.

MIDIRÁRA, *s., adv., always* = sermadda *or* miléle (Uimbo); midi midirára, mitambára ya ku nianiúka, *i.e.*, mtu mfifu awā mitambára yasiokua usima *or* misima, ya ku nianiuka, mikía (mkía) kana ya puesa, *an idler wears tattered garments* (*like the tail of the* puesa) *because he gets no goods by working and therefore cannot buy decent clothing, he always wears ragged clothes. Mr. Erh. refers to the song of children, if one of them is wearing clothes which are torn or worn out.*

MIE, *pron.* (*contracted from* mimi), *I;* wé, pro wewe, *thou;* suíe, pro suisui, *we;* nuíe, pro nuinui, *you.*

MIĔTĔN, *numb.* (*vid.* mia), *two hundred* (*in the Arabic dual*).

MÍFU, *s.* (wa, *pl.* mafu, ya); mifu gnombe, *an insect which torments cattle with its sting.*

MIFÚA, *s.* (*pl.*) (*vid. sing.* mfŭa), *a pair of bellows.*

MIFÚO, *s.* (ya) (*sing.* mfŭo); (1) ku andíka mifŭo na kissu kua ku teza, *to make marks in the sand with a knife in play;* (2) ku piga mifŭo, *to make*

lines with the feet, &c., to point out the place where the mzingi (*foundation*) *of a house is to be dug up.*

Mifúsi (*or* mafúsi) (rectius vuzi *and* mavuzi) (*vid.* fusi) (*obscene*), *hair of the pudenda.*

Mignia, *v. a., to press out or squeeze out; e.g.,* ipu (la), *boil* (= ku kamúa).

Migniána, *v. rec.*

Mignīri, *s.* (ya) (*sing.* m'gnīri), *the claws of the* pueza (octopus vulgaris), *the arms of the cuttle-fish* (St.).

Mignognóno, *s.* (ku gnognona), *speaking low or softly, whisperings.*

Mijángo, *intestines; pl. of* ujángo.

Mikáha, *s., marriage.* (1) Ku funga mikáha ya ku óa mtumke, *to betroth a wife, to conclude the matrimonial agreement with the parents of a girl. When the matrimonial engagement has been concluded with the parents, the bridegroom (the bride staying at home) goes to the mosque, accompanied by his relations and those of the bride. Having kneeled with one knee before the* kathi, *the latter asks him,* "Uitíkile (*i.e.,* unakubali kua kuelli) ku-mu-óa felani wa felani (*the name of the bride being said*), na máhări reali kumi (*if this sum be agreed*)." *The* kathi *says these words three times, and the bridegroom repeats them after him. After this the* kathi *reads and prays. At last the bridegroom is permitted to rise and to shake hands with the* kathi *and all the witnesses present. This is called* ku funga mikáha, *to betroth.* (2) Ku funga *or* sihi mikáha ya ku toána *or* tumbana (ku laza), *the consummation of the marriage, in consequence of which the woman is considered (and she considers herself) the legitimate wife of her husband. As long as this act has not been performed the marriage is not valid before the* kathi, *and the woman may become the wife of another man. The act of the first coitus completes the alliance made in the mosque. Hence* ku funga mikáha *in this sense is* = ku funga manéno ya uózi, ku isha maneno, ku-m-funga mke, mlangowakwe, watu wangine wasingíe.

Mikambe; ku piga mikambe, *in bathing, to duck down and throw over one leg, striking the water with it* (St.).

Mikátaba, *s., scriptures, statutes, ordinances;* haimo katika mikataba yetu, *it is not written in our statutes, viz., to emancipate slaves.*

Mikeléle (*or* makeléle), *s.* (*sing.* keléle), *noise, outcry, e.g., in calling somebody at a distance.*

Miko (*properly* miiko), *s.* (ya) (*sing.* mŭíko, wa, *pl.* miiko), *spoons* (ku geusía mtelle jungúni). Muiko, *a large spoon;* kijíko, *a small one.* Usi-ni-ondóe miko, *says a woman who is in mourning for her husband.* Miko *means also to be under the treatment of the native doctor* (mganga); fulani hana miko, *N. N. does not stick to the treatment.*

Miku, *s.* (*pl.*) (*sing.* muiku, ya); miku za wali wa jana, *the remainder of boiled rice which (in several houses) has been left at night, and eaten in the morning.*

Miléle, *s. and adv., eternity, eternally, always; cfr.* ملّى, in longum tempus concessit, rogavit ut diuturna patientia uteretur; ملا, tempus; milele na milele, *eternally.*

Milhoi, *s.;* niáma mkú, mréfu, *baboon? orang-outang? a fabulous fish that speaks?* mtu huyu yuna kimo kana milhoi *or* milihoi. Jinns *which, having been merely singed, not killed, by the missiles of the angels, lurk in by-places to deceive and harm people* (St.).

Mili = fashini ya chombo (R.)?

Milía; punda milía, *zebra; vid.* mlía, *pl.* milia, *stripes, &c.*

Milīki (*or* milki), *v. a., to possess anything, to reign, govern;* mimi namíliki shamba hili, *i.e.,* ni langu, *I possess this plantation, it belongs to me;* ku míliki nti, *to govern a country;* ملك, possedit, dominio tenuit regem creavit.

Milki, *s.* (ya) (*Arab.* مِلْك), *possession, dominion* = énzi, *vid.*

Milla, *s.* (ya, *pl.* za) (= madehábi *or* áda), *custom of old* (= destúri); *cfr.* مالة, modus quo quid impletur, *or* rectius مِلّة, lex, quam quis sequitur, religio (*from* ملّ).

Milumbe, *s., a speech which is very long.*

Mimba, *s.* (ya, *pl.* za), (1) *that which protrudes, protuberance, covering of? the bosom, bigness in general* (tumbo kuba), *belly* (tumbo) *in Kimrima;* (2) *pregnancy;* mtúmke yuna mimba, *or* atukúa mimba, *or* yuna mimba (himía), *the woman has (or carries) a big belly, she is pregnant;* mimba mbili, tatu, *&c., second, third time of pregnancy;* amevia mimba tano, mimbazakwe tano; mama ame-ni-tungía aka-ni-tukulía mimba (tumbo); baba ame-m-pa *or* ame-m-tia mama mimba, *the father got the mother with child;* ku haribu mimba, *to miscarry;* (3) *ears of corn in the bud;* mtama una mimba; mtáma wafania mimba = umekúa mkúba, kéribu na ku toka mashúke;

mtama umefura, ukipassuka, shuke latoka; mtama unafúra jŭ hattu ku passúka, shuke likatoka n'de (*cfr.* muhama una tumba *in Kinika*); mimba *signifies in this sense, the leaves enclosing the guinea-corn, just before shooting forth* (R.).

Mímbări, *s.* (ya), (1) mimbari ya ku lekéa kébula, *a little niche in a mosque to show the people the direction of Mecca;* (2) *a pulpit or reading-desk, an elevated place* (*of masonry*) *on which the reading or praying* muálimu *or* manajuóni *stands or sits in the mosque;* (3) *a superior kind of bedstead used by great people;* ulíli wa Besera (*probably* Basra), malázo wa mtu mkŭ; *cfr.* نبر, elevavit; منبر, locus elatior, suggestus.

Mími, *pron., I;* mími nafsiyangu, *I myself; contr.* míe; *vid.* mie.

Mimína, *v. a., to pour out* (*from one vessel into another*), *to make empty, to shake out* (*by turning a thing upside down*); mukate wa ku mimina, *cfr.* mkate wa jojo.

Miminía, *v. obj., to pour out for or to one, in his behalf;* ame-ni-miminía samli jombonimuangu, *he poured out* ghee *or clarified butter into my vessel.*

Miminisa, *v. c.*

Miminika, *v. p., to be poured over, to overflow, to be spilt.*

M'ímo (mŭímo), *s.* (*pl.* miímo) (ku ima *in Kir.*), *door-post, door-cheek.*

Mina, *s., bleeding of the nose* (*perhaps* muina, *effusion?*) (Er.)?

Mindúle (*sing.* mdúle = kizizi *or* zizi, *cabin, tent*), *tents?*

Míngi, *adj., many; e.g.,* mito mingi, *many rivers.*

Mingíne, *adj., others* (*vid.* ingine).

Mini, *right;* mini wa shemáli, *right and left* (St.); *Arab. contracted from* يمين.

Mínia (*or* mignia), *v. a., to press out;* ku mignia mtumke kua ngŭvu, *to ravish, constrain a woman.*

Miniana, *v. rec., vid.* mignia, *v. a.*

Míníó, *s.* (*pl.* ya) (*sing.* mnió, wa) (= mkuffu wa juma wa ku funga watu shengóni *or* magúni), (1) *chains, especially for fettering prisoners;* (2) minió ya matumbóni, *the large worms which have been ejected from the bowels; when they are in the bowels they are called* mijángo (*sing.* mjango); jango (*sing.* ujango) (*pl.* majango), *of a large size;* ukila konde za papáyu, utakúnia minió, ni daua, *the seeds of the* papaw, *when eaten, will remove these worms.*

Miniúka, *v. n., to give way, to break* (Er.) = gnugnika; *in Kiniassa,* memesa; = bamfuka, *in Kin.;* migniúka, miminiúka, memenioúka = ku mogóka (?), *to break out, e.g., little pieces which break out from a hatchet when it strikes a hard substance;* mátfal, *bricks;* miminiúka, *when they are beaten by the rain.*

Mio, *s.* (*pl.* za) (*sing.* umío, wa); mío za mtu ni miwíli, *the* mío *of man are of two kinds,* (1) komío cha ku teléza maji, *throat for swallowing water;* (2) umío wa ku miza chakúla, *throat* (*or channel of the throat*) *for swallowing food.* Umío, *voice;* umío kuba, *loud voice.*

Miongonimua, *on the part of, as to, from among* = katika nafsiyakwe watu hawa si miongonimuangu tena, wametoka, katika nafsizao, *these people are no longer in my service, they went and set up for themselves* (= tarafu, hisabu, shirika, jumla); felani yu miongonimuangu tu, ana-ni-tegeméa; yule hamo katika miongoyao, safuyakwe ni mballi; ame-ji-tenga kua kúa mbári niengine, yu katika miongo ya Rabai.

Mióno (*or* misóno), *s.* (*sing.* muóno, msóno) (ya); mióno ku futa *or* piga misóno (minéne), *to snore in sleeping, but* ku futa *or* piga mióno (miembamba) (pumzi nengi), *to be light of sleep, so that no snoring is heard, but only the respiration.*

Miónsi, *s.* (*Kin.*), pro mbinja *in Kis.;* ku piga mionsi = ku piga mbinja, *to whistle with the lips.*

Mipande, *s., pl. of* mpande (*vid.*).

Mipumzi, *s.* (*pl.* ya), *respirations.*

Mirádi, *s.* (*sing.* mrádi), *lit., readinesses* (*vid.* rádi, *adj., ready*).

Miráji (*cfr.* laláma) (*Arab.* مراح, lubentiae et laetitiae et alacritatis status; *cfr.* مرح, pascere sivit), *fasting-day* = ku funga = siku neupe, *days on which the natives do not work; e.g., at* kibunsi fuke ku fukiza kazi.

Miramira? (R.).

Mirikímu, *s.;* si mirikímu? (R.).

Mirimo = hoduma? (R.); ku-m-funza mírimo (R.), *to teach one service, how to serve.*

Mirisáu (*or* mirisáa), *s.* (za), *small shot.*

Misa (*or* miza), *v. a., to swallow up, devour;* pápa *or* téwa amemisa mtu; nóndo amedáka ni-miza, *the serpent* nondo *desired to swallow me up* (ku mesa *in Kiniassa*); ku meza (St.).

Misâni (mizâni *or* minzâni), *s.* (ya) (*Arab.*), *a pair of scales, balance.*

Misgida, *s., bending, bent, curve* (R.); *vid.* shambi.

Mishithari, *adj., crooked* (St.); *cfr.* شطر *or* شتر.

Misho, *s.* (ya) (*sing.* muisho, wa), *ends;* misho ya ulimengu, *ends of the world; vid.* ku isa *or* ku isha, *v. a.*

Misi (*or* mizi), *s.* (ya) (*vid.* msi) (*sing.* m'si *or* mzi, wa); shína latóa misi; misi ni wána wa shína, *the filaments of the root;* ku shika misi, *to take root.*

Misiki, *s.*, *vid.* miski, *musk.*

Misisi, *s.* (*pl.* ya) (*sing.* msísi, wa), (1) *soot, of which the Suahili make ink* (*vid.* msissi; matunda ya mkoko *tree*); (2) *drift, anything drifting on the water* (R.) (*cfr.* kochesa *in Kiniassa*); (3) *on the side of a river;* misisi ya mtoni (misisi ya gnombe ?).

Misiso, *s.* (ya) (*sing.* msíso) (*vid.* ku-m-sisa, *v. a.*), *abstinence from food, especially for medical reasons.*

Miski, *s.* (*Pers.*), *musk* (miski ya pā); مسك (*Pers.*), pretiosa odoramenti species (muscus).

Misóno, *s.* (*vid.* mióno), *noisy snoring.*

Misri, *n. p.*, *Egypt.*

Mistári, *s.* (ya) (*sing.* mstári), *lines;* سطر, linea, scriptura; سطّر, scripsit, composuit.

Misteri, *s.*, *a buyer; Arab.* مشترى.

Misumári (*or* mismári), *s.* (ya) (*sing.* msumári, wa), *nails;* misumári ya juma, *iron nails;* misumári ya hessi, *screws;* مسمار, res qua ligatur; clavus ferreus.

Misuméno, *s.* (ya), *saws* (*sing.* msuméno, wa); ku kerésa kua —, *to cut off with saws.*

Misúngu (*or* mizúngu), *s.* (ya) (*pl.*) (*sing.* mzúngu, wa), *understanding, thought, cleverness, knowledge* = fikira, tesbíri, hila. Mimi tafikiri nenolangu, tasumbúa mzunguwangu tafania kituhiku; ku aza na ku piga mambo. *Hence* mzungu = mtu wa fikira, wa ku áza mambo; *vid.* Mzungu, *pl.* Wazungu, *European, Europeans, who have the name in Kisuahili, not from their white colour, but from their intellectual power and mechanical skill.*

Mitawánda, *s.* (ya) (*sing.* mtawanda) (= viatu via miti) (*vid.* kiátu), *wooden shoes or sandals. Only great people wear such shoes. The wooden peg is placed between the great and second toes, called* msuráki.

Míte, *s.* (*sing.* m'te), *a seedling;* ku yā na ku gnóa mite ya tómbako (mbéu ndógo), *to set and root out a plant (cutting), e.g., of* tómbako.

Miteen, *vid.* mieteen, 200.

Mithíli, *s.* (ya, *pl.* za), *likeness, shape;* nadáka kasha mithili ya hili, *I want a box like this* (*in the likeness of this*); *cfr.* مثّل, assimilavit; مثل, similitudo, similis, par.

Mitŏndó, *s.* (ya) (*sing.* mtŏndō), *high trees, the fruit or seeds of which yield a good oil;* tondō (ya, *pl.* za), *the fruit of the* mtŏndó; mafúta ya tŏndō, *oil of the* mtondō. *Large quantities are exported from the island of Pemba. Two bags of the fruit cost* ¼ *dollar. It must be pounded and then squeezed out* (Calophyllum inophyllum).

Mitu, *s.* (ya) (*sing.* mūítu, wa), *forests, woods;* "muítu" *is a thick forest which frightens people;* m'boa *or* jiboa mitu, *jackal.*

Mitulinga (*pl.*), *the breastbones* (*sing.* ?) (R.).

Miúja, *s.*, *danger, hazard, risk, perils;* yegni —, *unsafe;* jambo la —, *an emergency;* miuja = kijo *or* kicho; ku kúta, *or* ku óna miuja, *or* ku kumbana na miuja, *to be in danger;* walikúa katika miuja; nlikúa miujani mimi; Muegnizimgu ali-m-fúa kua nusurazakwe laken si kua mtu wa ku pona.

Miújisa, *s.* (ya) (*pl. of* muujisa, *vid.*), *something uncommon, extraordinary.*

Miunsi, *s.*, *a whistling* (St.).

Miussi (*vid.* eussi), *black.*

Miwa (*pl. of* múa *or* muwa), (1) *sugar-canes;* (2) muáa (*pl.* miáa), *leaves for making mats; cfr.* muáa *or* muā.

Miwáni, *s.* (ya), *a pair of spectacles.*

Miye (*or* mimi), *me, it is I.*

Mizáni, *balances, scales.*

Mizi, *s.*, *roots; vid.* misi.

Mizizi, *s.*, *roots, rootlets* (St.); *vid.* misi *or* mizi, *s.*

Mizúkua, *s.;* una mizúkua pekéyo? *dost thou eat alone all the meat? cfr.* gugumía, *v. a.* (R.).

Mja, *s.;* anakúa mja msito, *she is advanced in pregnancy.*

M'ja (*or* m'cha) (*vid.* mjāji), *fearing, one who fears;* ku ja *or* cha, *to fear, hence* kicho, *fear.*

Mja, *s.* (*pl.* waja), *a slave* (*in the old language*); *cfr.* kifialio *and* goma; *vid.* mja kazi.

Mjaása, *s.*, *vid.* pussa, *v. a.*

Mjáfari, *s.*, *the* mtada *tree, so called on account of its thorns* (miba); *vid.* mtada.

Mjáfu (*or* mcháfu), *s.* = mtu mkó, *a dirty person* (*Kipemba, Kiunguja*) (ujafu, *filthiness*).

Mjagga (wa), *a man of Jagga, a country in the Interior, to the south-west of Mombas; vid.* kilimanjáro, *page* 146.

Mjajáto, *vid.* mchachato; ku kata, *to cut like cucumbers.*

Mjáje (*or* mcháche), *small, little;* mchache wa ákili, *of small wits or understanding.*

Mjáji, *s.* (wa) (kuja, *to fear*), *one who fears; e.g.,* mjáji wa Mungu, *one who fears God;* mjaji wa aibu = muegni kuja aibu, *one who fears disgrace.*

Mjáji, *s.* (wa), *one who comes* (kuja, *to come*).

Mjā kázi, *s.* (wa, *pl.* waja kazi), *a female slave* (*full-grown slave*); kija kazi, *a slave-girl,*

pl. wijakazi; mja kazi = aliekujía kazi; mja na goma ku páwa kazi, *one who comes with the drum, i.e., beating of the drum, as is the case when slave-vessels enter the harbour, and the sailors make a great noise by drumming.* Mja na maji *is a free man who comes by sea and without the drum.* Mja kazi *is to be distinguished from* mka kazi, *which means "fellow-woman;"* muegni ku-m-seidía kazi, *a woman who assists another in working;* mke muenzíwe.

MJA NA MAJI, *one who has come over the sea, or from over seas, a foreigner.*

MJANDA, *s.*, *vid.* mkopi.

MJÁNGA, *adj.*, *young, unripe;* mana mjanga, *an infant, babe;* émbe hili ni janga (embe janga), *this mango is yet young, unripe* (*cfr.* kidanga) (*pl.* maembe majánga).

MJANGÁO, *s.*, *consternation;* ku shikua ni —, *not to know what to do or to say.*

MJANGO, *s.;* hauli mjango maére, *i.e., the* mjango *does not eat* maére, *it is not nutritious.*

MJANIÁTO, *s.* (wa, *pl.* mi—) (ku janiata, *v. a.*), *a mixture of bananas, cassava,* nazi (*fish*), *boiled together; considered a delicious food by the natives.*

MJÁNJA, *s.* (wa, *pl.* wajanja), *a liar* (*Kiunguja*), *a cheat, a shameless person* (= tatai).

MJANNE (*or* MJÁNU), *s.*, *the name of a tree.*

MJANNE, *s.*, *an unmarried female or widow* (wa); mtu mume mjanne, *a widower.*

MJÁRO (*or* MCHÁRO), *s.*, *a traveller* (mgéni) *who joins a caravan or company* (járo *or* cháro) *of travellers, who are generally merchants.*

MJÁSIRI, *s.* (*vid.* jásiri), *brave, undaunted, bold, fearless* (جاسر , strenuus, audax).

MJASSUSI, *inquisitive.*

MJÁUIRI (*or* MSHARI), *s.* (*vid.* ujauiri) *an oppressor, an unjust man.*

MJÉGE, *s.* (wa, *pl.* mi—); mjége wa muhógo, *a bad, spoiled cassava* (*cfr.* jége, *s.*, la, *pl.* ma—); muhógo ulio na maji, haúna unga, *a cassava which has only water (juice), but no meal;* mjege la muhógo *is a small cassava, but* jege la — *is a large one. The people of the island of Pemba call* "jége" "jelema," *and* "mjege" *they name* "mjelema." Mihógo mijege *are small cassava, but* mahogo majege *are large ones;* mjege hauívŭi, *i.e.,* mjege *will not get ripe.*

MJÉLEDI, *s.*, *a whip; vid.* gélĕdi *or* gélădi. Akafánia mjéledi kua kambáa, *he made a whip of cords.*

MJÉLĔMA, *s.* (wa, *pl.* mi—), *in Kipemba a cassava having no meal inside* (*vid.* mjége *in Kimv.*).

MJÉMJE, *s.*, *a thorn-bush?*

MJÉNGO, *s.* (*vid.* ku jenga, *to build*), *building, a camp on a journey;* mjenzi, *a mason, builder, different from* sarmalla.

MJEPE, *s.* (*in Kipemba*) = ngúo wa ku wă, *a dress for wearing.*

MJEUKÍA, *s.* (wa, *pl.* mijeukía), *a parasitical plant with a pretty white blossom.*

M'JI, *s.* (wa, *pl.* miji, ya), (1) *a village, town, the central place of a tribe;* (2) *uterus, womb;* mji wa mke utokáo na muana, usikoáo = kóndo wa niúma, *the afterbirth.* Enende mjinikuetu, *go to our town;* alipofika káribu na mji, *when he arrived near the town;* wajiámo *and* mjilio wa watu. *In Kim.* mudzi, *vid.* mudzi muiru. (3) Mji, *middle part of a piece of cloth.*

MJIÁRI, *s.* (wa, *pl.* mijiari), *tiller ropes* (St.).

MJIBÁKI, *s.?*

MJIGŪ (wa, *pl.* mijigū), *large, long legs.*

MJÍKO, *s.* (*cfr.* jiko), (1) *the fireplace;* (2) *the anus, the rectum, that which is seen in prolapsus ani* = ni mfúko wa mkundu utoáo máv (máfi).

MJÍMBU, *s.*, *vid.* mtimbu.

MJINGA, *s.* (wa, *pl.* wajinga), (1) *a fool, a dupe;* (2) *a new comer, one who is ignorant, like newly arrived slaves, not knowing the condition of a country; prov.* ukíla na mjinga, usi-m-gusse mkóno.

MJISKÁFIRI (*or* MJÍSI *or* MGISI KÁFIRI), *s.* (wa, *pl.* mijuskáfiri), *a small kind of lizard found in the houses of the East Africans.*

MJŌ (*or* MJÓO), *s.* (wa) (kándo ya muaka *or* misho wa muaka), *the second seed-time of the East Africans, in July, August, and September.* Mbéu ya muaka ni mbéu ya mjō, na mbéu ya mjo ni mbéu ya fuli, (1) *the people plant the seed of the* muaka; *when the fruit of the* muaka *is reaped they plant the* mbéu ya mjō; (2) *when the* mbéu (*seed*) *of the* mjo *is reaped they plant the* mbeu ya fuli. Kwanza watu analima kilimo ja muaka, wakifuna kilímo ja muaka, anapanda kilimo ja mjō, na wakifuna kilimo ja mjo, anapanda kilimo ja fuli, *having thus three harvests.*

MJÓJA, *s.*, *a tree from which canoes are made* (*but* si mti muema, R.).

MJÓLI, *s.* (wa, *pl.* wajoli), *a fellow-servant;* mjoli-wangu anakuja.

MJÓMBA, *s.* (wa, *pl.* wajomba), (1) *uncle, the mother's brother;* (2) *the name by which the Suahili call themselves* = Isilamu, Wajomba = Wasuáhili; *their country is called* Ujomba.

MJOMBAKÁKA (wa, *pl.* mijomba kaka), *a large kind of lizard, concerning which the Suahili believe that it will intercede for men condemned at the*

day of judgment, when toads will come and spirt water upon them to alleviate their pain. The mjiskáfiri *dislikes man and requests that God will destroy him in order that the lizard may not be disturbed when eating sand.*

MJŪ, *s.*, *the land-breeze;* pepo za mjū *or* umande, *in opp. to* matelai, *the east wind or sea-wind.*

MJÚFI (*or* MJÚVI), *s.* (wa, *pl.* wajúfi) (*vid.* ku júa), *one who knows (good and bad), one who has information and informs others, an officious chattering person;* mjúfi wa sirri ni iye muegniéwe, *i.e.*, Muegnizimgu, *he who knows mysteries, he is God himself;* mjufi, *a would-know, i.e., one who is impertinent and prying, &c., e.g.*, u mjúfi mno, wangilia-ni *or* wajitilia-ni maneno haya, si yako?

MJÚGU NIASSA, *groundnuts;* mjúgu mawe, *a hard kind of groundnut* (St).

MJŬKŪ, *s.* (wa), *a cousin, grandchild;* mtŭkū *or* kitŭkū, *great-grandchild;* mlikū, *great-great-grandchild.*

MJÚMBA, *s.* (*or* MDUMBA) (wa, *pl.* wa—), *the bridegroom and bride. The Suahili enter the bridal state very early. The* jumba múme *feeds and clothes his bride* (mjumba mke), *and she sends to him tokens of love from time to time.*

MJÚMBE, *s.* (wa, *pl.* wa—) = mtúme, *ambassador, messenger* (mtu alietúmoā).

MJÚME, *s.* (wa, *pl.* wa—) (*a cutter ?*), *one who makes the handles of knives, swords, daggers, of wood and horn, not of iron;* muhunsi *or* mtu afaniai kipini cha kissu, cha panga, majambia, bunduki, wikuku, pete, mikuffu.

MJÚMU, *s.*, *inlaid work* (??).

MJÚNGUA, *s.*, *orange-tree; cfr.* mrasi.

MJURUSI?

MJUSA?

MJUSI, *s.* (*pl.* wajusi), *a lizard;* mjusi kafiri, *a rough kind of small lizard;* mjusi salama, *a smooth kind of small lizard* (St.).

MKĀ, *s.*, *a tree; its rind or bark, with* manimani *and* siki, *is good for* tambāzi.

MKÀA, *s.* (*pl.* wa—), *one who sits, a sitter, dweller;* mkáa jikoni, *a sitter in the kitchen.*

MKÀBĂLA, *s.* (= mbári), *vid.* kuukéni, *adv.*; *cfr.* قبل.

MKABIL, *adv.*, *future* (St.).

MKÀBILISHAMSHA, *a vegetable* (mbóga), *lit., it turns toward the sun.*

MKÀBITI, *s.* (wa, *pl.* wa), *a man who saves his property, who does not squander it in vain, frugal, economical; cfr.* قبض, cepit, apprehendit manu rem.

MKADA (R.); *prov.*, ni zumbulia u-ni-pa, mkáda hana kiniongo.

MKADDA, *s.*, *vid.* ndízi.

MKADI, *s.* (wa, *pl.* mi—, ya), *the pandanus-tree, the flowers of which have a strong smell, and therefore much liked by women.*

MKÁFU, *adj.*, *dry; fig., niggard, covetous.*

MKAGNÀNDO, *s.* (*vid.* mgagnando) (*cfr. Kiniassa*, makande), *a heavy and clammy soil.*

MKAHABA, *s.* (wa, *pl.* wa—, wa), *a whore.*

MKÀĪDI, *s.*, *a negator;* كَادَ, dolum struxit, *or* كاد, impedivit.

MKÀJA, *s.* (wa, *pl.* mi—); mkája wa mfiázi, *a piece of cloth, which a woman who has just given birth to a child ties around the belly lest it become protruding. This custom is observed by the Suahili women after the secundine has gone off. To the neglect of this custom the Suahili ascribe the protrusion of the bellies of the Wanika women.* Mkaja *is in general a firm bandage or ligature which the natives tie around the middle body when they are troubled by a disorder or pain in the bowels.* Mkajawakwe ana-ji-funga vibáya. (2) *A cloth worn by women given as a present at the time of a wedding* (St.); wote wanafunga mikája.

MKAKASI, *s.* (wa, *pl.* mi—); mkakasi wa ku nukía tómbăko, *a saving-box or a snuff-box made of wood and adorned with various colours;* mkakasi (muekundu) wa mti (*from India*) ku tia fetha, ambari, meski, manukato, *&c.*

MKÀLĂBA, *s.*; béi ni mkalaba, *one who endeavours to have the best of a thing over the other; commerce or trade is to make the most of something over another;* قلب, vertit, convertit, versatus fuit, conversus fuit ad aliquid (in negotiis).

MKÀLABU = ku gisi *or* gissi (R.).

MKÀLI, *adj.* (*vid.* kali), *fierce; also said of a tree* (R.) (*or* mkále?).

MKÀLIMAN, *s.*, *an interpreter* (*Kiung.*); كلم, locutus fuit; تكلّم, disertus vir.

MKAMAJUMA, *a tree; vid.* nge.

MKÀMBA, *n. p.*, *a native of the Kikamba tribe* (*pl.* Wakamba); *their country* Ukámba *or* Ukambáni. *See Mr. Rebman's Map of East Africa, and Dr. Krapf's "Travels, Researches, and Missionary Labours," published* 1860 (*London: Trübner and Co.*).

(Uimbo —, *a song*) Wakamba watungíwa wao ushanga, *i.e., it is the Wakamba on whose account beads are set in a row; when the Wakamba have departed, there is an end of this business. When the Wakamba come to the coast for trade, they require beads set in strings; when they have returned to the Interior, the Suahili have rest from this business.*

Mkámba, *s.* (wa, *pl.* mi—, ya), *the spiny lobster (red and white in colour, of agreeable taste, with a great deal of* mafuta). *The* mkamba *is in the sea, but the little crab, called* kamba (wa, *pl.* za), *is found in the creeks or arms of the sea* (kamba wa mitoni, *opp. to* mkamba wa báhari); *cfr.* mfumbi. *Reb. writes* mgamba, *pl.* migamba. (2) *A tree of the branches of which brooms are made* (R.).

Mkamílifu, *adj.*, *perfect; cfr.* كَمَلَ, integer, perfectus fuit; كَمِيلٌ, integer, perfectus.

Mkámshe, *s.* (*pl.* mikámshe), *a kind of wooden spoon* (St.).

Mkăndā, *s.* (wa), *a tree, the bark of which the Banians buy to send it to India. It is used in tanning and colouring. It grows on the coast. The Suahili chew the red bark with* tómbako, na tōkā, na tāmbú (*vid.*). *There are other trees the bark of which is bought by the Banians:* msindi, mkóko. *The* farasala *costs* 3¼ *dollars. From the trees* mkandā, mkisu, mkoko, *and* mui *are* boriti (*vid.*) *prepared; these trees grow on the coast. Their wood is very hard.* (2) Mkánda, pitani kua mkánda, msipite kua nde?

Mkándo, *s.*, *bent iron;* ku piga mkándo júma, *to bend the iron by heating it;* ku piga juma hatta ku gandamána; ku gandámisha pamoja, *to beat bent iron until it becomes united, to weld* (?).

Mkanju, *s.* (wa, *pl.* mi—), *the cashew-apple-tree; vid.* kanju, *the cashew-tree* (*cfr.* mganju).

Mkáno, *s.*, *vid.* serūba.

Mkarambáki, *name of a tree.*

Mkasama, *s.*, *division (in arithmetic); cfr.* قَسَمَ, divisit in partes; قَسْمٌ, divisio. Hesábu, *arithmetic;* tháruba, *multiplication;* júmla, *addition;* baki, *subtraction;* uirári, *proportion, division of profits* (*vid.* worári).

Mkási, *s.* (wa) (ku ká), *a dweller, inhabitant of a place; opp. to the* muenensi, *goer, one who leaves a place again.*

Mkásiri, *s.*, *a tree whose bark is used to dye fishing nets black* (St.).

Mkáta, *s.* (wa, *pl.* mi—), *a little bit of string with which anything is suspended; e.g.*, mkata wa kuangikia kifumbu, wa upeo, *&c.*

Mkáta, *s.* (wa), *a poor man who has nothing at all;* asiekúa na kitu kábisa. *Prov.*, mkáta haiti (kuta mai), wala haiangúi, akiangúa hailési, kitu cha mkáta hakiviái, kikiviá hakiangui, kikiangúa, hakitaléa wana (*or* hakilési wana). *A poor man does not cackle, nor lay eggs; if he lays, he does not rear the chickens, i.e., he fails in everything, he acquires nothing.* Ni zumbulia u-ni-pe, mkata hana kiniongo. (*This is* ushâiri *or* manéno ya kizé, *old poetry.*)

Mkătáa, *s.*, *fixed resolution, determination; adv., determinately or determinatively, in verity, firmly; cfr.* قَضَى, decrevit, determinavit; *rather from* قطع, decider trancher. Mkătáa neno hili sitakuenda, *this word is fixed or decisive, I shall not go = I shall assuredly not go* = nimekáta kauliyangu sitakuenda tena; neno la mkatáa (*a matter decided upon*). Tumeafikana mkatáa, *we have agreed one with another firmly* = tumeafikana masúbudu *or* kua kuelli (makutu). Béi ya mkatáa (*or* mregáa), *a fixed agreement that he who obtained goods from another should return them at an appointed time, if he does not succeed in trade.*

Mkatáa, makatáa, makhta, *contract.*

Mkatále, *s.* (*cfr.* msálāba), *stocks, a large block with holes into which the feet of criminals are put. The upper block is fastened with pegs, and the prisoner sits (almost naked) outside of the prison-room, whilst the block and his feet are inside. It is a most cruel kind of punishment, especially as the prisoner gets but little food, is exposed to cold and rain, and is not released for necessary purposes. Slaves are frequently punished by hard masters in this manner.*

Mkáte, *s.* (wa), *cake, loaf of bread* (*vid.* mukate), *biscuit-shape of anything;* mkate wa tómbako, *a cake of tobacco;* mkate wa ngánu, *a bread of wheat;* mikate ya mofa (*of* mtama *meal*); mikate ya ku songa, ya ku mimina, *cakes of batter, &c.;* mkate = *bribe* (*cfr.* kigiri) (mkate kundu, *vid.* kundu).

Mkátili, *s.* (1) *a killer;* (2) = mhatári, *a daring fellow;* قَاتِلٌ, interfector, percussor, *from* قتل, occidit, interfecit.

Mkáto, *s.* (wa, *pl.* mi—), *cake, loaf of bread in the old language.*

Mkáto (wa niumba), *s.*, *division of the large interior room into several small rooms* (*from* káta, *v. a.*); *vid.* jumba.

Mkázo, *s.* (ku káza), *pressing tight, nipping.*

M'kē, *s.*, *adj.* (*pl.* wáke), *a female, woman, wife;* mtu mke, *a female man (or lit., mortal), i.e., a woman;* mbuzi mke, *a she-goat;* mkewákwe *or* mkówe, *his female = his wife;* mke mjanne, *a female who has no husband or is a widow* (mke aliofíwa ni muméwe); mke mdáka, *a female who has never married.*

Mkébe, *s.* (wa, *pl.* mi—), (1) *cruet or cruse, mug, a canister of portable soup;* (2) *a pot to burn incense in* (St.).

Mkéka, *s.* (wa, *pl.* mi—), *a kind of fine mat; hence* mkéka wa ku lalía, *mat for sleeping upon. There are various kinds of mats:* (1) mkéka

(tanga la mkéka wa ukindu, *a kind of palm*); (2) msalla, *of small size and white colour, it is used in prayer to kneel upon*; (3) mkéka wa Kimăfia (*is of an oval shape*); (4) jámfi, *a coarse mat which is made of* miáa mitúpu (*only of* miáa, *vid.*). *The* mkéka wa Kimafia *is chiefly made by the people of the island of* Mafia (*Monfia on the maps*). *It has red stripes. The* mkéka wa ku lalia *is made of the* miáa ya ukindu, *which are boiled together with the* misi ya mdā, *which yield a white colour, the* ukindu *yielding black. It is called* tanga la mkeka *because it is not broad, but small, like the sail of the* mtepe (*vid.*). *The* jamfi *is broad.*

Mkénge, *s.* (wa, *pl.* wa—), *a robber* = mtóro (*in Kiunguja*) *or* mkimbizi.

Mkéo (= mkéwo), *thy wife.*

Mkeramkera ? (R.).

Mkeréza, *s.* (*pl.* wa—), *a turner* (*cfr.* ku keréza, *to saw, to turn*).

Mkéwa, *s.* (wa), *the grains of corn just beginning to form; they are tender and easily crushed with the fingers; e.g.,* mkewa wa kunde janga *or* mahindi majanga, hauna tembe kuba.

Mkéwe, *s., his wife* = mkewákwe.

Mkháfa, *s.* (wa, *pl.* mikháfa, ya), *a thing to fear, danger;* mambo ya határi (*cfr.* áfa, muáfa miáfa); ku-m-tia katika mikháfu *or* katika miújo (mja), *to frighten one.*

Mkhatári, *s., a dangerous man* (= mkátili), *a daring man; vid.* hathári *or* khatari.

Mkía, *s.* (wa, *pl.* mi—), *a tail.*

Mkilémba, *s., one who has gone through the process of* uganga, *and therefore wears a* kilemba *after he has given the* mganga *his due.*

Mkimbízi, *s.* (wa) (= mfukúsi wa watu), (1) *one who runs away, fugitive;* (2) *one who causes people to run off from the road, to escape, because he endeavours to rob them or to lay hold of their persons to sell them into slavery. A robber, highwayman, a vagabond, thief. He never has his hair cut, carries about a large knife, a bow and many arrows, and stays in the woods.*

Mkináifu, *s.* (*vid.* ku kinai), *an independent fellow, one who wants nothing from others, but relies on his own understanding and wealth;* mtu aliekinai rokhoyakwe, hadáki vitu via watu, *yet he is full of pretensions and desires.*

Mkinda, *s., young, not full-grown;* mnázi mkinda, *a young cocoa-tree;* mkóma mkinda (*Kin.* msense).

Mkindani, *s.* (wa), *an opposer* (*vid.* ku kinda, kindana), *a quarreller, a quarrelsome person.*

Mkindu, *s., a kind of palm-tree, the fruit of which is eaten. The fruit,* kindu (la), *is of the size of a date, but it has not the agreeable taste of dates. The leaves of the tree are used for making fine mats* (*vid.* mkéka).

Mkínga, *s.* (wa) (ku kinga); mkínga maji, *lit., preventer or obstructer of water, anything which is fastened to a tree in order to conduct the water which during the rain runs down the trunk into a vessel placed at its foot* (*cfr.* mtilizi, mlisámu, *and* kópue, *the gutter of a roof*); mtílizi ni mkinga maji, *it is a branch of the cocoa-tree which is tied to a tree to conduct the water into a* mtúnge (*vid.*) (*a jar*).

Mkingámo, *s.;* ndia ya mkingámo, *a cross-way.*

Mkingíko, *s.;* mkingíko wa ku kingíka, *a pole which is placed upon the wall in order to lay upon it the ends of the poles which carry the* pau (ku kingáma).

Mkingirízi (*or* mjingilízi), *gutter ?*

Mkinsháni, *s., a disputant, a quarreller who disputes about everything* (Er.); *probably* mkindani *instead of* mkinshani.

Mkisi (*or* mkizi), *s.* (wa), *a kind of fish which are numerous in the rainy season;* mkisi yuwarúka usióni.

Mkisu (*vid.* mgandā), *a tree on the coast.*

Mkiwa, *s.* (*Kin.* mujia), *a poor man;* mtu asie na kitu; fukára.

Mkó, *s.* (wa, *pl.* wăkó), *a dirty fellow, who neither cleans his body nor cloth, nor sweeps the room, &c.;* mtu *or* mke huyu ni mkó, hatakassi muili na ngúo, na niumba, *&c.* (*cfr. Luke* xi. 33, alikua na roho ya jinni mkó).

Mkóa; ku buna mkóa.

Mkóa, *s., thong* = ukánda?

Mkóba, *s.* (wa, *pl.* mi—, ya), *a small bag, pouch, scrip, pocket;* wimbi la mkóba, *vid.* kueléa ya wimbi.

Mkófu, *s.* (ku kofúa, kofúka), *a decrepit person emaciated by sickness.*

Mkoháni, *a priest* (*to be distinguished from* kuháni, *an impostor; vid.* kuháni) (*Arab. and Hebrew*).

Mkóje, *s.* (*pl.* mi—), *a kind of branching palm with an edible fruit.*

Mkójo, *s.* (wa, *pl.* mi—) (ku kojóa) (= jō cha mbelle) (*Kipemba,* băú), *urine.*

Mkojózi, *s., one who wets his bed.*

Mkóko, *s.* (wa, *pl.* mi—), (1) *a mangrove-tree* (Rhizophora manga) *growing near the sea-water. It has a reddish bark* (*cfr.* mkăndá); unga wa mkóko ni mkáli. *It furnishes the principal part of the fuel of Mombas, in the creeks of which it abounds.* (2) *A red short and stout snake which is very fond of mice;* ni mkáli sana (*Reb. writes* mgóko).

MKOKOTÉFU, *s., one who is slow; vid.* ku-ji-kokóta (= mkúlifu *or* msogófu ?), *dilatory, slow.*

MKOKÓTO, *s.* (*pl.* mi—), *the trail made by a thing which is dragged along the soil or sand, &c.*

MKÓMA, *s.* (wa, *pl.* mi—), *a kind of palm-tree with curious fork-like branches;* koma, *its fruit, is eatable. In many places the natives procure toddy from this tree, which, however, is much inferior to the* tembo la mnázi.

MKÓMA, *s.* (wa, *pl.* wa—), *a man who has the* ukóma *disease; vid.* máhăna (*cfr.* umbúka, *v. n.*).

MKOMÁFI, *s., a plant of the creeper kind; vid.* mkúa. *It grows on the coast.*

MKOMBÓZI (*pl.* wa—), *a redeemer* (*vid.* kombóa).

MKÓMŎE, *s., vid.* mbúruga.

MKOMOMANGA, *s.* (*pl.* mi—), *the pomegranate-tree; the fruit is* komomanga.

MKÓNDO, *s.* (*pl.* wa), (1) *a quarrelsome man;* mtu atetai na watu siku zote (*cfr.* kóndo, *quarrel*), *an enemy;* (2) mkóndo wa maji (*pl.* mi—), *the current of the sea which opposes the progress of sailing vessels* (*Mr. Reb. writes* mgóndo); (3) mkóndo wa niassi, *the small path which a company of people make in the grass by passing through it;* tufuáte mkóndo wa watu *or* niama, *&c., let us follow the grass-way* (*cfr. Luke* iii. 4, mikóndo, *paths*) *which people or animals have made.* Mkóndo wa maji, *the way which water makes on the ground or floor when it overflows a vessel* (maji yafania mkóndo).

MKÓNE, *s., the name of a tree.*

MKÓNGO, *s. and adj.* (wa, *pl.* wa—) (*Kin.*), *sick or sickness* (= *Kisuah.* mgónjoa, muelle).

MKONGÓJO, *s.* (*pl.* mi—), *an old man's staff, upon which he leans in walking.*

MKÓNGŬE, *s.* (wa), *an aged feeble person;* mtu sháibu (*vid.* konga, *v. n.*); mkóngue yuwanenda kua ukongójo = kua fimbo, *an aged person who walks with a stick* (*vid.* kikongue, *s., and* konga, *v. n.*).

MKÓNO (*or* MUKÓNO), *s.* (wa, *pl.* mikóno, ya), (1) *the arm, especially from the elbow to the fingers;* (2) *the hand;* (3) mikóno ya ıato = panda za mto, *the little side-channels which are formed by the arm* (*creek*) *of the sea* (*vid.* mfumbi); (4) *a sleeve;* (5) *a cubit, a measure of about half a yard;* (6) *the handle of a saucepan, &c.;* ana mkono mréfu, *he has a long hand, i.e., he is a thief;* mkono wa mdúmu, *the handle of a jug;* júo *or* chúo cha mkono, *a handbook;* cha *or* ya mkóno, *handy.*

MKÓPI, *s.* (wa) (ku kópa), *one who obtains the goods of another by a promise to obtain for him ample gain, but having received the goods he runs away to another country, a cheat, deceiver, knave;* mkópi = kuháni (R.).

MKÓRŎFI, *s.* (wa) (ku korofisha), *a pilferer, a secret stealer. Mr. Er. takes this word for "lavisher, squanderer, spendthrift;" ill-omened* (St.); *cfr.* mapióro; mkórŏfi haipate ku-m-tia mtu umaskini (R.), *specially in playing for money, as they do at Zanzibar;* watu wa Mvita ni wakórofi sana? ukórofi ni úngi (R.).

M'KU, *s.* (*pl.* miku) (*vid.* ghaidi), *a post or stake to which a criminal is tied in order to beat him.*

MKÚA, *s.* (wa); Mungu ni mkuawétu, *God is our exister, i.e., he exists before us, and gives us our existence;* Mungu hana alie-m-kulía, hana neno lililo-m-kulía, *he has none or nothing which is greater than himself* (lililo kúba nai); mkúa = ni muegni ku kúa mbelle; Mungu ni muaza mkuawetu; hana alie-m-kuliélo; Mungu ni mkuawétu tangu asili; Mungu ame-tu-kusa, amefania suisui tupáte kúa; yee ni mkúa nafsiyakwe, hana aliemkusa, laken suisui tumekúsoa ni yee, *God is he to whom we owe our existence.*

MKÚA, *s.;* kumbi la mnázi, ndílo mkúa wa mnazi, watu watumía mkúa kua ku piga ngóma; *vid.* kalála.

MKÚA, *a tree the wood of which resembles the* msimbati *in the south* (R.).

MKÚA, *s.* (wa, *pl.* mi—, ya), *a tree on the coast, the roots of which grow and spread in the mire. The tree is called* mlilana, *or* mkomafi, *or* mpía. Ni mti wa kúa la mkomáfi. Kuna mti wa poani, huítoa mlilána, watóa misi, na misi yatóa wana, na wana waitoa kúa, na mkúa ni mti wa kúa. Na mliléna yuna tunda, likiwa janga, huitoa pía la ku tezéa watoto wasuálo kati; likiwa péfu ni kómăfi, na mti ni mkómafi; na mti wa pía ni mpía. Mpía na mliléna na mkomáfi ni mti mmoja. Na mliléna mti usio hiána, usio ubishi, hauna uhiána, si mgúmu kama mkóko, unapasúka saua saua; *vid.* mpía.

MKUÁDI (*or* MKUYADI) ? *impotence of the penis?* (R.), *sexual impotence.*

MKUAFI, *s.* (*pl.* Wakuafi), *a nation in East Africa. They call themselves* Eloigob, *and are much feared by other and weaker tribes. Cfr. my Vocabulary of the* Engutuk Eloikob (Tubingen, 1854); *also Mr. Erhardt's Vocabulary of the* Masai *tribes* (1857).

MKUÁJU, *s.* (*pl.* mi—), *a tree; its fruit* ukuáju (*pl.* makuáju).

MKUÁKŬA, *s., the name of a tree which bears a fruit much like an apple, but only in appearance.*

MKUAMBA, *s., a kind of thorny shrub* (St.); *in Kiniassa* kapsirepsire, *from which the natives make brooms.*

MKUÁRE, *s.* (wa, *pl.* wa—) (mkáhaba), *a person of easy or carnal habits* (Er.), *a prostitute.*

MKUASSI, *s.,* (1) muegni mali —, *opulent, rich;* (2)

muegni jóyo —, *a hard-hearted niggard;* مَكَّس, decepit in commercio, avarum se ostendit in commercio, licitatus fuit; ku-m-kuassi, *to make one rich?*

Mkuáto, *s;* gnombe ana mkuato? *cfr.* mkucha.

Mkuáyu, *s.* (wa, *pl.* mi—), *the tamarind-tree.*

Mkúba, *adj., great* (*vid.* mkú); ni mkuba kuangu, *he is great to me, I consider him great.*

Mkúbua (mkúbwa) *means, according to Dr. St., "great, the eldest, chief." St. distinguishes between* mkū, mkúba, *and* mkubwa (?).

Mkúcha (mkuja), *s.* (wa, *pl.* mi—), *claws, talons of birds;* ana-m-fignia mikucha.

M'kucha, *n. p., vid.* Múkdisha *or* Múkadja.

M'küe, *s.* (wa, *pl.* waküe), *father- or mother-in-law, a son- or daughter-in-law;* mkue *is the term used between father- and mother- and son- and daughter-in-law; cfr.* măviā *and* muamu. *The Wanika and Wakamba on meeting their father- or mother-in-law stand aside, lest they should see his or her face; cfr.* mamaviā.

Mküéme, *s., a tree; its fruit is* kuéme, *which has an oily substance.*

Mkuéna, *s.* (na mamba).

Mkufu (*or* mkuffu), *s.* (wa, *pl.* mi—), *a chain of silver or brass, worn on the neck as an ornament.* Kutiwa mkuffu *or* muio, *to be in chains, Eph.* vi.

Mkufúnzi, *s.* (wa) (*Kiámu,* mkufunzi), *lit., the great teacher. To be distinguished from the word* fundi wa kazi (*vid.*). Mkufunzi asomésha watu júo, Kuruáni. Mkufunzi ni muálimu. *The* mkufunzi (*teacher*) *is at first a* manafunzi, *a scholar, disciple; afterwards, having obtained all the knowledge which the* mualimu *could impart to him, he becomes a* mkufunzi *or a* muálimu *himself; he does not, however, leave his master, but stays with him, and teaches boys in his school, in his name and on his behalf. The master then leaves off teaching, and makes* uganga, *or divines coming events, &c. The* mkufúnzi *is thus what the Germans call "the provisor" or helper of the* mualimu. *He therefore does not get the apprentice's pay from the scholars, though he obtains a certain quantity of corn, which the boys offer him from time to time.*

Mkugénsi, *s., vid.* mkurugénsi.

Mkui, *s.*

Mkúke, *s.* (*pl.* mi—), *a spear with a sharp point and triangular blade* (St.).

Mkúku, *s.* (*pl.* mi—); mkúku wa jombo, *the keel of a boat or ship.*

Mkukutáfu, *vid.* kukutā, *v. n.;* kukutafu, *adj.*

Mkúlifu, *adj., s.* (ku kulía), *slack, remiss* (*vid.* mfifu), *lit., one to whom at once everything is too much or too hard; from* kúa (*to be*), kulía, *v. obj., to be to him* (*cfr.* kúa, *v. n., to be*); neno hili lina-m-kulia *or* lina-m-kua kuba ku-li-fania; ame kuliwa ku fania kázi hi.

Mkulíma, *s.* (*pl.* wa) (ku lima); mtu alimai nti *one who cultivates the ground, an agriculturist a peasant, farmer, field-labourer;* Wajógni ndío wahisabiwao wakulima (ku lima sana).

Mkulimáni, *s.* (*pl.* wa). *Dr. Steere takes this word in the sense of "an interpreter;" cfr.* mkalimau; تَكَلَّم, disertus vir.

Mkumávi, *s., a kind of red wood much used in Zanzibar* (St.); *cfr.* komáfi.

Mkumbū, *vid.* sombo; mkumbū *or* ukumbū, *girdle.*

Mkunási, *s., a kind of thorn-tree, the fruit of which is eatable* (kunási, la, *pl.* ma—).

Mkundáchi, *the name of a fish with an* ndefu, *i.e., two pointed appendages about two inches long under its mouth* (R.).

Mkúnde, *s.;* ubúa wa kunde, *a stalk of* kunde, *a kind of beans; the bush of* kunde.

Mkundo, *s., vid.* mkúto.

Mkúndu, *s.* (wa, *pl.* mi—), *anus* (— wa kunia mafi). *Prov.,* amesaye gnongo watumaini mkun-du!

Mkundúfu, *s.;* mtu aliekundúka rokho, asiekúa na koro *or* majonsi; muigni furaha, *serene, cheerful, of good humour, gay* (ku kundúa, *sc.* usso); moyo mkundúfu = moyo ume-m-kundúka.

Mkúnga, *s.* (wa, *pl.* wakunga) (= mvialísha *or* mviaussa), *a midwife. The Suahili are not without clever women who are well skilled in midwifery, and who know by a mere touch the state of a pregnant woman. After the* (anafunda tupa) *membranes are ruptured, and the enlarging of the vagina has taken place (when the* mji wa mana *appears), the midwife places the woman upon a kind of stool* (kata), *and takes the child from the mother with the hand as gently as she can. When she has received the child, she sucks its nose to cleanse it, and also puts her tongue into its mouth,* mana apáte fumbúa kánoa. *When the woman is delivered fully, the midwife kindles a fire under the bedstead, in order to introduce warmth into the vagina. This is considered a very essential point in Kisuahili midwifery. Afterwards she binds the abdomen with a piece of cloth* (mkája) *in order to prevent protrusion, it being the opinion of the Suahili that the Wanika women owe their protruding bellies to their neglect of this. After delivery the woman remains a fortnight* (siku sábăa mbíli) *in her room, until the umbilical cord of her child has fallen off. After this period she remains forty days in her house, until her purification after child-bed has been effected by a* manajuoni (*a learned man*), *who sprinkles her with water, and reads and prays on her behalf. This is called* ku aulíwa ujusi (*vid.*). *Having shaved her head and that*

of the child, and having washed herself, she is now permitted to do her work out of the house. The midwife receives one dollar, a certain quantity of corn, and the clothes of the lying-in woman. Wealthy peop'e, of course, give her a larger fee.

Mkúnga, *s.* (wa, *pl.* mi—); mkúnga ni nióka mrefu wa bahari, yuwaliwa, yuna mafuta mangi, *sea-otter ? eel. The natives eat it, and like its fatty substance. There are two kinds of eels which they eat:* (1) mkunga-sŭi; (2) mkunga mbóno. *These are white, black, and red in colour* (marémbo), *and are large and fat. But the* mkunga brăhim *and* shokóle *are not eaten. If any one should eat these, he will be called to account on the day of judgment for so doing, and the* brahim *and* shokóle *will come out of all the members of the transgressor. However, there are people who eat them.* (*Reb. writes* mgunga *and* mgungu.)

Mkungamáno, *s., meeting, assembly* (*Rev.* iii. 9).

Mkúngo, *s.* (*vid.* kungo), *a certain tree;* mkungo wa dau (*vid.* mteoleo).

Mkúngu, *s.* (wa), (1) *a tree, the fruit* (kungu, la) *of which stains the tongue of the eater. The kernel is agreeable, the leaves are very large and are used as plates.* (2) Mkúngu wa ndízi, *the pedicle or stalk on which the banana fruits hang. The Wanika reduce it to powder when it is dry, and use it for snuff; they call it* kigumba. *The* mkungu wa ndizi *must be distinguished from* tána la ndizi (*pl.* matána, ya), *which means "the cluster" or bunchlet of the banana fruit.* Tana laméa mkungúni (*cfr.* sháwi *or* kóle la nasi). (3) *A kind of earthen pot* (*pl.* mi—); mkungu wa ku funikia, *a pot-lid;* mkungu wa ku lia, *a dish.*

Mkúngue, *s., cfr.* muári.

Mkungúma, *s., name of a tree; the fruit is* makunguma.

Mkungúni, *s., name of a species of tree good for pestles* (R.)

Mkúngŭru, *s.* (wa, *pl.* mi—), ugónjoa máhali asipopa ká *or* júa, *the country-fever which seizes a new-comer on the East Coast of Africa;* nimefania mkúnguru wa U'nguja, *I have got the fever of Zanzibar;* nimeshíkoa ni mkúnguru.

Mkúo, *s.* (wa); mkuo wa fetha, wa júma, rusási, *&c., a small bar (one native yard in length) of silver, iron, lead, &c., which has not yet been wrought.* Mtembo wa dháhabu, *gold not yet wrought. The long bar of iron is called* upáu wa juma, *pl.* páu za juma.

Mkurassi (*or* mkungurassi), *s., vid.* kungurassi.

Mkurugénsi, *s.* (= mkū wa gensi *or* mkugensi) (wa) (*Arab.* جنس, genus), *a company of men of the same mind and purpose, for whom the* mkugensi *is the leader*), *a guide;* mkurugénsi wa ndía (*Kin.* kilongóla), *the leader of a caravan.* Mtu alie na fíkira *or* hékima ya ndía *or* saffari. Yuwashika pingu mukonóni. *He is at the same time the* mganga *of the* caffila, *and by means of charms and other superstitious ceremonies directs the march of the travelling party. He averts dangers from enemies and wild beasts* (*cfr.* kiinimato). *He is a shrewd rogue and imposes upon the people, who willingly comply with his nonsense.*

Mkutáno (wa) *or* makutáno (ya), *s., a meeting, an assembly* (mkumangáno); muaítua huko mkutanóni, *you are called there to the assembly.*

Mkúto, *s.* (wa, *pl.* mi—), *fold, folding, laying in folds;* ku kunda *or* kuta ngúo mkúto, *to fold up a cloth, to put it together, e.g., after having seen and bought the cloth in the shop, one folds it together, and carries it off, or puts it into a bag;* ku kunda *or* kuta ngúo mkúto, *to fold up a cloth.*

Mkutúo, *s., terror ?* (*vid.* kitúko); ku fania mkutúo *or* ku fania kikúto.

Mkúu (*or* mkūba), *adj., great, large;* mtu mkū *or* mkūba, *a great man, a chief;* niumba kū; kitu kikuba; kasha kuba; vitu vikuba; makasha makuba; mkūu wa askari, *an officer, a commander;* mkúu *seems to denote "great in dignity," whereas* mkuba *appears to signify great in age, the elder ?* mkubawangu *or* nduguyangu mkuba, *my eldest brother.*

Mkúyu, *s., a tree with white sap and good bark; the sap is very adhesive; the Wanika make good strings or laces (from the bark) with which they adorn their hair.*

Mkúza, *adj., large, full-grown.*

Mlăfi (kú la) (*pl.* walafi) (*cfr.* lapa), *a ravenous fellow, a glutton who eats and never has enough;* mtu asiesuía rohoyakwe, asiehaya, *vid.* lafúka.

Mlafu, *s., voracious;* kuku mlafu, *a fowl ravenous for its food.*

Mláji, *s.* (wa) (kú lă), *eater, glutton; vid.* mlafi. *Prov.,* m'lă léo, m'lă jana alilé-ni ? *the glutton thinks only about the present food, that of yesterday having passed through him.*

Mlájisi (*or* mlágisi), *s., lazy, idle, dilatory* (mkúlifu, msogófu).

Mlakúle, *s.* (wa, *pl.* mi—), *name of a vegetable* (R.); *it has* miba.

Mlála (*pl.* mi—), *a branching palm* (Hyphæne).

Mlamba, *s., a bird which cries before the cock crows* (R.), *a species of blackbird.*

Mlámu, *s.* (muamu).

Mlangamía, *s., name of a plant, a kind of mushroom* (ukóka), *mixed with lime,* mai, asali, mafuta *for making* birika (R.).

Mlangáno, *s., vid.* inikisa.

Mlángo, *s.* (wa, *pl.* mi—), *a door or gate of ordinary size;* lango (la, *pl.* ma), *a large door;* kilángo, *a small door;* mlángo wa pande mbili, *a door with two leaves* (*cfr.* tarábe wa mlango); mlango wa mto, *entrance, estuary of a river;* mlango wa watu wale unainúka (*cfr.* kisirani); alifunguliwa mlángo, *the door was opened for him = he had opened for him the door.*

Mlánifu (*or* mlánisi), *s.* (wa), *a curser, one who is given to cursing* (*vid.* lani, *v. a.*), *one who uses bad names.*

Mlanza, *s.*, *a pole for carrying things* (St.).

Mlariba (*pl.* waláriba), *usurer.*

Mle, *there within;* ku lima mle mlímo shengoa.

Mléa, *s.*, mti wa ku tonga dau.

Mlefi, *s.*, *a drunkard;* ku lewa.

Mlegéfu, *s.* (wa) (ku legéa), alielegéa muili, hawési kazi, *a weakling, feeble person, unfit for work;* mpunga mlegéfu, *a kind of weak rice from the Wanika land of Shimba.*

Mléha (*or* mréha), *s.* (wa, *pl.* mi—), *a tree of light wood, which will not sink easily, fit for making masts and canoes* (mti wa ku pigía dau lisilosama harraka); *Kir.* mgallangalla; *cfr.* mféni.

Mlekéfu (*or* muelekéfu, kulekéa), *a clever and attentive* (msulukhifu) *fellow of quick intelligence;* muegni akili, mterajáli, yuwataálamu kulla kazi.

Mléle, *s.* (*pl.* milele) (milele ya kukú) (*cfr.* hádima); (2) *always; vid.* milele; neno hili lina anza kiazi, watu wale wapiga ngoma milele na milele.

Mléli, *s.* (wa, *pl.* mi—), *the longest of the tail-feathers of the ostrich or cock;* mléli wa mbúni or jogói, *the long curved feather of the tail of an ostrich or cock. The straight feather is called* kengée ya mléli (mtúpu).

Mlémbe, *s.* (*pl.* mi—) (*Kiung.*), *a bow; in Kimv.* uta.

Mleoléo, *s.* (usiketi mleoléo; yuleaketiye mkungonimua dau), *reeling, tottering;* asiweke kua mleoléo, *let him not put it insecurely, ready to tumble, when one thing is put upon another.*

Mleza, *s.*, *a buoy;* mleza ni kúa za poani ku jua nanga alipo; mtiwakwe ni kúa, *of light wood* (*also of* muale).

Mlézi (*pl.* wa—), *a tutor, pedagogue, a nurse, rearing children* (ku léa).

Mlézo (*pl.* mi—), *a buoy* (St.); *vid.* mléza, *s.*

M'li, *s.*, *adj.* ? (= kámili); *e.g.*, sermalla mli, *a skilful workman in wood, a joiner.*

Mli, *s.* (wa); mli wa pingu; mli kipánde cha júma ku shika vikúku via pingu mtu akifungoa. (1) Mli *is a piece of iron with holes on both sides to fasten the large rings of a prisoner's fetters together;* m'li wa kikuku; *cfr.* nanúa; (2) m'li ni n'ta ya (kámba) jerári katika jombo.

Mli wa desturi ? mli na desturi, *being with.*

Mlía, *s.* (wa, *pl.* mi—); mlía wa kati *or* kiwambása cha mlia (cha ku passulia kati), *the middle wall of a room;* ku tema mlía — ni shamba kua kuba. *One* mlia *is said to be =* 12 kamba, 60 magu *in length and* 50 magu *in breadth.*

Mlía, *s.* (*pl.* mi—), *a long black and white line or stripe; hence* punda mlía, *zebra* (alie na mlía).

Mlifi, *s.*, *a payer* (lipa, *v. a.*).

Mlija, *s.* (wa, *pl.* mi—) (*Kin.* muridsa), *a kind of reed used in drinking or rather sipping beer or* tembo.

Mlijósi, *s.* (wa); mlijósi wa mdómo wa kandarínia, *the curving of a kettle-spout;* mlijósi wa juma, *the curving of iron.*

Mlíkú, *s.*, *great-great-grandchild; vid.* mjükú.

Mliláno, *s.*, *a creeper; vid.* mkúa (*cfr.* kikúa *and* kungurassi, mkúa). *It grows pretty and straight, but is very brittle when it is dry;* mliláno usio uhiána, *the* mlilana *has no* uhiana (*hardness*), si mgúmu, unapasuka saua saua (*vid.* hiana).

Mlíma, *s.* (wa, *pl.* mi—, ya), *a mountain.*

Mlimbíko, *s.* (wa) (ku limbíka), *the waiting for* (*e.g.*, mlimbíko wa maji) *one's turn to draw water* (kungója maji). *As the person who waits must stay till it comes to his turn to draw water, or to get anything for which he waits, the word means "turn, share."* Sasa ni mlimbikowangu, *it is now my turn or share;* nadáka mlimbikowangu, *I want my share or turn* (*Kin.* mrindíro wa maji). *Water is often so scarce (during the dry season) that the water-carrying women must wait for hours at the wells. The water flows but very slowly from the ground.*

Mlimbolimbo, *s.* (wa, *pl.* milimbolimbo), (1) *a bramble-bush, Luke* vi. 44; (2) *a thorn-tree, which is planted as a strong fence around a plantation. The shrub has long thorns,* muiba wa mlimbolimbo. *The country people call it* mshamba kuje. *The name* mlimbolimba *must be distinguished from the word* ulimbolimbo *or* ulimbo, *which is a mixture of the milky substance* (utomfu) *of the fruit* (bungu) *of the* mbungu (mti uviáo mabungu ya kuliwa), *and of the oil of the* mbóno *or* uto, *which is boiled together to prepare a black paste which the natives use as bird-lime to catch the birds which frequent their fruit-trees. Hence* ku weka ulimbolimbo *is =* ku weka mtambo wa ku guya *or* tega niuni (*cfr.* melea), *i.e., to set a trap to catch birds.*

Mliméngu, *s.* (wa, *pl.* wa—), *an inhabitant of the world* (ulimengu); mtu alie ulimenguni, muegni ku kā ulimenguni.

Mlími, *s.* (ku lima), *vid.* mkulíma.

Mlímo, *s.*, *the produce of cultivation.*

MLÍNDI, *s.* (wa, *pl.* mi—), *a tree of which the* ulindi *is made.*

MLINGÓTI (*or* MUONGÓTI), *s.* (wa, *pl.* mi—), (1) *the mainmast of a vessel;* (2) *the little mast is called* mlingóti wa galme (ya, *pl.* za); (3) mlingoti wa maji, *the bowsprit;* mlingóti wa omóni, *the foremast.*

MLÍNZI, *s.* (wa), *a guardian, keeper, protector* (mtu alindai) (ku linda), *a watchman of plantations of rice, millet, &c., lest the birds, monkeys, &c., do harm* (mlinzi wa niúni, wa mtama, &c.).

MLÍO, *s.* (wa, *pl.* mi—) (ku lía), (1) *crying;* mlío wa mána, *the crying of a babe;* mlio wa simba, *the roaring of a lion;* mlio wa búnduki, wa njúga, *the sound of a gun, of a bell* (1 *Cor.* xiii. 1); (2) mlío, *a driver* = kijíti cha ku fungía kuni (*vid.* kishópo), *a piece of wood used as a driver or turning-staff in binding bundles of wood;* (3) mlío yasonóna majira ya ku gānga ule mlio wakwe, *broiling, grilling, crackling.*

MLIPÉNU ? (R).

MLIPÍZI, *s.* (wa), *a rewarder* (*Heb.* xi. 6) (ku lipa, *to pay*).

MLISÁMO, *s.* (wa, *pl.* mi—), *a gutter;* mlisámo wa maji (*cfr.* kópue), *water-conduit, conduit-pipe.*

MLÍSHA (*or* MLÍSHI), *s.* = mtunga, *a shepherd* (ku lísha, *v. a., to feed*).

MLISHÁNGŬE, *s.*, *a tree, the fruit of which is not eatable.*

MLÍSHI (*or* MLÍSHA), *s.* (wa, *pl.* wa—), *a feeder, a shepherd* (ku lisha, *to feed*) (*vid.* kú lă, *to eat*).

MLÍSHO, *s.* (wa) (ku lisha), (1) *nourishing;* mlisho wa mana; mlisho wa gnombe, *pasturage of a cow;* mlisho wa sámaki, *bait fixed to a fish-hook; cfr.* niúa; (2) muezi wa mlísho, *the eleventh month of the Muhammedans;* muezi wa misho wa chakúla, wa ku fungúa kúlă *or* kánoa. *After the* mlisho *follows the* Ramathani, *fast-month; and after the* Ramathani *follows the* mfungúo, *the month which opens the mouth again* (*Arab.* رمضان).

MLÍWA, *s.* (wa, *pl.* mi—), *a tree, the wood of which is odoriferous* (*cfr.* msándali). *The wood is ground on a stone and mixed with water. The wifĕ uses this perfume* (ku-m-singía muméwe, ku-m-sugulía taka, ku pata ku toka taka za muili) *to wash impurities off the body of her husband.*

MLÓMO, *s.* (*Kin.*) (*pl.* milómo), *lip* (*Kis.* muómo).

MLUMBÁJI, *s.*, *an orator, eloquent person;* fulani ni mlumbaji, ajúa ku lúmba (*Kijomfu*), *Kimv.* = msemáji (ku sema), *N. N. is an orator, he knows how to speak.*

MLÛMBO, *s.* (*pl.* mi—) (ku lumba = ku sema = maelézo ya manéno kua tartibu), *a report of events made in an orderly manner;* milumbo mingi = maneno mangi.

MLÚRU ?

M'MAFIMAFI, *s.*, *a certain tree; vid.* mafimafi.

M'MÁKHIRI = mbáshiri, *vid.*

M'MANDE, *s.*, *vid.* mande.

MMÉA, *s.* (wa, *pl.* miméa, ya), *the second stage of growth, germs, that which shoots up from the ground, that which is thriving, or which has attained a certain stage of growth;* mbéu inakúa mméa; *cfr.* ku ota.

M'MÉNI, *s.* ?

MMNÁDI, *s.* (ku nadi) (*Arab.* منادى), *a hawker, a person who carries things about for sale.*

MMÓJA, *adj.*, *one;* kitu kimója, *one thing;* mtu mmoja, *one man;* mambo mamoja *or* ni mamoja *or* pia mamója, *is all one;* marra moja, *one time, once, at once;* neno moja, *one word;* mmoja wao manafunziwakwe, *Luke* xi. 1; kulla mmoja wenu, *Luke* xiii. 15.

M'MUGNÚNIE, *s.*, *the pumpkin tree or creeper; the fruit* mugnúnie.

MNA, *the preformative of the second person pl.; e.g.*, mnapenda, *you love, or you are loving;* ninapenda, *I am entering into the state of loving, whereas* nimependa *means "I have loved," I am already in the state of loving.* Mna, *it is contained in it, there is within, you with, or you in with;* mna nióka humo, *there is a snake inside;* mna gnombe, *you are with cows = have cows.*

MNÁDA, *s.* (*pl.* mi—), *a sale, an auction, e.g., a slave exposed for sale;* nime-mu-óna mnadáni, *I saw him at the auction;* mtu huyu yŭ katika mnáda *or* alietiwa katika mnáda (auzoái); ku-m-tia mnadáni, *to expose one for sale; Arab.* ندا, vocavit, praeconio publicavit rem (منادى); *a hawker who carries things about for sale.*

MNÁFIKI, *s.* (wa) (= muóngo *or* zandiki) (*Arab.* منافق), *a liar, hypocrite.*

MNÁFU, *s.*, *the name of a vegetable* (mbóga), *the leaves of which are eaten.*

MNAJÍMU, *s.* (*pl.* wa—) (*Arab.* منجم), *an astrologer.*

MNANA, *s.*, *a bird, the chickens of which are said to have big* tumbo; *hence the saying,* una tumbo kama mnána, *this bird is fond of* mtama.

MNANAZI, *s.* (wa, *pl.* mi—), *the pine-apple shrub.*

MNÁRA, *s.* (*pl.* mi—) (*Arab.* منارة), *a tower, a minaret.*

MNÁRAHA, *s.* (wa, *pl.* mi—), *a shrub, colocynth* (Sp.).

MNÁSĂA, *s.* (*pl.* mi—), *disgrace, dishonour, affront; vid.* násña, *v. a.*

Mnásāra, *s.* (*pl.* wa—), *a Christian, European; Arab.* Nasráni, *pl.* Nasara, نصر, juvit, Christianum fecit.

Mnawála, *s.* (ku náwili, nauili) (*Arab.* مناولة), *an agreement for shipping or for getting a boat;* نال dedit; نوال, donum, portio.

Mnázi, *s.* (wa, *pl.* mi—) (Cocos nucifera), *cocoa, or cocoa-nut tree;* mnázi mkinda, *a very young cocoa-tree. The natives plant the cocoa-nut (which is to become a tree) on the fourteenth day of the moon, because the moon is then at her full power. This takes place before the rain. They put it into the ground without removing the husk, taking care that the* mto *or bud is placed downwards in the pit, which they dig to the depth of one* mukóno (*cubit*). *The tree (like the mango-tree) requires five years' growth before it bears fruit. They distinguish between* mnázi múme na m'ke. *The male cocoa-tree* (mnazi mume) (kalala, kanga) *yields neither* tembo *nor* madáfu; *it is of no use but for making* makúti. *But the female cocoa-tree is very valuable, yielding* tembo, madáfu, *and* názi. *The Wanika consider the cocoa-tree to be their mother on account of its usefulness. Therefore they will not allow it to be cut down. They believe that a* kóma *watches it. Therefore, when the tree yields no* tembo, *they endeavour to appease the* koma *by a sacrifice. On this account they place a cocoa-shell on the grave of the dead, and fill it with* tembo *from time to time, in order to induce the* koma *to give them much* tembo. *The Suahili cut down the cocoa-tree without scruple. The cocoa-tree is extremely useful. Its leaves are used to cover the cottages; the* tembo *is an agreeable beverage, as well as that from the* madafu; *the* nazi *are used in cookery; of the fibres of the husk of the* nazi *the natives make ropes; the shells supply the place of tumblers and spoons, &c. A man who sells* tembo, madafu, nasi, *ropes,* makuti *will soon be rich, especially when he has several hundred trees, as many Suahili have. The tree requires but little care; only when young the soil around must be cleared from filth and weeds.* Mtangawakwe wadaka ku limoa.

M'nda, *s., a hungry person;* hana kitu, na ndā.

M'ndu, *s.* (*pl.* miundu)? (R.).

Mnéna (*or* mnenáji *or rather* msemáji), *s.* (ku sema), *a talker, one who speaks* (ku nena, *v., to speak*), *e.g.,* mnena kuelli.

Mnéne, *adj., big, dense, large;* mti úlio na kiwímba kinéne, *a tree of large girth.*

Mnéni, *s.* (*pl.* wa—), *a speaker, orator, eloquent person* (ku nena, *to speak*).

Mngazíja (rectius Mungazija, *vid.*), *n. p.* (*pl.* Wangazija), *a native of the great Comoro island.*

M'ngi, *adj., much, plenteous;* Mungu ni m'ngi *or* mengi, *e.g.,* wa rehema, *God is plenteous in mercy.*

Mniági, *s.; prov.,* muifi kebi na mniagi kaniagi ? ? (R.).

Mniamáfu, *s., adj.* (*vid.* ku niāmā, *v. n.*), *one who is silent, calm, quiet, taciturn, who speaks not a word. Prov.,* m'je mniamáfu, yuna ngóma za miómo; yuna kímia kingi, laken yuna mshíndo mkū, kondoyakwe ni usíku = *fear a taciturn, silent man, he has a drum on his lips, he keeps great silence, but he will come forth with great noise. He plays his tricks in darkness. A silent man is much disliked by the natives.*

Mniámbi, *s.* (*vid.* mtiríri), *petulant.*

Mniandéke, *s., a tree which grows like the* maúmbu *in slips, and is good for live-hedges.*

Mniāngá, *s.* (*Kigunia*).

Mniangarika, *s.* (wa, *pl.* miniangarika, ya), *lit., muck-things or worms* (mdúde), *an expression of contempt; e.g.,* ewe, Abdalla, waniangariwako wame-ni-tukana, *thou, Abdalla, thy things, thy lousy fellows or blackguards* (*viz., thy slaves*), *have despised me.*

Mniangnágnii (*or* rectius mgniagnágnii) (*Dr. St. writes incorrectly* mnyang'nayi) (*pl.* wangniagnanii), *a violent man, an extortioner, robber.*

Mniáu, *s.* (*pl.* miniáu) (*Kinika*), *cat* (*Kis.* páka).

Mniaúfu wa muili (ku niaúka, *to be lean*), *pining away, languishing.*

Mniéfu, *s.* (= msisimu); mniéfu wa mvúa, *the coldness of the atmosphere which precedes or follows the fall of rain.*

Mniénse, *s., a kind of tree.*

Mniéo (mnyéo), *s., itching, a tickling, a creeping sensation; vid.* niea.

Mniére (*pl.* miniere), *hair of plats.*

Mníka, *s.* (wa, *pl.* Waníka), *a Maíka, one who belongs to the Kinika tribes;* akaáko ni nika, hakúna mtu, *the place where he resides is a wilderness.* Nti ya Wanika, *the country of the Wanika, which stretches from the Kilefi creek (in the north) to Wanga, near the island of Wassin (in the south). It is the first pagan country which a traveller passes through in starting from Mombas westward. It is generally elevated land, from 400 to 1,600 feet above the level of the sea. The population may be estimated at 50,000 or 60,000 souls, divided into twelve tribes. For further information vid. Appendix.*

The above-mentioned derivation of the name, "mtu wa nika (*pl.* watu wa nika), *men or*

dwellers of the wilderness," is alone admissible. The country was probably given them by the Suahili (who inhabit the immediate sea-coast), at a time when the country was a wilderness, destitute of its present cultivation, though even now it would bear ten times the present population. The derivation, "watu waliolaanika kua Mungu, *people who are cursed by God," is evidently invented by the Muhammedans with reference to the pagan notions and practices of the Wanika, e.g.,* ku tossa kúa na heshima ya Mungu, ya mamazáo, *&c., because they reverence neither God, as they eat pork and dead animals* (niamá fũ), *nor their parents, for they go half-naked and see their mothers' nakedness. Several tribes of the Wanika are said to have emigrated from the Interior, e.g., the Rabbai tribe from Jagga, the Kiriama tribe from the banks of the Dana River. The Turuma tribe is reported to have risen from the slave establishment of a Portuguese, named Bana Kitófu, when the Portuguese were in the possession of Mombas.*

Mnímbi, *s., a large fish.*

M'niŏ, *s.* (wa, *pl.* míniŏ) (*vid.* minió), *a worm in the intestines; if the worm is still* matumbóni (*entrails*) *it is called* mjango, *if it come out, it is* m'niŏ.

M'nĭŏ *or* mnióo (wa, *pl.* miniŏ), *or* mniorório (*pl.* miniorório), *s., chains, especially for fettering prisoners.*

M'niŏa (*pl.* wánioa), *one who drinks, a drinker; vid.* nŏa, *v. n., to drink.*

Mniófu, *s., adj.* = alienióka, *lit., one who is straight or upright, who speaks and acts straightly or uprightly, without changing his word or conduct;* alekeápo ni pă palé, hageúzi tena.

Mniogófu, *s.* (wa, *pl.* wa—, wa), *sluggard, idler* (Er.).

Mniónge, *adj., weak, feeble;* (1) mnionge wa muili, *weak in body;* (2) mniónge wa mali, *weak with regard to property,* hana máli ; (3) mniónge wa watu, hana rafiki, ni mgéni, *or of low family, without friends, a stranger.*

Mnionóre, *s., a tree or shrub with very pretty flowers.*

Mniozi, *s., a shaver* (ku nióa, *to shave*), *a barber.*

M'no, *adv., very very much;* kuba m'no, *very great, exceedingly, excessively.* Mno *stands always after the word qualified by it.*

Mnóda, *s., a little animal* (*Kin.* fugu).

Mnófu, *s., fleshiness* = niáma isiokúa na mfúpa na miba, niáma tupu, *meat which has nothing but flesh, without bone or fish-bone;* mnófu wa gnombe, wa sámaki (niama túpu) (*cfr.* jiniango).

Mnóga, *s.* (*pl.* minóga) = tómbako mbíti, *the green leaf of tobacco.*

Mnóno, *adj., fat* (*vid.* nono).

Mnunúzi, *s.* (*pl.* wanunúzi), *a purchaser, a buyer; vid.* nunúa, *v. a.*

Mo, *there or therein;* mumo humo, *there inside. The particle* mo, *which denotes place or the inside of anything, is used in connection with the particular object spoken of as being there or therein or not.* Mungu aliumba nti na bahari na kulla kitu kilijómo = kilijo múmo, *sc.* katika nti na bahari, *God created the earth and sea and every thing which is therein, sc. at the place or thing spoken of.* Tia kitu hiki mumo ndáni, *put this thing therein. In this instance* mumo *is used in an absolute sense. The hearer knows to what object the speaker refers.* Hamo matonimuakwe, *he is not in his or her eyes = he or she loves him not.* Yasiwé-mo, *may there not be inside, or may not be therein, scil. water* (maji), *in the jar.*

Moalli, *n. p., the island of Mohilla.*

Mófa, *s.* (ya), *furnace, a kind of oven used by the Arabs on their vessels for making the* mkáte wa ferefére (*bread of red* mtáma, *cultivated in Arabia, called* mtáma wa shéheri *by the Suahili*). *The* mofa *is of a circular form, about 2½ feet high, 1½ in diameter. It consists of small sticks bound together, and is lined inside and out with a thick layer of clay, to prevent it from burning. After the oven has been heated, the loaves are stuck on to the edge of the inside, and the opening is covered till they are baked. The writer of these lines has on his voyages always relished this kind of bread when it was still somewhat warm* (mukate wa mofa).

Mohulla, *s.* (*Arab.* مهلة), *a fixed time, a term.*

Moja, *num.* (*pl.* mamoja), *one, same;* mamója pía, *it is all one* (*scil.* mambo, *state, matters*); moja moja, *one by one;* mtu mmoja (*or* fulani), *a certain man;* moja baada ya (wa) moja, *alternately;* moja wapo, *any one;* neno moja, *one word, one matter.*

Móla, *God;* Móla wa-ku-áini kazi! *may God help thee in thy work!*

Mólina, *s.* (*Arab.* مولانا), *our Lord* (*viz. God in the Muhammedan sense*).

Móma, *s.* (*Kimvita,* báfe), *a kind of snake.*

Móma (*or* moóma), *v. n., to flow off, to spread in all directions by flowing;* maji ya kionda ya-ni-móma; wino wamooma *or* wamma, *the ink flows or runs over.*

Momía (*or* moméa ?), *v. obj.;* wino wa-ni-momía mno, ni maji matúpu.

Mombas (*or* Mombasa), *s., the Arabic name of the island of Mombas; the native name is* Mvita. *The Wanika call it* Kizũáni, *or properly* Kiziwáni, *the island by way of eminence; the Wakamba call it* Kidiamóni; *the Wasambara*

name it Ngoméni (*castle, there where the castle is*). *Prov.*, Mombása kúlă kua ku papassa = kua ku tafuta kua shida, hakuna teári kama Unguja; *i.e., at Mombas things must be sought with difficulty, whereas at Zanzibar everything is ready. The Galla know* (1) *the* Worra (*house, family, tribe*) Mombása; (2) Worra Wárdisa, *the region of the Ozi river*; (3) Worra Lanne, *the house of Lámu*; (4) Worra Hawinne, *the house or tribe of Patta.*

MOMBÉE, *n. p.*, *Bombay in India.*

MÓNGO, *s.* (*vid.* mfignio), *the back* (*cfr.* maóngo); *dim.* kijongo.

MÓNGU, *s.* (*pl.* mióngu), *mite, weevil.*

MONIOKA, *v. n.*, *to be brittle, to crimp* (= furuchika); shoka linamonioka; mtu alie monióka pua (*i.e.*, mti *sickness*).

MÓNSO, *s.* (huyu), *pl.* id. (*with* hawa), *a wild-cat.*

MÓRA, *s.* (wa, *pl.* mióra), *a bag in which an inferior kind of rice exported from India is packed* (mtelle wa móra). *This rice is mixed up with dirt, little stones, &c.* (*cfr.* gunia); mióra mináne yamekuja, *eight bags of* mora *came.*

MÓRI (*or* MUÓRI), *s.* (wa, *pl.* mióri); móri wa gnombe = mafuta magumu maeupe *or* meupe, *tallow, fat*; kungíwa *and* shíkoa ni móri; *Kiniassa*, ndárama.

MOSA ? (= muosa *or* muosha) (*pl.* waosa), *a cleanser of the dead?*

MÕSHI, *s.* (wa, *pl.* miõshi), *smoke*; mioshi mingi; moshi wa motto; moshi unasimáma unafania thummi, *the smoke stands upright, it forms a pillar.*

MOSI, *one* (mmoja) (*in counting*); ya mosi, *the first.*

MÓSIMU (*or* M'SIMU, MOSUM *or* MAUSSEM, *or* MUSIMI) (*Arab.* موسم, *pl.* مواسم), *remarkable epoch, the periodical winds, northerly winds; vid.* m'simu.

MOSKÍTI, *s.* (*vid.* mesghidi), *a mosque*; unionieshe moskitíni Ingreza, *show me the English Mission* (*or mosque*). Maneno ya Kiingreza, *English language.*

MOTA, *s.*, *plaiting*; hauna mota; ni usitu wa jamfi, maganda ha-u-fai, hauna mota, *it is unfit for mats, having no* mota (R.).

MOTE (*properly* MUOTE); *e.g.*, nuignui muote, *you all.*

M'ÕTÕ (*properly* MŬOTO) (wa, *pl.* miõtõ) (*cfr.* ku ota), *fire, heat; lit., that which gives warmth, warming matter*; ya moto, *hot*; ku pata moto, *to get hot*; viko vitáno *or* pahali pa tano tunaóna ungi wa m'oto (*the Suahili do not much like the plural*).

MÓU, *s.*, *contracted from* măgŭ, *feet*; *e.g., a slave says to his master*, Nashika mou (magu), *I seize your feet, i.e., I reverence, honour thee*; Naosha mou, *I wash thy feet. These terms refer to honouring and greeting masters on the part of slaves or inferiors.*

MÓYO (*properly* MŬÓYO) (wa, *pl.* mióyo *or* nióyo), *heart, soul* (*physically and spiritually*), *mind, self, will*; ya moyo, *heartily, willingly*; muegni moyo mcháche, *fickle*; *dim.*, kijóyo (*vid.* sebu); moyo wa niuma; moyo wa mbelle. Ku tia moyo, ku simika moyo, ku kusa moyo, *to encourage.* Moyowakwe uwápo, *his mind is present, presence of mind*; moyowakwe haupo *or* hapo, *his mind is absent.* Móyo wa kansu, *the bosom of a native shirt; the slit reaches from the neck to the heart* (*cfr.* kinéna cha suruali). Moyo wa ipu, *the inner and most virulent part of a tumour*; suisui nioyo zétu, *or* mioyo yetu, *or* nafsi zétu, *we, ourselves.*

MPAGÁZI, *s.* (wa, *pl.* wa—) (*vid.* ku păgá, wăgá; ku pagáza), *a carrier, bearer, porter*; mpagázi wa mali, *bearer of property, e.g., on a* járo, *i.e., trading or travelling expedition. The traveller requires many* wapagázi (*bearers of loads*).

MPÀJI, *s.* (wa, *pl.* wapáji), *a giver, a liberal person* (*cfr.* kú-pă, *to give*).

MPÁKA, *s.* (wa, *pl.* mi—), *a border, boundary, limit*; mpáka úti, *the mark of a boundary*; usipíte mpaka uti (*vid.* uti) uliosimíkoa, *do not pass over the boundary-mark which has been erected. Usually the natives fix upon a tree or river or rock, &c., as the mark of boundary, but when these are not to be had they put up an* úti, *a piece of wood representing an* mpáka mti (*boundary-tree*). Mpaka mmoja, *adjacent*; ku weka mpáka, *to fix the limits or boundary of—*; ta-ku-wekéa mpáka, ndía fulani usi-i-pite.

MPAMBA, *s.*, *a cotton-plant*, *pl.* mipamba.

MPAMBI, *s.* (*pl.* wa—), *a person dressed up with ornaments* (*vid.* ku pamba).

MPANA, *s.*; usso mpána *or* mréfu, *a broad or long face.*

MPÁNDA, *s.*; nti ya mpánda, *the country of ascending, ascent* (ku panda jŭ), *is the higher region to the west of Mombas, or the sea-coast in general*; ku nenda mpanda, *to go to the high country*; *oppos. to* n'enda mpanda *is* ku teremúka poáni, *to go or descend to the coast.*

MPÁNDO, *s.* (wa, *pl.* mi—); (1) majira ya ku panda mbéu nti, *the time of planting the seed*; (2) *the manner in which the several settings of a plantation are placed.* Mpando hu si mema, si mpando wa Kijómba, *this planting or setting is not good, it is not planting after the manner of the Suahili, who place the several sets at some distance from each other*, ku pata nefasi, ku tarabba, kúa nene; laken Wanika wagagagága, wilímo winasongána, wikiméa winafania uekundu, wikáwa mahindi maúme, *i.e.*, madógo madógo; mahindi kua kúa

pamoja, yafánia fugúto, yanavía. Mpando wa pili, wa tatu, *the second or third time planting takes place, for instance, when the guinea-fowls* (kanga) *have destroyed the first seed by eating it up.* (3) *The furrow into which the seed has been put* (*cfr.* ku piga mena); *e.g.*, mipando kumi ya mahindi, *ten sets of Turkish corn.*

MPANGO, *s.* (*vid.* pango); mpango wa pánia, *a mouse-hole.*

MPANJE, *s.*, *vid.* ndizi.

MPANSI (ku panda), *a planter, sower.*

MPAPÁYU, *s.* (wa, *pl.* mi—) (Carica papaya) (*Dr. St. writes* mpapayi), *a papaw-tree.*

MPARAMÚZI, *s.* (*pl.* mi—), *a tree which is said to be unclimbable.*

MPARÚZI, *s.*, *a huddler* (*vid.* parúa, *v. a.*); mparuzi wa kazi, *one who huddles up his work, and consequently does it badly.*

MPÁSI, *s.* (*pl.* wapási) (*from* ku pata), *a getter, one who gets, becomes rich,* apataye kitu cha martháwa; usishindáne nao, ni wapasi wale, laken hamfikilii tájiri.

MPATANISHI, *s.* (*pl.* wa—), *one who brings about an agreement or understanding, a peacemaker, mediator* (ku pata, patána).

MPATTA, *s.* = m'ti wa ku tămbă, una daua ya kiónda, *a small shrub, used for curing wounds.*

MPÉA, *s.*, *a tree on the coast.*

MPEEKUA, *s.* (*pl.* wapeekua), *a person sent, a missionary* (St.); *but* mpeekua *is doubtless an erratum, instead of* mpelékua (*from* ku péleka, *to send*).

MPÉFU, *adj.* (*vid.* pefúka), *he who is come to full growth, fully ripe;* mana mpéfu, *an adult, full-grown youth;* émbe hili péfu = embe tosa (*pl.* maembe matosa), karibu na mbifu (mabifu), *the mango is come to its full growth, but it must yet become tender and ripe, which is known by the touch* (*vid.* tosa, la).

MPEKETÉFU, *s.* (= mdanganifu) (*vid.* pekéta, *v. a.*), *one who talks ill of or who bewitches a thing.*

MPÉKŬE, *s.*, *a tree; cfr.* kuékue *and* puékue, *page* 175.

MPEKÚZI, *s.*, *one who scratches like a hen, an enquiring, inquisitive person* (*vid.* pekúa).

MPELELÉZI, *s.* (*pl.* wa—), *a spy; vid.* peleléza.

MPENDEFU, *s.*, *one who loves* (?).

MPENIÉZI (*vid.* pénia, *v.*) = rubani, mpelekézi, *one who shows others the way, and counsels to enter, e.g., to invade a country;* Judas ame wa peniesėa Mayahudi kua sirri, ku-m-shika Kristos; Judas ame-m-pelekéa Kristos Mayahudi kua ueréfu *or* hila.

MPÉNZI, *s.*, *one who is loved, a favourite.*

MPÉRA (*for* MPÉRŎA), *s.* (wa, *pl.* mi—) (Psidium pyriferum), *the* guava *tree;* péra (la, *pl.* ma—), *the fruit of it, which is very agreeable.*

MPERAMPÉRA, *adv.* (*cfr.* msobemsobe *or* msĭmbă); ku enda mperampéra, *to swing or move about, to fluctuate like a corpse floating in the sea.*

MPÉSI (*or* MUEPESI), *adj.*, *quick, hasty, expeditious;* mana huyu ni mpesi, arudi harraka ndiani, *this lad is quick, he returns quickly;* mpesi wa ku tambúa neno kua akili, *quick of comprehension;* mtu huyu ni muepesi, ana mukono muepesi, laken kazi si njema, *this man is quick, works quickly, but the work is not good.*

MPETEFU, *adj.*, *s.* ?

MPÍA, *s.* (*vid.* mkúa); mpía na mliléna na mkomáfi *are one tree* (ni mti mmoja); *the* mlilana *on the coast* watóa mizi, na mizi yatóa wana, *which are called* kúa, *and the trees which grow out of them are called* mikúa. *The fruit of the* mlilana *when it is yet young* (janga) *is called* pía, *and the tree* mpia; *but when it is become* pefu *the fruit is called* komafi, *and the tree* mkomafi.

M'PIA, *adj.*, *new, fresh, whole;* niumba m'pia (*or* niumbá pia), *a new house;* mti mpia, *a new tree;* kasha jípia, *a new box;* neno jípia, *a new word;* maneno mápia, *new words* (*cfr.* pia).

MPÍGA KULÚLU, *s.*, *a species of thorn-tree.*

MPIGA RAMLI (*pl.* wa—), *lit.*, *one who throws sand* (ramli, *sand in Arab.*), *a prognosticator of fortune* (*by diagrams, instead of sand as was formerly the case*) (St.).

MPIKO (*pl.* mi—), *a pole to carry loads on;* ku tukúa mpikóni, *to carry on a pole over the shoulder* (St.); ku beba, *to carry a child on the back in a cloth.*

MPÍLPILI, *a red-pepper shrub.*

MPINDÁNI, *adj.*, *s.*; mpindáni wa muili (= muili wakwe unapindána *or* unapindamána *or* unasusuána), *one who is crooked or bent in body, paralytical.*

MPINGANI, *s.* (R.) ? *cfr.* pinga, *v. a.*

MPÍNGO, *s.*, *an ebony-tree* (*black wood used for making handles of knives, &c.*).

MPINI, *s.* (*pl.* mi—), *a handle, haft.*

MPIÓRO, *s.*, *vid.* mapióro, *s.*

MPÍRA, *s.*; mpíra wa mtória (*caoutchouc*). *The milky substance* (utomfu) *of the* mtoria *tree is boiled and mixed up with human hair to make it strong. By this manipulation the Suahili boys obtain the* mpíra, *a kind of ball, with which they play, throwing it on the ground, and catching it when it rebounds.* Ku teza mpíra (*pl.* mipíra). *Dr. St. takes* mpíra *for India-rubber, an India-rubber ball.*

MPISHI, *s.* (*pl.* wa—), *a cook* (ku pika, *to cook*).

Mpísi, *s.* (wa) (*from* ku pita), *a passer-by* (R.).

M'po, *s.* (wa) (*Kimrima*) = mtória (*Kimvita*). Mtória wafania tória *or* kipo, *hence the tree is called* m'po *in the Kimrima language. From the* utómfu wa m'po *the boys make the* mpíra. Po (la, *pl.* mapo), *the fruit of the* m'po *tree.*

M'pŏa (*or* m'pŭa), *s.* (wa), *a distant land.* M'pŏa wa báhari, *the sea-coast; to be distinguished from* poáni ya bahari, *sea-beach.* Ku nenda poani, *to go to the beach.* M'pŏa *comprises the extent of the coast where ebb and flood take place; it is not the great sea, but that part of the sea where boats go.* M'poa (*pl.* mípoa, ya); poa *or* poani (ya, *pl.* za); mpoani ni mahali maji yapoáko *or* yapoámo, katika báhari kú hayápŏi, *i.e.*, mpoani *is the place where the water ebbs, but on the great sea it does not ebb; but* poani = mfúo, nti kafu, mtanga meupe, kando ya bahari. Kua poani watu wapita kua măgŭ, laken mpŏáni kua dau. Kipoa *is a small space where the bottom of the sea is laid bare at ebb-time;* hapa pana kipoa cha maji, jamba (kiamba) cha onekána, *here is a dry place, without water, the rock is seen.* M'poa ya *or* wa Suahili, bahari ya Suahili, barra ya Suahili, *the Suahili coast, the Suahili sea, the Suahili land or mainland.* Mpoa hi yenda saua saua, *but* mpoa ile inakuenda kombo-kombo, *this coast or sea-board is straight, that coast is winding.*

Mpófu, *s.;* mpófu wa mato, *a blind man* (= mtófu wa mato); *vid.* ku pofúa, pofúka = tofúa tofúka, tota mato; mtu aliepofúka mato, *a man who is spoiled in regard to his eyes = who has spoiled eyes;* mbási pófu, *spoiled* mbasi; hindi pófu, mahindi mapófu, hayana tembe *or* kitu ndáni, yamevía kua júa (*vid.* ku vía), *the Indian corn (maize) is spoiled, there are no grains in it, it was burnt by the sun. Dr. St. takes this word for the "eland."*

Mpokési, *s.*, *a receiver* (ku pokéa, *to receive*); *cfr.* mpeniési.

Mpóle, *s.* (*Kipemba*) = mtu mpumbáfu (*Kimvita*); *vid.* upóle, *s.*

Mpomóshi, *s.* (wa), *a ruiner, a destroyer; vid.* pomóa, *v. a.*

Mpóndo, *s.* (wa, *pl.* mi—) (*cfr.* mgalli), *a large pole with which the sailors push the boat along;* kipondo *is a small pole;* pondo (ya, *pl.* za) *is of middle size;* letta pondo ya ku sukumía dau.

Mpópó, *s.* (wa), *the areca-palm;* mti uviáo pŏpó, *a tree which bears the* pŏpó *or betel-nut, which the natives chew together with lime* (toka) tombako, tambu (*betel-leaf*); *cfr.* mbóbo.

Mpóroja (*cfr.* mforoya *or* mforoja), *a tree.*

Mpósi, *s.* (*cfr.* ku pósa, *to cure*), *a physician;* mpósi ni Mungu hapana mana Adamu, a-m-posai muenzíwe. *The Muhammedans call him an infidel who uses this word with regard to a human physician* (ku posa). *God alone is the* mpósi, *and no son of man can cure his fellow-man. However, they use the word* tabíbu *for "physician."*

Mpotéfu, *s.;* (1) aliepotéa ndiani, *a man who has taken the wrong way, who has gone astray* (*vid.* ku potéa, *v. n.*); (2) aliepotéwa ni akili, asiekúa na héshima, *a man who acts irreverently or indiscreetly, does not distinguish the rank of persons, the honour due to superiors or parents, &c.* (mtu asieheshima watu); (3) (ku potéza, *v. a.*) *a destroyer, a perverter, a wasteful person.*

Mpotézi, *s.*, *a corrupter;* aliepotéza kitu, mali, *one who wastes or spoils things, property, &c.; vid.* potéa, potéza.

Mpóto (*or* mpotófu *or* mpopotózi), *s.*, *a wilful, obstinate, perverse person* (ku potóa, potóka); mtu asieshika ákili ya mtu mungine ela ya nafsiyákwe bassi, *an obstinate man who endeavours to carry his own point in spite of all remonstrance and counsel of others;* mtu asieongóka, yuwashika akilizakwe tu, ndie mpotófu wa maneno, *capricious, wilful, obstinate, good-for-nothing.*

Mpotole, *s.* (R.) = mbishi, *obstinate.*

Mpuéke, *s.* (*pl.* mi—), *a bludgeon, a short thick stick* (St.).

Mpujúfu, *adj.*, *s.* (ku pujúa), *shameless, beggarly.*

Mpumbáfu, *s.* (*pl.* wa—), *a fool* (ku pumbā, *v. n.*), *stupid, silly.*

Mpúnga, *s.* (wa), *paddy, rice, which is growing or still in the husk, opp. to* mtelle *and* wáli; mtelle *is rice cleaned from the husk,* wali *is boiled or cooked rice;* mpúnga *is in general every flower or bloom which has this shape* (mahindi, *&c.*) (Er.).

Mpungáti, *s.* (*pl.* mi—), *a species of cactus* (St.).

Mpungúfu, *s.*, *one who is wanting, or destitute of something* (ku pungúka). (1) Mpungúfu wa ákili = yuna ákili jáje, *of little intellect.* (2) Mpungúfu wa unguána, aliepungúka, asiekúa muunguána halisi, si kiwiálo cha unguána, *one who is not born free, one who has a defect in regard to his freedom. His mother, being a* suria, *a slave and concubine of his father, was enfranchised, and in this way he became a free man;* akigniéta mno, ataúzoa, *if such a one behaves himself proudly he will be sold. Therefore persons of defective title to freedom* (wapu:

ngufu) *are very humble, being mindful that they have no full right to freedom, and that they can be sold again.* (3) Muézi mpungúfu, *when the month has only twenty-nine days.*

MPURUKUSHÁNI, *s., one who does not perform that which he has been ordered to do, but who does something else, though he knows that he is wrong. In general, careless, unmindful.*

MPÚZI, *s.* (*pl.* wa—), *a chatterer, talker, prater; vid.* puzika.

MRÁBBA (*or* MRĂBĂ), *s.* (wa, *pl.* mi—, ya) (*Arab.* مربّع), *square, that which is quadrangular.*

MRÁDI (*or* MRÁTHI), *s.* (wa, *pl.* mi—) (urádi) (*Arab.* مراد), *project, intention; e.g.,* miti hi ita-ni-ishía *or* ita-ni-toshéa mráthiwangu *or* kaziyangu, *these poles will be sufficient for my purpose;* sio mirádi, *not to be ready. Cfr.* رَضَا, vicit placendo, gratum sibi habuit; رِضَا, beneplacitum.

MRĂMĂ, *s.* (wa, *pl.* mirămă); mrămă wa chombo, *the violent motion of a vessel caused by the large waves of a rough sea* = masukosuko ya jombo; *cfr.* رمى, jecit, projecit; رمية, jactus unus; *the rolling of a ship;* chombo jenda mramă (*cfr.* melézi), *the ship goes by rolling.*

MRÁO (MRAU ?), *s.* (wa, *pl.* mi—): mráo wa bunduki, *the match of a matchlock-gun. The match is made of the bark of the* mgosa *tree* (*vid.*); mráu ni úgue wa mgosa ulio na magófi manéne; watu waponóa ngofi ya nde wa-i-tupa, laken wa anika ngofi ya ndani juani hatta ku kaúka (ngofi inatábaka nengi), ikisha kaúka, wasokóta marra tatu, wasuka mrau wa ku toléa *or* toméa motto. *The* mgosa, muombombo, mbasi, *and* mtawanda *trees ignite readily* (*cfr.* ulindi). *Cfr.* روى, contorsit funem. Bunduki ya mráo, *matchlock-gun.*

MRÁSHI, *s.* (ku rishái = ku fania harri — harri za rishái), *a glass or long-necked bottle for preserving the* marashi, *perfume, scent. The natives take the blossoms of the orange-tree and put them into a large kettle, in which a deep dish or plate is fixed filled with water. In the dish is placed an empty glass. They then cover the kettle with an iron plate, and kindle a fire both upon and underneath the kettle in order to get the moisture out of the blossoms. This moisture falls into the empty glass, and thus the perfume is caught and preserved. In like manner the natives make* winio wa tembo *or* wa makanju (*a kind of brandy*). Márashi yanúka visúri — ni maña ya mjúngua, hupikoa katika sufuria; maña yanapata motto, yafánia harri, na harri zatóna, zangía ndani ya kikombe kilijo ndani ya bákuli ilio na maji, bákuli isipassúke, *the flowers of the* mkadi *tree boiled and mixed with oil make also a* rikháni (= *scent*); رشّ, conspersit humore locum, redegit ad sudorem (*cfr.* ورس, ورس, planta sesamo similis flavescens, &c.).

MRÉFU, *adj., long;* m'ti hū si mréfu kama ūlē, *this tree is not so tall as that.*

MREGÁA, *s.* (*Arab.* مراجعة); bei ya mregáa, *lit., sale or trade of returning. This term refers to the custom of the Suahili, to borrow goods from the Banians or other traders of the coast, on condition that if the goods are not saleable in the Interior, they are to be returned to the lender with or without interest according to agreement.* رجع, rediit; مرجع, reditus.

MRÉMBE, *s.* (wa, *pl.* mi—) (*cfr.* mfi), *an arrow with a sharp point. It is only of wood, and is generally poisoned.*

MRÉMBO ? (R.).

MRÉRA, *s., a tailor's term;* mréra wa kibóko.

MRÍBA, *s.* (wa, *pl.* miríba), *white sweet potatoes* (badáta) (*in Kipemba*) (kiási jeupe).

MRÍJA, *s.* (*pl.* mi—), *a kind of small reed, which the natives use for making bagpipes* (*vid.* utéte). *The Wanika use this reed to suck the cocoa-liquor from their vessels* (*Kin.* mriza).

MRÍLI (wa, *pl.* miríli), *a tree, the bark of which is used to bind the poles of the native cottages. The trunk is used for making canoes.*

MRÍMA, *s.* (*pl.* Wamrima) (ulio tini ya milima, ni Mrima, si kisiwa), *a tract of country beginning with Gassi and stretching as far as the Pangani River and Kipumbui. The language and manners of this people are more related to the Interior than is the case with the Suahili of the islands. The chief divisions of the Mrima Suahili are:* (1) *the Wafúmba, near Wassin;* (2) *Kifundi;* (3) *Wamoyúni;* (4) *Kiumbagéni;* (5) *Mkuakuáni;* (6) *the hills of Usambara,* nti ya Mrima. *Mr. Last, missionary at Mpwapwa, says, "The coast-line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima."*

MRIMANGÁO, *s.* (*pl.* ma—) (kabila), *a tribe of East Africans.*

MRINGA, *s. vid.* tahiriwa. *Rebman takes this word also for ring-pigeon? the ring on the neck of a pigeon.*

MRÍTHI, *s.* (wa, *pl.* warithi) (ku rithi) (*Arab.* وارث), *an heir, inheritor;* mana ni mríthi wa babai,

atõai marithi *or* uráthi ya babai, *the son is the heir of his father.*

Mrithíthi, *a divider of an inheritance.*

Mróngo, *s.* (wa), *a liar* (muongo, *vid.*).

Mruba, *s.* (*pl.* mi—), *a leech* (St.); mdudu afionsáye damu.

Mrudútu, *s.*, *vid.* murdútu.

Mrungúra, *s.* (ku rungúra, *to steal*) (*Kiunguja*), *a thief.* Ku pindúa gnamba (*Kimvita*) = ku rungúra (*Kiunguja*), *to steal and commit violence* (*at night*).

Mrungúzi, *s.*, *a thief.*

Msăăda, *s.* (wa) (*Arab.* سَعَد, juvit), *help, aid, assistance;* ku-m-pa msáada, *to help one* = ăõni, tíba (*vid.* saada).

Msáala, *s.* (katika —) (R.)? (*Arab.* مسالة), *questioning;* ku sáili; (1) wa kaburini, *by the angel;* mukari wanakiri; (2) siku ya ku buathiwa, *by God himself; vid.* buathi, *v. a., page* 29.

Msádăka, *adj. and s.* (*Arab.* صادق), *true;* manenoyao haina mzingi, si msadaka, *their words have no foundation, they are not true.*

Msádari, *s.*, *crookedness, obliquity* (Sp.); *cfr.* صدر, res omnis homini obversa.

Msáfara, *s.* (*pl.* mi—), *a caravan, caffila; cfr.* jaro *or* charo.

Msáfei (*Arab.* وصفى), *a wise or learned man.*

Msáfihi (*Arab.* سفيه), *a proud, perverse, impudent person* = mufutúa, muegni kebri.

Msáfiri (ku safiri) (*Arab.* مسافر), *a traveller* (*by sea or by land*); *pl.* wasáfiri, (wa—).

Msăfu (*or* msahafu) (wa, *pl.* mi—) (*Arab.* مصحف), *blank book, writing-book;* kertasi ya juo kitúpu kisijo andikoa; msăfu wa Kuruáni (*or* Koruani), ni Kuruáni (*or* Koruáni) ndáni, *the book of the Koran.*

Msáha, *s.*, *the name of certain tools for digging* (*in making graves?*).

Msáha (*or* mzáha), *s.* (wa, *pl.* mi—) (*Arab.* زَهَا, despexit, levem habuit), *sport, jest, mockery, derision;* ku-m-fania *or* fanisia msáha *or* ku-m-tezéa, *to make a mock of, to laugh at one, to ridicule, deride him.* Fetha zina mzáha? *is money to be scorned? Reply:* Tuadaka kúla tu!

Msáhabu, *s.;* صَاحِبْ, socius.

Msáhala, *Arab. for* chõ; *cfr.* sahalíka; *cfr.* سَهَل, laxavit ventrem.

Msăhau, *s.* (*Arab.* ساهى), *one who forgets, a forgetful person; cfr.* سَهَا, oblitus fuit, neglexit.

Msáji, *s.*, *a kind of tree which has light wood;* msáji na msonobári, ni miti ya uzunguni (*pine and fir-tree?*), *the planks of which the Arabs are said to receive from Europe. Dr. St. takes it for "teak," which is very hard wood.*

Msala (*pl.* mi—) (*vid.* musala) (mkeka wa ku salía), *a mat used in prayer;* (2) *a particular kind of* mkeka, *though it may not be used in praying* (R.).

Msálaba, *s.* (wa) = mkatále, *the stocks* = gogo la mti lililo tóngoa likasulíwa tundu ku shika măgú ya muegni ku fungoa, ya muegni ku salibíwa; *vid.* mkatále, *s.;* صَلَبَ, crucifixit, *but* سَلَبَ, cripuit, سَلَبَ, res rapta, cortex arboris. *What is called* msalaba *with the Wanika, is termed* chéo *at Mombas; and a post, to which the prisoner is tied, they call* mku.

Msálata, *s.*, *a quarrelsome man; vid.* sálata; *cfr.* سَلَطَ, durus, vehemens, acutus fuit.

Msalihina? msalihina mkũ, athilimu mali za watu.

Msalikhína, *s.*, *one who fears God; Arab.* صالح.

Msalimína (*or* Msalihína) (*pl.* Wa—), *a Moslem, Muhammedan; vid.* Islam.

Msămba; (1) Mshambã, Mshambára (wa, *pl.* Wa—), *a native of Usambára, a country situated between the 5th and 6th deg. of S. Lat.; vid. Mr. Rebmann's Map of East Africa.* (2) *A tree.*

Msambaráu (wa), *a tree which bears fruits like plums.*

Msăme (*or* mseme?), *vid.* dade.

Msáměha (*or* msámehe), *s.* (wa, *pl.* wasamehe), (1) *pardon, forgiveness, forgiving;* (2) *patience, respite* (m'da); nadáka msámeha ya siku táno, usi-ni-úse khábari ya fetha, *I desire a five days' respite, do not ask me any news about the money;* سَمَحَ, liberalis fuit, condonavit; مُسَامَحَةْ, liberalitas, munificentia.

Msamesame, *s.*, *a tree.*

Msámilo, *s.* (*pl.* mi—), *wooden head-rest, pillow.*

Msamíro, *s.;* ku weka msamíro, *to sit kneeling, to sit on one's knees.*

Msána, *s.*, *vid.* msani, *s.;* msana mkúba, *a great artisan* (?); *vid.* صَنَعَ, confecit; صَنْعَ, solers manibus, industrius.

Msánăa, *s.*, *vid.* kitara; upanga wa msánaa (wa mgnarizo), *a sword of inferior quality, its iron is soft;* chombo hiki hakina msánaa.

Msándali?

Msandarúsi, *s.* (wa, *pl.* mi—), *the copal-tree;* matoziyakwe ni sandarúsi, *its tears, i.e., gummy substance, yields the copal. This tree is found in many parts of East Africa. Its sap runs down to the roots, where it mixes with the soil, and lies buried many years, till people dig it up. It still remains after the tree has been long removed. Hence the natives dig for copal at places where now not a single shrub may be found, but where a copal-tree may have stood many years ago. The sap which lies upon the bare soil is of no use, being destitute of its crystallization in the earth. In like manner the*

white sap, which hangs on the branches of the tree, is of little or no use. It is the red copal which the merchants demand, and which in my time (1844–54) *was sold at the rate of* 4 *dollars per* farasala (36 *lbs.*) *at Mombas.* Mbamba koffi, mgnamba, mtanne, msindi *are* miti misito, yasama ; *cfr.* mkungu.

Msandíki (*or* musandiki, rectius mzandiki, muzandiki) (*cfr.* zandikon), *s.* (wa), *an arch-liar;* mtu muongo sana (= mdáku) ; *cfr.* زنديق.

Msangão, *s.*, *astonishment* (*vid.* ku sangão).

Msáni, *s.* (ku sána) (صانع) (*Kin.*), *an artisan, especially* muhunsi wa juma, *a blacksmith* (*Kisuah.*).

Msánie (*pl.* Wa—) *in Kiámu, but in Kimvita this people is called* Mdahálo (*pl.* Wa—).

Msánii (*or* msanifu *or* msánihi), *s.* (wa); msánii wa maneno, *an inventor or contriver of words or lies* (ku sánii, *to contrive, invent*) = muegni ku aza *or* tunga neno nafsinimuakwe.

Msapáta, *s.*, *a kind of dance* (St.).

Msáro, *s.*, *a thorn-tree;* mibayakwe yawasha sana, *its thorns burn very much = give much pain.*

Msása, *s.* (*pl.* mi—), (1) *a tree or shrub with rough leaves, used for polishing or smoothing wood, e.g., a stick or arrow* (*cfr.* suafilia, *a dish-cleaner*); (2) jiwe la msasa.

Msázo, *s.*, *remainder ;* ku saza.

Msé (*or* mzé) (wa, *pl.* wäsé) (= mtu sháibu) (*Kin.* mfiére). (1) *A person of old age, aged person.* (2) *Senior, elder, headman of a tribe; e.g.,* wäzé wa Rabbai, *the elders or headmen of the Rabbai tribe, in whose hands the guidance of all affairs of State are placed; but their power is not absolute, as it may be thwarted by the* kambe, *i.e., the assembly or association of the juniors, or* hirimu, *the young men* (*vid.* hirimu). *The* wazé *and* hirimu *counterbalance each other in all the republican countries of East Africa. Among the Suahili this balance of national power cannot manifest itself (as among the tribes of the Interior) because they are under a government nearly monarchical.*

Msegéju, *n. p.* (wa, *pl.* Wa—), *a person of the Kisegéju tribe, which originally lived on the banks of the Dana River, but was expelled by the Galla. The descendants are now living between the Washinsi in the south and the Wadigo in the north, on the coast of Tanga; vid. Mr. Reb.'s Map. They are considered a warlike people. The Suahili call them the* makáfiri ya kwisha, *i.e., the most consummate infidels, on account of their abominable practices; e.g., they practise circumcision twice; furthermore the husband cohabits with his dead wife previously to her being buried.*

Msekenéko (*or* msesenéko), *s.* (= márathi na daua ya dákāri *or* mbó), (1) *venereal disease;* (2) *medicine against this disease;* kiónda kinakúla mbó hatta jináni, ndio ku sekenéka *or* sekenésha; mbo umesekenéka, *the man's genitals are consumed and destroyed. The natives know a tree which they call* msusu mke. *This tree has* misi (*vid.* msi) *which yield a gum called* msekenéko. *This gum is boiled in water, when it becomes red like blood. The water is drunk by the diseased person, and the genitals are washed with it. Besides, they put some ointment, consisting of various ingredients, upon the sore, until it is cured. Jealous husbands secretly apply the* msekenéko *medicine to their wives, in order to infect with the disease any other person who might lie with her during his (the legitimate husband's) absence. She does not know what her husband has done to her, nor does he go with her as long as the* kiapo (*ordeal*) *lies upon her. Hence immoral characters take another medicine in order to guard themselves against the infection from a woman whom they suspect of lying under the* kiapo *of her husband. Mr. Erh. takes the word for "cancer on the penis."*

Msélekhi, *s.* (wa), *the reconciler.*

Mselekhisha (*or* mselehisha *or* msulukhisha), *one who reconciles or makes peace ; vid.* selehisha, *v. c.*

Msélimu (*or* múmini), *means* "*a Muhammedan,*" *in opposit. to* mzuía (*pl.* wa), *a heathen.*

Msémbe, *s.* (wa) ; mtu huyu ni msémbe wa kazi, *this man is slow in carrying on his business* (*cfr.* mkúlifu), *or* yuna kazi kisembe, *or* kazi ya polepole, *he avoids business or work as much as he can* (*vid.* ku shúa), *he is careless.*

Mseme, *vid.* msame ; *cfr.* dade.

Msémi, *s.* (*pl.* wa—), *a talker, a speaker ;* ku sema, *v. n.*

Msénge, *s.* (*pl.* wasenge), *a liar ?* (*Erh.*); *cfr.* ku sengénia.

Mséto (*vid.* mshéto *or* mshétu) (ku sheta, *v. a.*), *a sort of food, a mixture of* mtama *and* choko.

Mshábăha, *s.* (wa) (*Arab.* مشابهة), *likeness, form; e.g.,* mshábaha wa kanga, *the likeness of a guinea-fowl = like a guinea-fowl;* júo híki na híjo ni mshábaha *or* sura, *or* mfáno mmója = saua saua.

Mshádări, *s.*, *brink; e.g.,* jómbo hiki kinăkā mshádari, chadáka ku angúka, *this vessel is on the brink, it will fall over;* kinakéti upánde, kitaangúka, *it stands on one side, it will fall* (= wawa, R. ?).

Msháhăra, *s.* (wa, *pl.* mi—) (*Arab.* مشاهرة), *monthly wages or pay* (*Arab.* shahar, *a month*); *it must be distinguished from* posho (*vid.*).

Mshakíki, *s.* (wa, *pl.* mi—), *a spit, skewer;* niama inakátoa kidógo ikadúngoa kijitíni, ikaaníkoa

măkă ya muoto, *meat put upon a little stick for roasting.*

Mshále (*or* mshárre), *s.* (wa, *pl.* mi—), *an arrow without* kijembe (*vid.* msharre).

Msháli, *s.* (*pl.* mi—), *a small rope of a ship* (?).

Msháмăra (R.); akilizakwe si mshámara kitoáni = haziku tengeléa; neno hili halina mshámara — halina yakini, *this matter has no truth, is not true, he has no real intellect in his head; cfr.* شمر, transivit, contraxit; شمّر, liberalis, perspicax; mshámara ni áda ku tolewa zamani za kupawa ufaume, wakapáwa miji ashara ya Wasuahili (Sp.) ?

Mshámba kúje, *s., a thorn-tree.*

Mshángo, *s.* ?

Msharika (*or* mshírika, *or* mshiriki), *s.* (شريك), *a partner, participator, one who is associated in business; vid.* ku shiriki, ku shirikána, *to be joined, e.g.,* kua kazi, kua chakúla; wewe mshírika na felani, *thou art the partner of N. N.*

Msharri, *s., an angry quarrelsome man who provokes and despises others without reason* = mgómvi, mtézi, mtokózi, muanzía utengele, utango *or* ujango = mtu wa sharri, *a quarreller;* mtu mbíshi atokosai watu pasipo sébabu; *cfr.* شر, male egit, malus fuit.

Msháufu, *s., one who has no* heshima, *one who does not esteem another. Mr. Erh. refers to* rukuáre; *cfr.* شغف, dementavit cor ejus amor.

Mshauiri (wa) (*Arab.* مشير), *a counsellor* (*vid.* shauiri).

Mshéheri (*or* Mshéhiri), *n. p.* (*pl.* Wa—), *a native of Sheher in South Arabia. There are many* Washéheri *at Zanzibar, Mombas, and other places of the East Coast; they are soldiers, traders, matmakers, butchers, &c.*

Mshemăli, *s., an Arab of the Persian Gulf.*

Mshéto (*or* mshétu, *or* msēto), *s.* (wa), *a mixture of beans* (kunde), pojo, viázi ku sóngoa pamoja na ku sheta (*stir up*) kua muiko, ku pata tangamana, *a sort of food mixed with* mtama (*maize*), tōko *or* pojo (chooko *in Kiung.*) (*cfr.* msombo).

Mshíki shikio, *s., one who holds the rudder or helm of a ship or boat, a steersman, a helmsman.*

Mshínda, *s., a conqueror; vid.* ku shinda, *v. a., to vanquish.*

Mshindani, *s., resisting, obstinate, refractory, quarrelsome, gainsayer; cfr.* ku shindána.

Mshindanizi, *s., an opponent, gainsayer, one who lays a wager.*

Mshínde, *s.* (*cfr.* ku shinda), *one who is vanquished:* Wanika ni Washinde *or* Washinzi wa sultáni wa Zanzibar; *cfr.* Mshinzi.

Mshíndi, *s.* (wa), *a victor, a conqueror* (*vid.* ku shinda) = mshinda.

Mshíndi, *s., a kind of tree; cfr.* mfule.

Mshindilío, *s.* (*pl.* ma—), *the charge of a gun; vid.* ku shindilia.

Mshindío, *s., the woof, opp. to* mtánde; mshindio wa mashupátu, *the ropes which are tied across.*

Mshíndo, *s.* (wa), *sudden noise, explosion, fame, rumour, a crash, the report of a gun;* unaangúka mshindo wa búnduki, wa vita, wa názi, *&c.; prov.* muanema (*a man of olden time*) hakoshi mshindo; *Luke* iv. 57, mshindo wakwe ukatoka ukaenéa; usikaniáge kua mshindo, uta-m-rusha kanga, *do not tread (upon the soil) with a noise lest you put to flight the guinea-fowl.*

Mshínzi (Mshenzi), *a native of the Washinzi tribe residing on the coast between the river Pangani Usambara, and Wasegeju; they are considered to be the Washinzi of Usambara.*

Mshípa, *s.* (*pl.* mi—), *a bloodvessel, nerve, disease of the nerves, hydrocele, every pain arising from accumulation of blood;* mshipa una-m-vundikía *or* una-m-piga fundo; mshipa wa tambázi *or* wa niúma, *aneurism* (?); márathi ya mshípa, *sickness of the bloodvessel, very common in East Africa (the people feel pain in the arteries, head, feet, bowels, &c.; their pulse is quick; there are swellings on various parts of the body)* mshipa, *a varicose (dilated, enlarged) vein, for which Holloway's ointment is prescribed* (R.); mshípa watambá uka-m-vivia; mshipa ku tambá muilini; ku toja mshípa = ku toa damu, *to bleed;* ku kanda mshipa, *to feel one's pulse;* mshipa wapiga, *or* wapúma, *or* watukutíka, *or* watukúta *to pulse.*

Mshipáru, *s., adj., refractory, obstinate.*

Mshípi, *s.* (wa, *pl.* mi—), (1) *a piece of cloth, a leather girdle to fasten one's cloth;* (2) *a string made of various kinds of bast; e.g.,* mshípi wa ku fulía (futía) samaki, *angling-line, net;* mshipi wa ku walía *or* fungía sŭrŭáli, *a string tied around the waist to fasten one's trousers, braces.*

Mshírika, *s., vid.* masharika (ku shấriki *or* shiriki, *v. n.*).

Mshóni, *s.* (wa, *pl.* wa—) (*vid.* ku shóna); mshóni wa ngúo, *a tailor;* mshóni wa viatu, *a shoemaker.*

Mshóno, *s.* (*pl.* mi—), *a seam, suture;* ku kunga mshóno, *to sew a seam.*

Mshtáki, *s.* (*more correct than* mastáki, *vid.*) (ku shtáki, *v. a., to accuse*), *accuser.*

Mshúko, *s.* (ku shúka, *v. n.*, *to descend, to go down*), *inclination, coming down;* mshúko wa dóhori *toward* el ásiri, *about* 3 P.M.; mshuko wa elásiri, *about 5 o'clock;* mshuko wa magribi, 12 *to* 20 *minutes after sunset;* mshuko wa éshia *or* ésha, *about one hour after sunset, from* 7 *to* 8 P.M.; mshuko wa ísha, *twilight, crepuscle.*

Mshúmbi, *s.*, (1) *a heap; e.g.*, mshúmbi wa mtelle, *a heap of rice;* (2) *a heaped-up measure* (*cfr.* fára); ku jáa mshúmbi, *to be heaped up, to be full, to run over.*

Mshupáfu, *s.* (ku shupáa), *stupid, fool.*

Mshupátu (*pl.* ma—); mshindío wa mashupátu, *the ropes tied across a bedstead* (kitánda) (*a rope of* mũã).

Mshúpi (*cfr.* shupi); mshupi wa ganda (R.) ?

M'si (*or* mzi), *s.* (wa, *pl.* mísi *or* mizi), *a filament of the root;* msi watóka shináni, ni mtóto wa shina, *e.g.*, muhógo ni msi wa muhogo mti.

Msía, *s.*, *a kind of fish; vid.* sámaki.

Msíba, *s.* (wa) (مُصِيبَة, afflictio), *distress, misfortune, mourning, calamity;* mimi nina msíba nimefilíwa ni baba; msíba wa ndã, wa vita, wa ku fa, *&c.;* msiba hu wa nini? *what is this mourning for?* watu wale wana msiba mgúmu *or* mkũ, siku za ku patiliza *or* za malipízi, *Luke* xxi. 22; mateso na mapatilizo ni siku za Mungu ku shusha msiba kua wao watenda maóvu (R.); أَصَابَ, noxa affecit. *Notice:* ku káa matánga; ku ondóa matánga, ku kalia eda.

Msibo (*or* kisibo), *s.* (wa), *nickname* (jina la áibu) ku-m-toalía msíbo *or* kisíbo *or* simo katika jimbo (nti pia ote) zima, *to give one a nickname by which he is known throughout the whole district or country; e.g.*, Rashidi *or* Bana Iki amepata msíbo wa ku itoa Tatai (muerefu wa ku iba kitu, wa maneno mangi), *Rashid or Bana Iki (a native of Mombas) has obtained the nickname Tatai;* jimbo zima lajúa jina hili, *the whole country knows this name* (ku-mu-andika msíbo).

Msifu, *s.* (*pl.* wa—), *one who praises or flatters, a flatterer; vid.* sifu *and* sifa.

Msifu'mno, *s.*, *an excessive flatterer or praiser.*

Msigo (*or* mzígo), *s.* (wa, *pl.* mi—), *a load, burden.*

Msijána, *s.*, *a virgin* = muana muáli.

Msikamini, *s.*, *sycamore-tree?* (Sp.).

Msikita (*pl.* mi—), ni niama ilio katíwa kua urefu = mtanda wa niama, *meat cut into long pieces to be dried* (Sp.).

Msikízi, *s.*, *a hearer* (= mtu asikiai maneno ambiwáyo), *an attentive and obedient person;* pakáwa msikízi, *where there is a hearer.*

Msima (*or* mzima), *adj.*, *healthy, whole, grown, e.g.*, mtu mzima, *a grown person.*

Msimamizi, *s.* (*pl.* wa—), *an overlooker, overseer, steward, the headman of a plantation* (*cfr.* ku simama); msimamizi wa watuma, *a slave-driver.*

Msĩmbã, *s.*, *adv.;* ku enda msimbã, *to move like a corpse floating in the water; cfr.* mperampera *and* msóbemsóbe; ku oléa msimbã, *to float.*

Msimbati, *the name of a tree in the south, the wood of which resembles that of the* mkũa,

Msímbo (*pl.* wa—), muofu, *bad name or fame.*

Msimísi (*or* msisimisi), *s.*, (1) (mtu aliesáma majini, aliekuffa), *one who is drowned;* amerúka jombóni akasisimía, haukuonekána ufuwákwe aliokuffa, hakusukía ju tena, *he jumped from the ship and was drowned, the manner in which he died was not observed, but he did not appear again above water;* (2) *one who borrows goods from another, and having received them, escapes, a swindler; from* ku simía (zimía), *to grow cold, to abate in love, and then to borrow money and escape;* ametóa mali ya mtu akakimbia, amesama ulimengúni, hakuonekána tena.

Msímu (*or* mzímu), *s.* (wa, *pl.* wasímu), *a mighty evil spirit* (*Kisambãra*) (*vid.* wasímu *and* ku simu); ku peleka kitu msimuni (mzimuni), *to pray for rain.*

M'simu (*Arab.* músum; *Kihindi*, mosm), *monsoon. Mind the great seasons of the year in East Africa:* (1) Musimi, *the time of the northerly winds* (kazkazi) *in December, January, and February;* (2) masíka, *the rainy season in March, April, and May;* (3) Kipúpue, *the cold time;* (4) Damani *or* muaka, *about the end of August;* (5) Kussi, *the southerly winds begin to blow in April and cease in October;* (6) *between the southerly and northerly winds is the time of the easterly and westerly winds,* tanga mbili *or* malelezi.

Msindano, *s.;* mpunga wa msindano, *vid.* kidunari.

Msindarusi, *s.* (*vid.* mfũle), *a tree.*

Msindi, *s.*, *a subdivision or species of mangrove, very hard* (R.).

Msínga (mzinga), *s.* (wa, *pl.* mi—), (1) *a native beehive constructed of the trunk of a tree, which is hollowed out and placed between the branches of a tree;* ku fuga niuki, *to rear bees* (*cfr.* niuki); (2) *a cannon, gun;* ku piga msinga, *to fire a cannon.*

Msingi (*or* mzingi, *or* mzinji), *s.* (wa, *pl.* mi—), (1) *a small trench which is dug to carry off the rain-water* (msingi wa maji ku pita); (2) *a trench cut to commence the building of a house of stone or wood* (mashimo ya ku jenga niumba ya máwe au ya miti); ku piga msíngi *or* mzingi, *to dig or lay the foundation of.*

Msingo (*or* mzingo), *s.* (wa, *pl.* mi—) (ku singa = ku sungúka niuma), (1) *turning, rotation;* msingo wa bahari (*vid.* kisingo ja mto, *the serpentine course of a river*), *eddies in the sea;* (2) *a cir-*

cular seam or joining in making a basket or bag; ku shona msingo *or* mdúăra wa kikápu; ushóne kitumba msingo mmoja.

Msinsi (*or* mzinzi), *s.* (wa, *pl.* wa—) (ku sinni *or* ku singa = ku sungnka *or* tembéa ku tafúta mtumke kua nde, ku singía mke wa mtu), *an adulterer, whoremonger; vid.* sinni *and* singa (*or* zini, zinga), *v. n.*

Msinús, *s.* (wa, *pl.* wa—), *a concealed one, one who does not appear, who is not known to be alive or dead* (*cfr.* msisimi).

Msipoe, *s.*, *a kind of fish.*

Msiro, *s.* (wa) (ku sira, ku ata kitu), *anything which a person does not eat for medical reasons; e.g.,* maziwa ni msirowangu, sili, ya-ni úmisha matumbo, *milk is a thing which I avoid; I do not take it because it gives me pain in the bowels;* mimi nina msíro wa niama, sili, *I abstain from meat, I do not eat it;* msira ku ona = mtu mlafi, *one who cannot see another eating without eating also.*

Msirri, *s.* (*pl.* wasirri), *one trusted with secrets or mysteries, a confidential person; cfr.* sirri, مسر; clanculum habuit, celavit rem; سر, arcanum, secretum.

Msishi, *s.* = msika watu, mtimba makaburi.

Msisimisi (*or* msimisi), *s.* (ku sisimía *or* simía = ku potea marra moja, *to disappear quickly*), *one who disappears suddenly;* haonekáni tena ulimenguni; amesisimía ulimengu; *vid.* simia, sisimia (*reduplication*); *cfr.* zizima.

Msisimo *and* msisimu, *s.*, *vid.* mniefu.

Msiso, *vid.* misiso.

Msissi, *s.* (wa, *pl.* mi—); msissi ni tunda la mkóko. *The* msissi *is used by the natives to blacken and thereby to strengthen the* mshípi *of the fishermen. It is also used to make ink. The bark is first pounded in a mortar, and then boiled in water with the addition of a little vinegar. It is afterwards strained off. The Suahili believe that the Europeans make their ink from the blood of mice* (*cfr. also* ngísi).

Msitáni, *s.* (*Kipemba*), *vid.* barazáni.

Msito (mzíto), *adj.*, *heavy, difficult;* kitu kisito; kasha sito, makasha masito; kazi nsito, mti msito.

Msitu, *s.*, *a forest;* msitu wa miti, *a thick forest.*

Mslimína, *s.*, *the head of the Moslems;* sultáni wa Mekka ni sultani wa Mslimína, *the king of Mekka is the king of the Muhammedans* (*vid.* Islam); *cfr.* Mselimu *and* Mumini, *Muhammedan.*

Msó, *s.* (wa); msó wa kuku, *a hen which will shortly lay eggs for the first time* (*vid.* faránga).

M'so, *s.* (wa, *pl.* miso), *a measure of* 60 pishi, *which make a* gésila (*in Arabic*) *or* 4 viganda (*bags*).

Msóa (*or* msoáni), *s.* (= kundi), *a large band or company of men;* ku jitía msoáni katika ndía, *to join a large band or society of men on the road, not to walk or travel alone;* ku ji tia kundíni la watu, ku shiríkána na kundi; *e.g.,* watu wa Saidi wanajitia msoáni na Wasegúa ku guya watúma Ngúuni, *the people of Said joined the Wasegua to seize slaves in the country of Ngū;* ku-m-tia mtu msoáni, *to make man accomplice in a crime;* fulani anatiwa msoáni, *N. N. went with others to war, or on a journey* (ameandamána nao),

Msóbe msóbe, *s.*, *adv.*, *turned to one side, bias, to bias.* Jombo kienda *or* kiaja msobemsobe, hakina tanga na nanga, chafuata pepo bassi, nanga imekatíka, *the ship goes or comes sideways, because it has neither sail nor anchor; it follows only the wind, because it has dragged its anchor; it moves like a tipsy man.* Msobesobe, *vid.* peperúka; hakifuúzi, *it does not go straight forward;* ku múkhuri, *to go up and down lengthwise* (R.).

Msoéfu (*or* mzoévu), (1) *s.*, *one who is accustomed to —;* mzoévu wa bahari, *an expert mariner* (*cfr.* ku soéa, *v. n.*); msoefuwangu, *one to whom I am accustomed;* msoéfu wa ku zā = aliesoéa ku viā; (2) *tame, said of a* batta

Msoési (*or* mzoési); mtu huyu ni mzoesi wa hapa.

Msogófu, *vid.* mkokotefu.

Msógoro (*or* msongoro) = sawadi (*Kimrima*), *used in order* ku fumba.

Msohagémbe, *misfortune?* (R.).

Msoháli, *s.*, *a lazy fellow; one who is always behind others, especially on the road;* muegni usirri, afaniai usirri, msito wa ku ondóka, muegni ku káwa mno.

Msomári (wa, *pl.* misomari, ya), *an iron nail;* مسمار, res qua ligatur, clavus ferreus, *to be distinguished from* mzumári, (*or* msumári), *clarionet, from* زمر, cecinit organo, quod ore in flatur.

Msómbo, *s.*, *a porridge of cooked beans* (R.) (*cfr.* mshéto *or* mseto); tutu, *when cooked together with* mahindi; tangalisi, *when* kunde *are cooked together with* mtama *and* mahindi.

Msóndo, *s.* (wa), *a drum of a long form* (ngóma nréfu); mandóndu *is its tune* (mlío). *In the present language* msondo *is called* gogo (ku teza gogo, *to play the* gogo, *long, trunk-like drum*), *and its sound is called* bómu la gogo; *it is beaten on special occasions.*

Msonge msonge; maneno (matáta) haya ni msonge songe, *the words press each other from plenty* (R.).

Msóngi, *s.* (ku songa, *to twist, plait*), *a twister.*

Msóngo, *s.* (wa, *pl.* mi—), *plaiting.*

Msónia (*vid.* sonia, *v. n.*), *abuse, contempt; properly, to smack, to make a clicking with the tongue when inviting to coitus (obscene)* ?

Msónio, *s.* (*pl.* mi—), *a whistling.*

Msóno *and* muono (*vid.* misono *and* miono), *snorting, snoring.*

Msonobári, *s.*, *a kind of tree with light wood, from which planks are made* (*cfr.* msáji); *fir-tree, which is not found in East Africa.*

Msora, *s.*, *vid.* muári.

Msoroba, *s.*, *a small tract of cultivated land* (R.) (ku lima).

Mstádi, *s.* (*pl.* wastádi), *a skilful workman; cfr Pers.* أستاد, magister, magister principis pueri dominus.

Mstahámili (*or* mstahímili) (*pl.* wastahamili) (*Arab.* مستحملى), *a long-suffering, patient, or enduring person; cfr.* hamili *or* himili; *cfr.* حمل, portavit onus in dorso, patienter tulit.

Mstáhífu, *s.* (*vid.* ku stahi, *v. a.*) = mtu astahíe *or* aheshimúé watu, *one who gives every one his due honour, respect, who knows how to distinguish rank and to regard it* = mueléwa wa mambo, yuna akili, mambo yame-mu-eléa.

Mstáhiki, *s.* = mtu aliestahíwa, aliehesimiwa, aliepata ustáhiki kua kustahíwa ni watu, *one who is honoured, honourable, gets honour, is to be honoured by others.*

Mstáki (*or* mshtáki), *s.* (*Arab.* مشتكى) (ku stáki). *an accuser, impeacher;* muegni ku-m-sherri, mtu, ku-m-shíka ku énda nai sherraáni. *In Arabic the* mshtaki *is rather one who complains of his own lot than of another's illdoings; vid.* شكو (*eighth form*).

Mstam (*or* staham ?), *a certain part of a boat or ship.*

Mstári, *s.* (wa, *pl.* mistári) (*Arab.* مسطر), *line, a line ruled;* ku piga mstári, *to make or draw a line.*

Mstauladi (mstaulati ?), mstaulada = ni mtu apendaye uzúri m'no (R.).

Mstiriri ? (R.).

Mstófele, *s.*, *a custard apple* (St.); *cfr.* tope tôpe, konokóno matomóko.

M'su, *v. n.* (kú msũ), *to sink, to be submerged, to founder;* jombojangu jana kimémsu *or* kinamsu, *my vessel foundered yesterday* = kinagáriki, kinasama *or* kinasisimía; suisui tulimsu, *we were wrecked.*

M'sŭ, *s.*, *sinking.*

Msúaha, *s.* (wa) (*Arab.* صح, sanus, integer) = suafi, hana kombo), *clear, genuine, faultless, not crooked;* manenoyangu ni suafi, hayana kombo, *or* makossa, *my words are genuine, there is no crookedness or fault therein.*

Msuáki, *s.* (wa, *pl.* misuaki) (*Arab.* سواك, dentifricium seu lignum, quo os et dentes defricantur), *a fibrous shrub of which the natives make their tooth-brushes* (wa ku sugulía meno). *It is usually taken from the* mzambaráu (zambarau *tree*), *the end of the stick or twig being chewed until it becomes a bunch of fibres. Creepers are also used; vid.* ubugu.

Msuáni (msoáni), *s.* (wa), *a piece of cloth which serves as a veil for Muhammedan women;* kisúa (*pl.* visúa), *a fine cloth used by the men as a turban.*

Msubukúo, *s.; e.g.*, ku-m-tukúa *or* thukúa tafúni, *to graze the cheek.*

Thukuliwa, *v. p.*

Msudu (*or* msútu) (wa, *pl.* mi—), *a large bed-curtain (of various colours) used by the Suahili to hide their bedsteads. This curtain generally consists of red printed cloth* (ku tandíka msútu).

Msufi (*vid.* usúfi) (*pl.* mi—), *a large tree which yields a kind of silken cotton.*

Msúka (*or* mzúka), *s.* (wa, *pl.* wasuka *or* misúka), *Kinika; in Kisuah.* iblis, shetáni, pepo, *evil spirit, devil, demon* = pepo asukai ju ya watu (ku suka, *to reappear after diving;* ku sama na ku suka, *to dive and reappear*) (*vid.* kisuka *or* kizúka).

Msuka, *s.* (2) (wa, *pl.* mi—); msuka ni nta ya jembe *or* ya kissu mgiayo mpiníni, *the point of a native hoe, or knife, or axe, or hatchet which is put into the handle; the iron point of a* jembe.

Msukáni, *s.* (= sukuni, ashikai sukáni *or* shikio la, jombo), *the steersman of a vessel; cfr.* سكّان, anchora, *also* gouvernail.

Msukáno, *s.*, *vid.* keke.

Msukawáno? (R.), *the round piece of wood of a* keki *around which the* uta *goes.*

Msuki, *s.*, (1) *a twister* (msusi); (2) asukai maziwa ku pata siaghi.

Msúko, *s.* (wa, *pl.* mi—, ya), *plaiting, the manner of twisting mats* (ku suka, *v. a.*).

Msulukhifu (*or* msulikhífu) = mlekéfu, muongófu, msoĕfu, mtu aliesulukhía, *a peacemaker, one who has the rule, ruler.*

Msumári ku piga, *to play on the clarionet;* زمر, cecinit organo.

Msumẽno, *s.*, *a saw, lit., a sword or knife of teeth.*

Msumkule, *the name of Liongo's sword* (St.).

Msundiki, *vid.* msandiki, *s.*

Msungu (mzungu), *s.* (*pl.* mi—), *skill, ingenuity, hence* Msungu, *European* (*pl.* wasungu) = watu wa fikira, wasungu wana misungu, *the Euro-*

peans are thinking and skilful men, who perform strange things.

Msúnso (msuso ?), *the handle of a native mill-stone (of the upper mill-stone for turning it round)*; (2) *poker*; wa ku fania motto ?

Msúnsoa (*or* msunse, Er. msunso ?) (wa, *pl.* mi—) (*Kin.* muamzúnsoa), *a leech, blood-sucker (there are many leeches in Pemba*; katika máhali pa tope). *The natives do not yet know the medical use of leeches.*

Msuraki (*or* msuruaki), *s.* (wa, *pl.* mi—), *a wooden nail or peg put into the wooden sandals of the Suahilis* (*vid.* mtawánda), *to be held between the toes*; *cfr.* سَارِقَة , vincula ferrea ?

Msúri (*or* mzúri), *adj.*, *beautiful, fine, pretty, good*; mana huyu ni mzúri; niumba mzúri, kitu kizuri; neno zuri, maneno mazuri; *cfr.* صُورَة , forma, imago, figura.

Msuru ?

Msuruhifu, *s.* = mucrefu.

Msúsi (*or* mzúzi), *s.* (wa) (ku súa maneno), *a liar, contriver*; mtu atoai *or* asuai maneno kua nafsiyakwe, yasioambíwa; (2) msúsi, mtu asukai mkeka *or* makanda, *&c.*; *vid.* msúki).

Msuso, *s.*, *the handle of the mill-stone* (*pl.* mi—, ya).

Msusu, *s.* (wa, *pl.* mi—), (1) = manióya ya mkiáni, *hair of the tail of animals, a tail-feather*; (2) *a tree, the roots* (misi) *of which are used as a remedy against* msekenéko; *vid.* msekenéko).

Msūsu, *s.* (wa), *an idiot, a novice, an ignorant man, one who being a stranger is not acquainted with the condition of a country, and who is afraid of asking the people much about their customs, &c., a circumstance of which the people of that country avail themselves to cheat him*; ku susúka kua ugéni, yuwa susuka, yuwatahá-yari, *or* yuwa khofu khófu watu; na watu wana-m-susúa *or* wana-m-dangánia; amesusulíwa ni watu, hatta acrefúke *or* asoée.

Msūru, *vid.* msúdu.

Mtā (*or* mtāa), *v.* (*pl.* mitā), *a quarter or district of a town*; waliokā mtā wa mji ule ule, *the inhabitants of the quarter of that town*; mtā *has always reference to a place known*; mta wa ndía kū, *in the part or neighbourhood of the main-road or highway*; mitā ya kisulutini; fuláni akā máhali gani? *response:* akā mitā ya kua mzúngu mitā poáni: ni mita hapo sokoni; mtaani pa mzungu; mtaani Kisulutini. Katháni *is the* mtā *of Mombas, where Krapf and the subsequent missionaries were residing*; kuna mitā mingine katha wa katha (mta mmoja, *one quarter*; tuakéti mta mmoja = tu jiráni, *we are neighbours*; *vid.* kigúgu, *in Kiniassa*). *Dr. St. gives the names of the* mita *of Zanzibar, page 330*; mtā wa poáni mta wa ngomeni, *quarter of the coast, environs of what is adjacent to the castle.*

Mtāa (mdā ?), *s.*, *a species of tree. From the* maganda *of its roots a black dye is prepared for the* mikéka; *vid.* mkéka.

Mtáala, *s.* (*vid.* mtála), *study, practice.*

Mtábaka, *s.* (*Arab.* مطابقة), *row*; ku kā mtábaka *to sit in rows, as the natives used to sit in the* báraza (*vid.*) *of a chief or great man.*

Mtabari, *credible* (St.); *vid.* mutaabir.

Mtábiri, *s.* (wa), *a soothsayer, foreteller, a prophet in the bad sense.*

Mtada, *s.* (*cfr.* mjafari), *a tree, the wood of which is good for torches, for which the people of Takaungu use it, to save oil.*

Mtahámari, *s.*, *a drunkard* = mlefi, *fool. Native song:* Akinoa tembo la junda mtahamari = ulimengu ni hatari kaúbali (kaukáwi) ku-ku-funda, asiekúa mtanádari, huyu si mtu, ni punda, akiwa mtahamari yuwánoa tembo ya junda, muanso tualiunda jahasi na rafikiyangu Kibás, tukasafiría shéhĕr tukafuta muambáo, ulimengu ni úgūe ubofu, mtu hajetéi nao. *The world deceives a man who relies on it, as* tembo *does a drunkard. Arab.* خَمَرَ , operuit, fermentavit massam; خَمْر , vinum, et omnis potus inebrians; *Prov.* akinoa tembo lajunda mtahámari.

Mtai, *s.*, *a scratch, a slight cut*; ku piga mtai, *to scratch* (St.).

Mtaímbo (mtalimbo ?), *s.* (wa, *pl.* mi—), *an iron lever*; mtaímbo wa juma, *crow-bar, to be distinguished from* múo (*pl.* miúo) wa mti wa ku timbía mashímo, *or* ku omoléa (omóa) udóngo.

Mtájiri, *s.* (*pl.* watájiri) (= tájiri), *a merchant, a wealthy or rich man in general*; *cfr.* تَاجِر , is qui vendit et emit.

Mtakáso, *s.*, *the rustling of new or clean clothes* (St.); ku piga mtakaso, *to rustle.*

Mtakatífu, *s.* (ku takáta), *one who is clean, pure* (mtakatifu *is also used in a bad sense*, R.)?

Mtakombe, *name of a tree* (= mururúkua *in Kiravai*) (R.).

Mtāla = mtáala (*Arab.* مطالعة), *s.*, *practice, study* (*from* عَلَّ).

Mtalaléshi, *s.* (= káhaba), (1) *a prostitute, a woman who offers herself to anyone who will pay her*; (2) *a whoremonger* (mtalalishi ?).

Mtāli (*pl.* mi—), *anklets, bangles.*

Mtáma (wa, *pl.* mi—), *millet, or Guinea or Caffre corn, white corn*; *cfr.* طَعَامٌ , cibus, triticum (et de omni frumento). *We will give the native description of the stages in growth of* mtáma. Mtáma

watóa mite na manni hatta ku fania búa, ukakúa hatta ku fania mimba, mimba inafura ikapassuka, likatóka shuke; likísha toka shuke, shuke lafania mapépe, na mapepe ikafania maúa (ufúha), ikisha fania maúa, ikafániza maziwa (tũi la mtama), na maziwa yakafania tembe za mtáma mjanga, na mtama mjanga ni janni kiwiti ndío tete (*fully formed but not yet ripe millet*); mtama ukiwa meupe, umekúa mkáfu, watu watafúna, watakáta watalíza mistári, na waje wakáta mashúke watía kapúni, waweka kibandani wakafunga, wanenda zao kuáo, na baada miezi miwili wakenda toa waweka jamfini, wakasimíka ungúu (*heap*) wakapiga kua vigóngo hatta siku tatu, na walipo piga au pura wanatakassa mashuke, wanatupa taka taka, baaden, anatóa kápu kulla mtu, ana-urusha fumbi kua pepo, na mta ku angúka jamfi, 'laken mato ya mtama watenga mballi, ni mali ya watúma, nao anapura tena; baaden anatia mtama makundáni, analaza misigo ujagáni wa Banawáo; mtama mtindi, *half-grown stalks of* mtama; mtama tete, *fully formed but not yet ripe.*

Mtámba, *s.* (wa, *pl.* mi—) (*cfr.* mfárika, *which is older language*); mtámba wa gnombe (mdama *in Kipemba*), *neat, young cow, which has not yet calved, a heifer of about one year old, until it becomes a mother, heifer* (*a young she-animal which has not yet borne*, St.).

Mtámba jongo (R.), *the name of a bushy tree which is used for* mipini ya miko (*for handles of trowels*).

Mtambáji, *s.* (*vid.* msáfiri) (ku tamba, tembéa), (1) *a traveller;* (2) *Er. takes the word in the sense: a concubine who stays at home.*

Mtambára, *s.* (wa, *pl.* mi—); *cfr.* midirára.

Mtambáti (*or rather* mtambaá ti (nti)), *an animal creeping on the ground, a reptile.*

Mtambázi, *s.* (wa, *pl.* mi—), (1) *the track which an insect or creeping animal makes on the sand, in the grass, &c.;* mtambázi wa nióka, wa jongo, wa kóa, *&c., the trail* (nti aliotambalía nioka) *of a serpent, &c.;* (2) mtambázi (*pl.* watambázi), *creeping animal; e.g.,* jõngõ, mjiskáfiri, kobe, tungu-anatãmbã, *all reptiles which have feet, are called* watambázi, laken nioka yuwatiririka, hana magũ, unateléza bassi kifúa na matúmbo.

Mtámbo, *s.* (wa, *pl.* mi—), (1) *a trap, a trap with a spring* (*cfr.* kijongo); ku tega mtambo, *to set a trap for animals* (*e.g.*, mtámbo wa ku tilia *or* tega pánia); (2) mtámba wa bunduki, *the hammer of a musket, machine.*

Mtãmbu, *s.*, *bush of the betel leaf; vid.* tãmbũ.

Mtambúzi, *s.* (wa), *a knowing one, one who knows* (ku tambúa, *to know*); ajúa ku tambúa.

Mtamíshi, *s.* (*vid.* ku táma), *stranger* (kúa mballi); *a pilgrim.*

Mtámle, *s.;* mnazi mtámle, *a white cocoa-tree which does not grow high. Liquor is drawn from it, almost near the root. There are such-like cocoa-trees in Jangámoe or Changámoe, a village and district in the vicinity of the island of Mombas.*

Mtámu (*or* mtáamu), *adj. and s., sweet, and sweetness;* wali hu utámu, *this boiled rice is sweet or agreeable;* múa mtámu; sima itámu; uji utámu; ndizi hizi zitámu. *The prefixes are used in a verbal sense; e.g.,* sima itámu, *the sima is* támu (*the porridge is sweet*); *these Banana are sweet, else you would say,* ndizi támu, *sweet Banana.*

Mtána, *s.* (*Kin.*), *a lad, young man, youth* = alicatána na watóto *or* utóto, aliekúa mzima sasa.

Mtána, *s.* (wa), (1) *day-time, opposed to night-time,* usíku; (2) *noon,* mtána káti, jua likatikati, jua liwitoáni, lalekéa na witóa (*Arab.* eddóhõri), *noon, when the sun stands overhead, or southward. The time of fore-noon,* mtána wa subukhi (*opp. to* mtana wa jioni, *afternoon*), *is divided,* (1) mtana mdógo (mtána ulipoatána na usíku), tangu jua lilipotoka hatta mafungulía ya gnombe, *from 6 to 8, or 9 o'clock;* (2) mtána mkú, *from 9 to 12 o'clock,* mtana ya kati. *The afternoon is divided,* (1) mtana mkú wa jio (la usíku, *the sun taking a western direction, and consequently the coming of night*), *from 12 to 3* P.M. (mshúko wa dóhori); (2) mtána mdógo wa jioni, 3 *to* 6 *o'clock, or till sunset* (*or* mshakiki, *or* mangáribi). *From sunset begins the* kióngo jío, *the time of little lying or tattling and eating, till the* isha, *or the end and completion of the day's course.* Kipande kilijo tangu mangaribu hatta isha, ni kióngo jio (*which refers to talking and* kungojea jakula). *After the* isha (ku kwisha, *to finish*), *begins the* usíku sensu proprio, mtu wasíkoa, hatambúi ulimengu tena, nikama katika káburi. *The* usiku (*state of being buried*) *lasts till* elfágiri, *from 8 or 9 in the evening, till 4 or 5 in the morning.* Usiku kú (*or* usiku wa kisa) *is midnight* (12 *o'clock*), kútõa mballi, na kújã mballi (*sunset being far, and sunrise*). *The midpoint between midnight and morning is* nussu ya usiku keribu na kuja, *about 3 o'clock* A.M. Usiku ukitoka, jimbi lawika marra mbili, ndío muanzo wa elfágiri, na katika súbukhi mbitimbiti, watu anakua waamka kua jimbi la pili. *When the cock crows the first time at the beginning of* elfagiri, *the coldness of the morning comes on, and is complete at the* subukhi mbitimbiti (beredi ya usiku ya malisíka). *Before the first crowing of the cock, before or at the beginning of* elfagiri, *the natives say,* "Kuna kua kuaja, usiku unakua waja, wa-

anza ku ogopa mtana, usiku unakúa watoka." *At the second crowing, or at the* subukhi mbiti-mbiti, *they say*, "Kuna kuja, hakuna usiku tena, usiku waja, wakimbia, wapisha mtana, kuna pambasuka kueupe (kugnasa)," *or* "unungu unaw amba (enéa) ulimengu," *there is some daylight, but matters cannot yet be distinctly seen or recognized. At last*, jua lapassua uwingu, *the sun splits the sky, but* jua háliteketési, halitassa kua káli, ni subukhi janga janga. Júa litakúa kali baada ya mafungulia gnombe. (*Cfr.* makúngu).

Mtanádari, *cfr.* mtahamari.

Mtánda, *s.* (wa, *pl.* mi—); mtánda wa niama, *a strip of meat, i.e., meat which has been cut into thin long rope-like strips, and dried in the sun or on the fire* (*cfr. the Amharic word* kwánta, "*Isenberg's Dictionary*," *p.* 77). Mtanda ni mnófu wa niáma ku anika kua jua au motto, isiôze harraka (*cfr.* tanda, *v. a.*) mtanda, *a row or file of things which have been strung together;* ku fania mitanda, *e.g., of the fish* nguva. *Kiniassa*, msongo wa niama, *a strip of meat.*

Mtánde, *s.* (wa), *warp, opp. to* mshindío, *woof.*

Mtánga, *s.* (wa, *pl.* mi—), *sand, soil.*

Mtánga wa ufúkue (*pl.* fúküe) (*cfr.* mfüo), *fine sand, quicksand* = mtanga mtífu (ku tifúka), gú ku sama; kitu hiki kingali ni-tiá mtanga wa mato, *this matter would have thrown sand into my eyes, i.e., would have deceived me*, nikiwa pekeyangu, *if I had been alone.*

Mtánga wa poáni, *a kind of snake, resembling in colour the sand of the sea.*

Mtánga wa mato? (R.).

Mtanganíko, *s., confluence*; ni páhali mito miwili itangamanápo.

Mtanga tanga, *s., one who runs or roves about, a vagabond; cfr.* tanga tanga.

Mtánge, *s.* (wa) (*Arab.* amd), *the beam of a balance*, mtánge wa mizáni.

Mtángo, *s.* (wa, *pl.* mi—), *the pumpkin-plant;* tango (la, *pl.* ma—), *the fruit of it, the gourd. It is to be distinguished from the* mtóma, *of which the* kitóma, *or calabash is made;* kondeyákwe ni tóma; kimugnúnie *is a small kind of gourd. The largest calabashes are brought to the coast from Mount Kadiáro.*

Mtangulísi, *s.* (ku tangulía), *one who goes before;* mtu aendai mbelle, *e.g., on the road; predecessor, foregoer, foreman; cfr.* mutakádamu.

Mtáni, *s.* (*pl.* watani), *one who belongs to a kindred tribe or race* (St.) (*cfr.* mtá).

Mtanne, *s., a tree with hard wood, vid.* mvule; mtanni *is also pronounced* mjanne.

Mtaówa (*pl.* wataowa), *s., a devout person* (St.).

Mtara?

Mtarajali, *s., a man of note, a man indeed.*

Mtasálabu, *s., the noise caused by an animal running through a forest.*

Mtashi, *s., a longing for, Phil.* iv. 1.

Mtassa, *s.* = mashina ya mkóko; *cfr.* rásäka.

Mtáta, *s., a kind of tree.*

Mtatágo, *s.* (wa, *pl.* mi—), *the trunk of a tree laid across a river, used as a bridge;* páhali pa ku tatága *or* weka miti; mtatágo wa ku kingánisa magógo mtoni, mto ukiwa na m'fo.

Mtaúsi (*or* mteúsi), *one who makes a choice, selects* (teúa, taúa).

Mtawa (= msufi), *a kind of tree; cfr.* mrau.

Mtawánda, *s.* (*pl.* mi—), *a wooden shoe or sandal (of light wood), formerly used only by great people; name of a tree fit for making spoons, and in general use for handles, helves.*

Mtáwi, *s.* (wa, *pl.* wa—), *a magician, sorcerer;* mtu aüwái watu kua daua. *For instance, he makes a* mtego wa jiboa, *a medicine which fastens an adulterer to a woman for several days, till her husband arrives!!! He also makes a* mtégo wa mkeka, *which drives a mat into an adulterer's posterior!! cfr.* kiinimato.

M'te, (*pl.* mite), *shoot, bud, germ;* ku toa mite, *to shoot, bud, germinate; different from* m'méa; mte *is* "*germ*," m'méa *growth* (*e.g.*, wa nafaka).

Mtefu, *adj.;* mtanga mtéfu, *fine sand* (uliogu-yána); niama téfu, *fine, thin meat* (= muembamba waguyana).

Mtégo, *s.* (wa, *pl.* mi) (ku tega) (*Kimrima*), *a trap* = mtámbo wa ku tega niuni *or* niáma, *&c.; vid.* mtáwi.

Mteita, *s.* (wa, *pl.* wa—), *a native of Teita, a country in the Interior, consisting of three separate mountains, Kadiáro, Ndára and Buru; vid. Rebmann's map.*

Mtéje, *s., vid.* singa.

Mtekédo (mtekéto ?); mtekédo mmoja wa makúti, *all of one sort of* makuti (*vid*), *in shape and size* (R.).

Mtekelézi, *s.* (*vid.* tekelésa, tekeléa) (utekeľu) (= φιλόφρων), *affectionate.*

Mtelle, *s.* (wa), *rice cleaned of its husks;* mtelle wa mpunga *is rice yet in the husks;* mtelle wa mora (*vid.* mora); wáli *is boiled rice.*

Mtemazánje (*or* mzonazanje), *a kind of serpent;* muegni ku keti tangéni.

Mtembézi, *s.* (wa) (ku tembéa) (= muenendézi), *one who takes a walk, or travels about for pleasure, to see a country, not for trade;* si ku fania biáshera, ku angalía nti to. *Prov.* mtembézi ála maguyákwe.

Mtémbo, *s.* (wa), (1) *the pith* (?) (*middle*) *of* müá (moyo wa müá), *used for plaiting bags* (vijamanda *or* wifumbu, *&c.*), *or of a young cocoa-tree* (kiini cha mnázi mjanga); (2) *a sore on the*

soles of the feet or on the palms of the hands, left by small-pox. Katika marathi ya mbúba wayo au kitanga ja mukono jafania mtembo. (3) *Gold not yet wrought* (*vid.* mkúo). Mtembo wa muamba = muamba ságo mmoja; mtembo wa muále, *the crown of the* muale-*tree.*

MTÉMO, *s.* (hatta mtémo), *said in Kalfáti or Kalafáti*, ya, *a* chombc.

MTENDÁJI, *s.* (*pl* wa—), *an active person; vid.* tenda, *to act, to make.*

MTENDE, *s.* (wa, *pl.* mi—), (1) *a date-tree, phœnix, dactyliferm;* (2) *a kind of blue beads.*

MTENDO, *s.* (wa), *business, make, making, act* (ku tenda); mtendo wa mambo (*cfr.* kitendo); usifánie matendo haya, *do not do such things, or perform such deeds.*

MTÉNGO, *s.* (*Kimrima*) (= *Kimwita*) (jenenza *or* tussi ya ku tukúa meiti), *a bier used in funerals; vid.* jenensa.

MTÉNGUA, *s.;* mténgua kua mambo mema, *a separated one in good things, i.e., devoted to good things, Luke* xxiii. 47 (= muongófu).

MTÉNSI, *s.* (ku tenda); mténsi wa kazi, *one who has different kinds of works going on, e.g., in building, &c.;* mténsi wa mambo, wa kitendo, wa ku kírimu watu, *one who produces various kinds of food at a banquet; e.g.*, wali, miwa, ásāli, fuka, *&c.;* ametenda mambo, ku pata ushéha; (2) mténsi wa manéno ya kale, *a poet, story-teller* (*cfr.* utensi); ku fania maimbo.

MTÉPE, *s.* (wa, *pl.* mi—), *a Lamoo boat;* ni jombo cha wagúnia, *a peculiar kind of boat constructed by the people of Patta and Lamu* (*or Amu*). *It is fastened together with ropes and wooden nails; hence* mtépe ni jombo cha határi, yuna mismári ya miti, na niúgue za kámba. *Cfr. Captain Owen's "Narrative of Voyages," vol.* i. (*New York*), *p.* 232*; comp. also Dr. St., p.* 331.

MTEPETÉFU, *s., one who is remiss, Heb.* vi. 11.

MTERAJALI, *vid.* mlekéfu.

MTEREHEMESI, *adj., compassionate; vid.* rehema.

MTEREMÉZI, *s.* (ku tereméa *or* jekeréa), *one who treats another kindly, in a friendly manner, a friendly and kind man;* Mzungu ame-ni-tereméa sana, Mzungu ni mteremézi wa ku tereméa wagéni, *the European has refreshed or cheered me, the European is a friendly man who causes delight to strangers.*

MTESA (*or* MTÉSI), *s.;* ni mtesa wangu yule, ateta nami = mkóndo, *an enemy* (= msharri, mtesania watu).

MTÉSHI, *s., jocose.*

MTESITESI, *s., a ridiculer, a mocker.*

MTESO, *s.* (wa, *pl.* mi—) (mteso wa ku pigía ngoma), (1) *beating of a drum;* (2) *dance or dancing* (*in Kinng.* mchézo); *Dr. St. mentions five kinds of dances;* (1) gungu; (2) msapata; (3) hanzua; (4) kitanga cha pepo; (5) soma.

MTESTESHI, *adj., comic, ludicrous, droll,* ku teza, ku tezésha; unakula mteshiteshi, wa-ji, tekéa tu; mtesteshi wa watu, *he makes people to laugh.*

MTETÉA, *s.* (wa, *pl.* mi—), *a fowl which cackles when about to lay an egg;* ateteai karibu na ku viá.

MT'ET'EMO, *s.* (*pl.* mi—); mt'et'emo wa n'ti, *an earthquake, Luke* xxi. 11.

MTÉU, *s.* (ku piga —), *to boil up;* tōá mazíwa uka-ya-pige mtéu (*vid.* jeúku), *take the milk and seethe it;* (2) *tepid, lukewarm; cfr.* téleka, tokossa.

MTEÚSI *s.* = mtu atĕŭái (ku teúa), *a selecter, one who makes a choice;* atóa kitu jema, aáta kitu kibáya. *Prov.*, ajábu ni mtáŭsi (mteusi), ku taúa (teua) nazi mbófu, ku ondokéa majuto, na mbusi heikuni nazi kua meno kúa matóto (madógo) amekosha mkúto, heisutúi kasháni. *It is a remarkable thing about the man who makes great efforts to pick out the best sort of things; he selects a cocoa-nut, which he finds afterward to be a bad one, and he repents of his choice, because the nut cannot be ground on the* mbusi; *he selects a piece of cloth, but wraps it up badly, and puts it into a box, in which it is spoiled. In short, he gives himself great trouble about the choice of things, but he makes a bad choice, and lets the thing selected be spoiled.*

MTHÁIFU, *adj., weak* (*vid.* thaifu); ku weka viombo, mthaifu mthaifu, *to scatter the vessels about.*

MTHÁLIMU (*or* MUTHÁLIMU) (*Luke* xvi. 10.), *unjust, wrong.*

MTHÁMINI, *s.* (*Arab.* ضامن), *a surety.*

MTHÁRA (*or* MATHARA), *s.;* ku patoa ni mthára, *to meet with misfortune through somebody* (R.).

MTHAWA, *s.* (*pl.* wa—), *a pious or devout person;* mthawa-a-jiweka = mcha Mungu; مطوع.

M'TI, *s.* (wa, *pl.* miti), *a tree, pole, wood in general;* niumba ya miti, *opp. to* niumba ya mawe; mti kati, *a tall post set in the ground between a prisoner's legs, so that when his feet are fettered together he can only move in a circle round the post* (St.).

MTI, *s. scrofulous and gangrenous sores; cfr.* marathi ya mti, uelle wa mti.

MTIBOA (?); maji ya mtiboa = ya muniu *or* ya mjini?

MTÍFU, *adj., leaping up;* (*vid.* tifu); muhogo hu tifu tifu, unga unatifúka = ruka, ku fania tifu, *to make rise* (*e.g., dust, by shaking*).

MTII, *adj. and s.* (*pl.* watii) (*Arab.* مطيع), *obedient, one who is obedient;* طاع, obsequens fuit.

MTÍLIZI, *s.* (*pl.* miteso); mtílizi wa maji, *the branch of a tree fastened to a trunk, &c., to convey the*

rain-water into a jar placed near the trunk, ndío ku kinga maji (*cfr.* kópŭe, *gutter;* (*the wake of a ship* (*cfr.* mgondo *or* mkondo); maji yanafania mtílizi (*or* mkóndo), *the running water has made a channel for itself, is digging for a way, has paved a way.*

M'tíma, *s.* (wa, *pl.* mi—), *self, heart, spirit* (*old Kisuahili, Kisegua, Kiniassa, and Kisamb.*), *the inner part of trees;* ku tuliza mtima wa mtu, rokhowakwe, moyowakwe.

Mtimbu (*or* mjimbu) (ku timbúka) = mezi ukitimbúa uwingu (*or* ukitimbúsa) = ukianza ku toka kúa uekundu (ukíkā nde ni neuppe) unalása watoto wadogo, laken ukilasa watu wazima (*about* 11 *o'clock p.m.*) ni mtimbu *or* mjimbu.

Mtinda mimba (*or* kitinda mimba), *the youngest of a family; lit., cutting of the belly.*

Mtindi, *s.* (wa); (1) mtindi wa maziwa, *or* maziwa ya mtindi, *butter-milk;* maziwa ya mtindi yaliosúkoa, ikatolówa siági, ni makáli sana; (2) *a butcher;* ku tenda niama.

Mtindo, *s.* (wa), *a cut, cutting, tallness;* manángu ni mtindo wa yule = ni rikalakwe, *my son is a match for him, i.e., is of the same age and size;* vimoviao ni mtindo mmoja, *their size is one cut, they are of equal size* (*tallness*); nadaka mtindo wa kuzi kabisa, *I want the very end of the south wind* (*for my going to Mombas*).

Mtingo?

Mtíni (*pl.* mitini), *a fig-tree* (*cfr.* تِين, ficus) (fructus).

Mtinsi, *s.* (wa), *a butcher, one who slaughters.*

Mtírifu, *vid.* mdirifu.

Mtiríri, *s.* = muhiána, mbishi, mniambi, *a perverse man, who knows that he does wrong, or that he spoils a thing, but does it on purpose to make another angry. One who serves another a trick on purpose.*

Mtitímo, *s.*, mtitímo wa mgúrumo, *the rolling noise* (mlío) *of thunder heard at a distance;* mgúrumo watitíma Mvita, nasikía kivumojakwe *or* mliowákwe kua mballi; mtitímo wa mvúa, *the rushing sound or noise of rain during a thunderstorm* (ni ku kulika tu).

M'to, *s.* (wa, *pl.* mito), *a river;* mto wa maji ya béredi *or* ya ku noa, *a river of sweet or drinkable water, opp. to* mto wa báhari, *a creek or arm of the sea, or* mto wa maji ya jumfi, *river of salt water;* júto (la, *pl.* ma—), *a large river;* kijúto, *a small river, brook;* mto, *river of middle size, neither very large nor very small;* m'fo, *a torrent* (*pl.* mífo), *caused by the rain;* mto mkafu majira ya mvua ni m'fo; washuka m'fo, watukúa watu; mto wa maziwa, *is a brook running under grass and trees: it has deliciously cool water* (maji ya ku sisima). *It runs between mountains or in vales, &c. from wet places;* m'to *is a river, but* m'do *is a cushion, a pillow;* ku enenda mtóni kua magū, *to walk on the water.*

M'tŏa, *s.* (wa, *pl.* mitoa) (termes fatale), *white ant or termite, a very destructive kind of ant. They construct a little hillock, called* téu (kilima cha udongo), *in which they live in apartments built most ingeniously. The* teu *resembles indeed an Arabian castle with numerous turrets. In the rainy season the* mtoa *get wings and fly about in enormous swarms. Being fat, the winged termites are roasted by the natives and eaten, but they do not eat those found in the houses. The little red ants are great enemies of the termites, hence the natives place honey and other sweet things on the spot where termites are discovered in order to attract the red ants, to destroy the white ones, as in politics or in lawless countries one tyrant and robber is employed against another.* Madama, *stage of the* mtoa (R.)? *Kid.* kikoro.

Mtóa mali, *name of a tree.*

Mtoána, *s.* (wa, *pl.* wa) = mtúma mume, *a male slave, opp. to* mjakazi = mtuma mke, *female slave* (*of full growth*); kitoána, *a slave boy, opp. to* kijakazi, *a slave girl;* mtoána amekuenda kuáo ku toana na muenziwe kuja makazi kua wajakazi, *the slave went to his country to take from among themselves a fellow, to come and work with the female slaves?*

Mtóbue, *s.*, *a kind of wood of which the best walking sticks* (bákora) *are made* (St.). *This kind of wood is found in the Chogni Forest, in the Wanika country* (R.).

Mtofaa (*pl.* mi—), *an apple-like fruit* (St.).

Mtófu, *s.*, *adj.* (*vid.* ku tota), *one who has been deprived of a thing, e.g.*, mtófu wa mato, *a blind man;* mtófu wa haya, *a shameless man* (asiekúa na haya); *vid.* tofúa *and* pofúa = ku háribu.

Mtohára, *s.*, *a clean or pure man.*

Mtóki, *s.*, *a swelling of the glands at the bend of the thigh followed by fever* (St.); mtoki wangu una-ni-pinda.

Mtokósi (ku tokosa watu), *wicked* (msharri).

Mtómo, *s.*, *firmness, good building.*

Mtomoko, *s.*, *a tree of eatable fruits, a wild custard, apple-tree* (Anona squamosa).

Mtomondo, *s.* (*pl.* mitomondo), *the Barringtonia; its fruit is exported to India* (St.).

Mtóndo, *the day after the day after to-morrow, the third day from to-day;* mtóndo gu, *the day after that; vid.* mtondogóa.

Mtŏndŏ, *s.* (*pl.* mi), *a high tree, the berries of which yield a good kind of oil* (*vid.* tŏndŏ). *It grows abundantly at Pemba;* Calophyllum inophyllum, *two bags cost ½ dollar.*

Mtondogóa, *adv.*, *after the day after to-morrow,*

on the fourth day from to-day; ku sinda mtóndo (*third day*), majusini.

Mtongézi (*or* mtongelízi), *an uproar maker.*

Mtóngo, *s.* (*vid.* ku tonga), mtóngo wa kwanza, *first cutting, or forming by cutting.*

Mtongoléle (mtondolele ?), *deep holes?*

Mtongo tongo, *s.*, *a tree* (utomfuwakwe yuna summu ya mato), *a species of Euphorbia, the Kolquall of Abyssinia.*

Mtongózi, *s.* (*pl.* wa—) (*cfr.* tongóza, *v. a.*), *a person who attracts women by fine dress, &c.*

Mtória (wa), *the* mtória *tree* (*cfr.* ulimbo *and* kitoria), *the India-rubber tree, a kind of fig.* (Ficus elastica).

Mtóro, *s.* (wa, *pl.* wa—), (1) *a fugitive*, mtu akimbiai; (2) *a robber*, mtu wa mitúni (*Kiunguja*). *In Kimvita* mkénge (ku tórŏka, *to escape ; in Kigunia*, ku tóra = ku piga fumo, *to stab one*); mtóro ni Mkuafi wa bahari (*cfr.* Mkuafi).

Mtóta mato = mato yana fumba, *one who has the eyes yet closed ; vid.* ku tota.

Mtóto, *s.* (*pl.* watoto), *a child;* mtóto mtóto mjánga, *a babe, new-born child* = mtóta mato, mato yanafumba, *one who has the eyes yet closed, does not see till it grows a little older ;* (2) *a child in general, a little one* (*son or daughter*), mana *is a child in reference to the parents ;* mtóto wa watu, *a child of respectable people, not of slave parentage.*

Mtóza (*or* mtózi) *s.* (wa), *a collector* (*of money*) (ku toza, *v. a.*) ; mtóza úshuru, *toll-gatherer.*

M'tu, *s.* (wa, *pl.* wátu), *man, person, somebody, human being* (*cfr. the Hebrew word* מַת, *the mortal man, pl. the mortals*); mtu múme, *man*, mtu mke, *woman* (*pl.* watu waume, watu wake); mtu gani, *what sort of man? of what nation or tribe?* mtu wa serkali, *he is employed by government.* Mtu wa hakki, *a just man;* mtu = báshiri, *person ;* mtu wa kuĕtu, *a man of or by us = a countryman.*

Mtúa, *s.*, *the name of a shrub, the fruit of which is called* túa, *and is used as a medicine.*

Mtuána, *s.* (*cfr.* mtoána), *a free man, in opp. to a slave* (*Erh.*); *but I suppose Mr. Erh. confounded* mtussa.

Mtuángo, *s.* (*pl.* mi—), *a pestle for pounding corn in a mortar* (ku tuanga, *v. a.*).

Mtuawe, *vid.* mduáwe.

Mtúbira fahamia, mtubira unangia? (R.) (mdubira?).

Mtubu = meskini (R.)? ku tubu, *v. n.*; طَابَ, bonus, purus et suavis fuit.

Mtueko wa kanja, ku tueka nta ya niumba, *to put plaited palm-leaves on the top of native cottages, to prevent the rain from entering.*

Mtúfali, *s.* (*pl.* matúfuli), *brick, tile.*

Mtúfu, *adj.*, (1) *lean*, alietufúka *or* kofuka, aliekónda kabisa ; (2) *of low birth* (*vid.* mpúngúfu), *insignificant ;* (3) *poor, indigent, wretched* (*vid.* tufika).

Mtuiko, *s.* (wa) (ku tuika) (*pl.* mi—), *cfr.* esĕka.

Mtukisi, *s.* (*vid.* mdukisi) (ku tukisa).

Mtŭkú (*or* kitŭkú), *s.*, *a great grand-child ; vid.* mjŭkú.

Mtŭku, *adj. s.*, (1) *very wretched or poor*, kana kitu kibisa (ku túka); (2) *base, abject, vile, not loved or respected, because* amefánia neno lililomu-ífia *or* aibisha.

Mtukúfu, *adj. s.* = alietukúka kua jinalákwe yuna jina kuba, ametukúka, amekúa mkúba —, *a great or noble man, concerning whom they sing :*

Atáni ku takábari na ku jetéa maúme, mtíe stakífāri na ku salía mtúme-ulimengu mdauili wasinga mbelle na niúma, yu utukuni Mguáme waúsa kapo kua miá —, *i.e., leave off being proud and trusting in man's strength, take it to heart* (ku tia mawázo) *to say* "istakfar alla, ku piga toba *or* shaháda (ku-m-gniegniekéa Mungu) (*as every Muhammedan is ordered to say in going to and rising from bed*); *the world is round, it turns in front and behind* (*is perishable on all sides*) *; see there, that* Mguáme (*who was before a very proud man*) *in the market* (utukuni *in Kigunia*), *he sells baskets of* mŭă, *because he has nothing else to live upon.*

Then the people address Mguáme: Mguame kale ulikúa na jaha (= witu wingi) na Nasibu ika endéme (= ina-ku-andáma), ulipo ukituma raha kua makámo ya mfálume, sasa unabĕha mujinimuetu, kuhéme (= kuhámi). *Thou* Mguamo *wast formerly a man of fortune, and good luck followed thee; thou didst send out thy people at pleasure in the likeness of a king* (*like a king*), *but now thou hast become poor and art of no use in our town because thou hast fallen away from God.*

Then the penitent Mguame *says:* stákfar Alla, toba, ya Rabbi, ufutíe maófu nliofánia, *pardon, O God, I will correct myself; O Lord, take away the wickedness I have done.*

Mtukussi, *s.* (*vid.* tukussa), *one who is restless, goes about to do evil, e.g.*, ku guya watúma na ku usilía *or* usía mballi, *to seize slaves and sell them far off.*

Mtukúta = alietukúta *or* tukutíka, *unquiet, restless.*

Mtukútu, *adj. s.* (= mtu alietukúta *or* tukutíka), *unruly, intractable, unquiet, restless, turbulent* (asietulía), *one who is fickle and wanton like children, who are never at rest ;* jána hili ni tukútu muo, *this lad is very restless* (kijana asie-

sikia), *in general, ill-behaved, rude* (*German*, "unartig").

Maúja, *s.* (wa, *pl.* miúja) (*Arab.* موج), *vid.* wimbi.

Mstámua, *s.*, *a hen about to lay eggs?* (R.).

Mtukúzi, *s.* (wa), *a bearer, porter* (ku tukúa, *to bear, carry*).

Mtúle, *s.*; rectius mdúle, *vid.*

Mtulinga, *s.* (*pl.* mi—), *the collar-bone* (St.).

Mtúlivu, *adj.*, *one who is calm, quiet, composed, and obedient* (kama mana atuliái, aketíe máhali pamója, ashikái neno la babai au mamai, mana alietukúta); *vid.* ku tulia.

Mtúma (*properly* mtúmoa, *one who is sent and employed*), *s.* (wa, *pl.* watúmoa), *a slave*; mtu atumoai.

Mtumaini, *s.* (*pl.* wa—) (*cfr.* tumai *or* tumaini), *one who hopes, confides in —.*

Mtúmba, *s.*; (1) mtúmba wa juo = mfúko wa juo utiámo, *a book-case* (*made by the Suahili of* mũá); (2) mtumba mume, *a bridegroom* (*cfr.* mjumba); mtumba mke (manamke mdogo), *a bride* (*vid. Kiniassa* "mbeda"), *a lover* (*my sweetheart! my honey!*); *cfr.* mjumba, *an unmarried woman*; *cfr.* mjanne.

Mtumbo tumbo, *s.*, *vid.* metézi; *cfr.* paniamávu.

Mtúmbŭi, *s.* (wa, *pl.* mi—), *a canoe made of the trunk of a tree* (dau la mti mmoja; *cfr.* galawa, *which is larger.*

Mtumbuizi (*pl.* wa—), *an enquiring person, a spy*; *cfr.* tumbúa.

Mtúme, *s.*, *an emissary, messenger, ambassador*; *pl.* mitúme, *the prophets or messengers who, in Muhammedan belief, were sent by God to reveal his will to man, before the arrival of Muhammed, who is pre-eminently the* mtume (Mtúme Muhammed) *in the Suahili theology.* Mtume Musa, mtúme Isa, mtúme Iyub, *&c.*

Mtúmi; ni mtumi huyu (Reb.), *probably for* mtúme.

Mtumíshi, *s.* (wa), *a servant* (ku tumika, tumikia). *Prov.* muana mtumishi ála chakwe na cha muenziwe.

Mtúmke, *s.* (*pl.* watu wake) (mtu mke), *a woman* (*vid.* mtu), *a wife, females.*

Mtúmŭa, *s.*; angáwe mtúmua rokhoyakwe ni muunguána, *though he is a slave, his spirit is* (*that of a*) *free man.*

Mtundaúfu, *s.* (wa, *pl.* mi—), *wild jasmine* (Er.).

Mtúndo, ngóma ya mtúndo (R).

Mtúndŏ, *s.*, *a tree with soft wood*; *vid.* mfule.

Mtúndu, *adj.*, *perverse, mischievous.*

Mtunduisi, *s.* (ku tundúia); *cfr.* mdoya, *a spy.*

Mtundúki? (R.).

Mtúnga, *s.* (wa), *a shepherd*; *vid.* tunga.

Mtúngi (wa, *pl.* mi), *a water-jar.*

Mtúngua, *s.*; *cfr.* púngua (tungua) (R.)?

Mtungúja? (*or* mtúa), *the name of a shrub* (*vid.* mtúa), *shrub, bush, frutex.*

Mtunsitunsi, *s.*, *vid.* mdunsidunsi.

Mtupa (*pl.* mi—), Euphorbia (St.).

Mtupa, *a preparation to intoxicate fish*; mtupa *is probably the tree*; utupa *is that which is made use of from it*; *vid.* utupa.

Mtupu (*or* mtuputúpu), *adj.*, *empty, naked, bare.*

Mtúzi, *s.* (wa), *sauce* (*vid.* tusa), *gravy, or broth of meat, curry, vegetables, &c.* (ku tusa maji). *The natives will not eat any dry or hard food, e.g., boiled rice, without the* mtúzi. *Some meat or vegetable gravy or sauce must be put with the dry food*; mtúzi wa samaki = maji yapikoáyo na sámaki.

Mtúshi, *s.* (*cfr.* tusha), *one who makes contemptible.*

Mtútu, *s.*; kesho tapika mtutu (mdútu?) (R.).

Mŭă, *prep.*, *of, from, out of, belonging to one. This preposition can only be used when a substantive which stands in the ablative or locative case, has preceded.* Nimepata mukonóni mua Muarabu, *I have received it out of the hand of an Arab* (*from an Arab's hand*) (*lit. in or by the hand from or of an Arab*). Mtu huyu hawézi tangu matumbóni mua mãmai, *this man is sick since in the belly out of his mother* (*from his mother's womb*). Nimetoka niumbani mua mtu huyu. Ame-m-futa shimóni mua bahari. Nimekéti niumbani muángu, *I sat in my house = in the house of mine.* Ame-m-piga mbafunimuákwe, *he beat him on his ribs* (*on the ribs of his*). Mua *is inseparable from the pron. poss.* angu, ako, akwe, *&c.*; *e.g.*, muako niumbani *or* niumbani múako, *house in of the, i.e., in thy house; again, as it must be followed by the pron. poss. so it must be preceded by the particle* ni, *or, as the first instance shows, the noun in question itself, with* ni *suffixed to it, may be postponed. However, there are also instances in which the preceding and following* ni *is omitted*; *e.g.*, ku piga gelada hamna muetu; *vid.* gelada.

Múa, *s.* (wa, *pl.* mia *or* miwa), *sugar-cane*; súkari ya múa, *sugar prepared from the sugar-cane, not from honey, &c.*

Mŭáa, *s.* (wa, *pl.* miáa), mũáa wa mkóma, *a palm-tree. The* mkóma *tree, when very young, is called* mgúne, *and yields the* mũă *or the leaves* (*or blades*) *of which the natives make coarse mats, ropes, bags, &c.* (mũá *in Kin.* mlála, *pl.* milála); *vid.* mgúne.

Muabekĕ, *s.*, *a tree fit for making sticks.*

Muabila, *s.*; mayindi ya muabila, mayindi, *spoiled by rain.*

Muada (wa, *pl.* miada).

Muádiko, *s.*, *the name of a fish.*

Muádini, *s.* (*Arab.* مؤذن), (1) *the Muezzin who calls the Muhammedans to prayer* (ku ádini). *Besides this his duty is to sweep the mosque, and keep it in repair, to see that water is constantly supplied by the slaves who belong to the mosque. All the external affairs of the mosque are within his province. He receives a part of the votive offerings made to the mosque; he gets the head of a bullock offered as a sacrifice. Besides, he gets voluntary presents from the people.* (2) Muádini wa shikío, *that part of the ear which we close by pressure, in order to shut the ear, auricle.* أذن, aures praebuit, praeconizavit, pec. indixit Muhammedanis publicae precis horam.

Muáfa, *s.* (wa, *pl.* miáfa), *fear, danger, place of fear or danger, where there is fear* (máhali pa khófu) (*vid.* mkháfa). Usiketi hapa miafáni, genge litaangúka, hapa ni muáfa wa genge, *do not sit here in the place of dangers, the rock* (*vid.* genge) *will fall down; here there is danger of the rock = a dangerous rock.*

Muafa, *v. a.* (*Arab.* معافا), *to forgive.*

Muáfaka, *s.*, *agreement, a bargain.*

Muáfi, *s.* (ku áfia, ku tóa, *Kin.* ku láfia), *one who spends or wastes goods* (muegni ku áfia mali).

Muafi, *s.*, *a tree the fruit of which is called* kungo (?) *which is used by potters,* ku kungía (ku kunga) *or* ku lainisha *or* sugulía viungu, *to make the vessels smooth.*

Muafúa, *v. a.*, *to break off in fragments* (R.); *cfr.* banta *in Kiniassa.*

Muafúka, *v. n.*, *to be broken off in fragments.*

Muafúli, *s.* (wa, *pl.* miafúli) = mana wa ufúli, *an umbrella of European or Indian make;* mafúli, *the umbrella of the natives, which they make of the* mfúmo *branch;* ufúli, *shade caused by the branches of a tree or by a shrub;* kifuli cha mtu or niama, *the shadow of man or animal.*

Muaga, *v. a.*, *to spill, to pour away, to empty out; cfr.* muáya.

Muagáo (*pl.* miagão) (ku agã), mkufuwakwe anaji-tia muagáo; Wanika wafa ushanga muagáo.

Muagía, *v. obj.*, *to empty out for.*

Muai (*and* muawi), *is a Kiniassa word and means "good luck;" Kis.* bakhti ngema, heri, feida; yule muai = yule muanzo sikupata ku nunua nai, n'nakuenda ku nunúa kungine (R.) (*not good language*).

Muáika, *v. n.*, *to be poured out, to be emptied, to be spilled;* mafuta yanamuáika *or* muayika (ku muáya, *to pour out*) (*vid.* muaya, *v. a.*); muiliwangu una-ni-muáika madudu? (R.).

Mua-ji-sifúni, *s.*, *a self-flatterer.*

Muaka, *s.* (wa, *pl.* miaka), *year. Prov.*, muaka una kikaka cha rokho = yuna harraka ku kimbia mvúa; *i.e., when the period of the* muaka *is approaching, the people have much to think of and to do to escape the coming rain;* rokho inaaka ku fania harraka ku kimbia mvúa; *e.g., to cover their cottages with* makúti, *to secure them against the coming rain; to burn the refuse of the plantations, to till the ground, to sow the seed, &c.;* ku teketéza *or* ondósha kua motto mabíwi ya shamba mbelle za mvua wa muaka, kua sebabu hi rokho inaaka ku fania harraka. *Hence they say:* muaka kikáka, fuli ni kifulifuli (mawingu yanapita), mjõ ni ukó, hupánda shamba na taka — katika mjo yuna shóguli nengi, watu hawadíriki (hawawézi) ku takassa shamba; *cfr.* msika, *the first planting and harvesting in April, May, and June.* Muaka jana, *last year;* muaka juzi, *the year before last;* muaka kua muaka, *year by year, yearly.* Fuláni muaka hu ana ufuna sana = ana-u-pata sana. *The year commonly used in Zanzibar is the Arab year of twelve lunar months. There is also the Persian year of 365 days beginning with the* Neruz, *called in Suahili the* siku ya muaka. *From this day the year is reckoned in decades, each decade being called a* muóngo. *The year is called from the day of the week on which it commences:* muaka jumã, muaka el hámisi, *&c.* (St.)

Muako, *s.* (ku aka *or* akka, wakka), *a burning, a blaze;* ku fania muako wa motto mgi = ku washa motto mkuba = thakárisha n'na ona muako wa júa = j'ua liki-ku-thakárisha, *i.e.,* liki-ku-pata sana *Arab.* صقر, vehementiore aestu ussit sol, accendit ignem.

Muakwe, *his, hers, its; e.g.,* niumbani muakwe, *from out of his house.*

Muáladi (korobesa), *the young of a sheep or goat* (*Arab.* ولد, *to give birth*).

Mualámu, *s.*, *a stripe across* (*e.g., in a* debuáni *dress*), *a stripe length-wise; cfr.* kufuli.

Muále, *s.* (wa, *pl.* mi—), (1) *a high tree* (kama mnazi). *Its crown* (mtémbo) *is called* mfumuwale *or* kifumuwale, *of which the natives make strings* (ku shona mkeka) *to sew together the* mkeka (*cfr.* kúo); (2) *a kind of native distaff.*

Muáli (*or* moalli), *s.* (ni nti upande wa Nsoani), *a country near* (Nsoani *or* Anzoani *or* Anzuani), *the Joanna island,* Mohilla; Masiwa, *Comoro Islands;* Ngazidja, *Great Comoro;* Maotue, *Mayotte.*

Muáli, *s.* (wa) (*Arab.* معال, haut, élevé), *a flame of fire;* motto unatoa muali, una inúka, *the point of a flame;* muali wa motto ni n'ta ya uekundu

wa' motto, *the fire sends up a high flame;* muali *is the point or end of the redness of fire.* Muáli wa muezi *or* júa, *the bright light which streams from the disc of the moon or sun* (*cfr.* túmba); niota ile leo inatóa muali kama metheli ya muézi; *cfr.* mgnao.

Muáli, *s.* (wa, *pl.* wali), *in connection with* mana = manamuali, *a virgin;* mke alie na kisinda, hajajúa mambo ya mume, ni mjinga. Alipo tomolewa kisinda *or* alipobikiriwa, si manamuali tena.

Mualika, *s.*, *a tree, the wood of which has no* mākā (*charcoal*).

Muálimu, *s.* (wa) (*Arab.* معلّم), *a learned man teacher* (*pl.* wa).

Mualío, *s.* (wa, *pl.* mialío); mualío mti wa ku tía ndani ya muili wa jungu ndízi isitekętće, *small pieces of wood put in the bottom of a pot, to prevent banana or cassava, &c., from being burnt in cooking. Such a piece of wood is called* mualío.

Mualíshi wa harrusi) (*vid.* alika, *v. a.*), *an inviter to a wedding, a bridesman.*

Muamale, *s.*, *treatment, mode of treating* (St.).

Muámba, *s.* (wa, *pl.* miamba), (1) *a rock in the sea, a reef;* (2) *the ridge-pole, a transverse beam or large pole which connects the poles of both sides of the roof on the top of a native cottage; the wall-plate in a mud house. The Wanika call it* mgangánga: (3) mahindi yana múa muamba, *when the Indian corn becomes too hard by* ku anika juani (*by exposing to the sun*).

Muamba niáma = niassi kuekue *or* kitáwi, *a kind of high grass, a troublesome weed in the plantations.*

Muambámba (*or rather* muembámba), *adj.*, *thin, slender; vid.* embamba.

Muambáo, *s.;* ku futa —, *to row, said of large boats, not of canoes; cfr.* mtahámari.

Muámbi, *s.*, *a backbiter, slanderer, tale-bearer;* asoeai ku ámba watu.

Muampi, *s.*, *a man who gives things away, a liberal man* (ku ámfia = ku wa-pa watu burre).

Muampu, *s.*

Muamímba, *s.*, *a hindrance to pregnancy in the uterus* (= kizuizi cha (*or* singizi ya mimba); mtumke huyu ana muamimba, yuna jango la ufiazi, hawezi ku pata mimba. Mimba ikija huharibika sebabu ya jango ku pindana na mshipa, *or* misi ya mshipa kungia ndani ya jango *or* utumbo, mfuko wa mána. Utumbo unadikiwa ni mshipa, mshipa inampinda jango. Kua sebabu hi anakanda ku niosha jango.

Muaminifu, *adj.*, *trustworthy, faithful;* mtu alie aminiwa, sabithi, ulimiwakwe *or* manenoyakwe mathúbuthu, *a man whose words are firm, trustworthy.*

Muamlólo, *s.*, *vid.* kishando.

Muamnáku, *s.;* ni samaki wa maji mangi (R.), *the flesh is reddish-white, this fish is generally caught at the time of high water?*

Muamshónsoa (*or* muamsónsoa) (*pl.* miamisonsoa), *sea egg?* echinus (muamdsúnsoa).

Muámu, *s.* (wa, *pl.* waámu, wángu *or* zángu), *sister- and brother-in-law, the brother of a wife's husband;* muamuwangu amekuja, *the brother of my husband is come* (*says the wife*); wiffiwangu amekuja, *the sister of my husband is come;* maviawangu amekuja (alie viá mumewangu), *the mother of my husband is come* (*Dr. St. has* "muamua" *for* "muamu," *the husband's brother*); *cfr.* múhua, *in Kir.* avu, *maternal uncle;* muamûe, *my brother is the* muámu *of my wife, but my sister is her* wiffi (*vid.*); muámu *in Kin.* mlámu yule ulie-mu-oléa ndugúye, *that one whose sister thou didst marry, he is thy brother-in-law.*

Muámùa (*pl.* waamúa), *a judge* (ku amúa, *v. a., to judge*).

Muámzi (*or* muamúzi *or* muamulízi), *s.*, *arbiter, judge;* muegni kungía kati, aonai watu wakitéta; muegni ku káta maneno kulla mtu kúa radi, *every man of note and understanding may be a* muámzi (ku amúa), *but the official judge of a place is the* kathi *alone.*

Muána, *s.* (wa, *pl.* mamuana), *the young mistress, the matron of the house, the lady* (mke mkú). Muana *is used in addressing her, especially by slaves. An elderly lady is called* bibi (*cfr.*). *The plural* mamuana *is used, in contempt, when slaves despise or nickname their young mistresses in their absence. The plural is rendered by the word* kina *prefixed to* muana; kina muana wawili *or* watatu wamekuja, *two or three mistresses or young ladies came. In Zanzibar the natives use the term* muana *of their own mother from politeness.* Muana mke wa kiunguana, *lit., a woman of the free and noble kind, would be the full term for "lady."* Muana mke, *not only a girl, but in general "woman."*

Muana, *s.* (wa, *pl.* waana), *a child, a son or daughter;* muanangu, *my child;* muanao, *thy child;* muanawe, *his child;* muanetu, *our child;* muanawenu, *your child;* muanawao, *their child.*

Muana Adamu, *a child of Adam = a human being;* muanadamu (*vid.* fisadi); ya benádamu, *human;* muana maji, *a seaman.*

Muanafundi (*or* muanafunsi), *s.* (*Kiamu, Kimvita*) (*vid.* manafunsi), *an apprentice.*

Muanagnombe, *s.*, *gable?* (R.); niumba ya muana gnombe (*better than* muana wa gnombe).

Muana maúa, *s.*, *a sprite represented as a white woman with an ugly black husband* (St.).

Muanamkázi, *s.*, kali, *when it is burnt* (huwa-nuka).

Muana mke (*pl.* waana wake), *a woman* (*lit.*, *a female child*, *opp. to* muana mume, *a male child*, *a man*) (*pl.* waana waume *or* waanaume).

Muanamuali, *s.* (wa), *a young woman, a virgin* (*especially if chaste*), *and who has not yet left her father's house; cfr.* muáli.

Muánda, *s.* (wa) (=muanzo), *the beginning;* jumbo la muánda, *the ground of a plantation.*

Muandamizi, *s.;* boriti ina muandamiziwakwe, *the heavy* boriti *has its follower likewise heavy* (R.).

Muanda wazímu (*pl.* wanda wazimu?), *a talker?*

Muandámo, *s.* (muezi) (*pl.* mi—) (miandámo za muezi, muanzo wa muezi), *the beginning of a month; vid.* muezi *and* andáma.

Muandáni, *s.* (wa, *pl.* wa—), (1) *a friend, companion, comrade* = muigni ku-mu-andáma mtu kua shauiri na neno moja; (2) *a concubine* (= hãwá); mke huyu si mkéwe, haku-mu-óa, ni muandaniwakwe. *Prov.*, ku legéza si ku fuma, ndio yalio muandáni (R.).

Muandázi, *s.* = mtu aandai jakula cha vitu via mballimballi, *one who prepares food* (ku anda) *of various ingredients, the cook;* u muandázi wewe, andã, simáma uandáe, *thou art the cook; get up and prepare food.*

Muandikáji, *s.*, (1) *a writer;* (2) *a waiter, or table-servant.*

Muandiki, *s.* (ku andíka), (1) wa kiónda, *one who applies a plaster to a sore;* (2) *one who serves food; who lays the food, spoons, knives, &c. upon the table, a waiter.*

Muandíko, *s.* (wa, *pl.* mi—) (= kibandiko) (1) *the applying a plaster to a sore; the natives mix blue vitriol with bees-wax, and put it in the shape of a little loaf of bread upon a wound or sore;* (2) *handwriting, manuscript.*

Muandishi, *s.* (wa), *a writer* (ku andika, *to write*), *secretary, clerk, usually* kátibu *or* karáni.

Muándo, *s.* (wa, *pl.* mi—), *a hamlet;* m'ji mdógo wa mashámba watúma waketipo; m'ji ni wa waunguána.

Muánga, *s.* (wa, *pl.* mianga), (1) *light in general, as emitted from a luminous body, natural light; opp. to the artificial* (tã); najua miangayakwe; (2) mti wa ku tonga malêma, *fibrous wood is split into small and thin pieces and plaited into a net; a kind of tree, thin and straight* (usu-kuao malema); (3) = mtáwi, *sorcerer* (aangai usíku), *one who has light or sees with his eyes at night. There are celebrated sorcerers on the island of Pemba who go naked at night (men and women). They pretend to see with their eyes as in daylight. They stumble as they walk* (ku piga pindo); (4) *a kind of rice* (St.), muangani, *a kind of* mbóga, *vid.* kitoléo.

Muangã (*or* muangalla), *s.* (*pl.* miangã) (*Kinika*); ni njuga ya humu muetu, ya Suahili, ifuliwáyo humu ntiyetu. *A kind of metal coils which the natives tie to their legs in dancing. They are made on the coast by native blacksmiths. They are of iron. The* muangalla *is different from* kifumansi, *a bell* (*vid.*) (*pl.* mi—). *The Wakamba wear* muangalla, *a sort of bell.*

Muangádi, *s.*, *the name of a tree.*

Muangáfu, *s.*, *one who is able to imitate everything from having merely seen it*, muangafu wa mato; kuangása mno, ku angã, *much enlightened.*

Muangalizi, *s.* (*pl.* wa—), *an overseer, one who looks to; vid.* ku angalïa, *to see, to look.*

Muangáza, *s.* (*pl.* mi—), *light, clearness, evidence, enlightening, prudence;* jambo hili li katika muangáza, *this matter is clear, evident* (suafi); muangáza mengi (*or* miangazi mingi mbelle ni kisa); *for instance, when a man praises his goods too much, and consequently shows too much shrewdness, he may afterwards lose the whole profit;* mtu akifania miangáza mingi, watu hawa tanunúa, bei kuba, ameangáza kitujakwe mno, mtu huyu ni muangázi mno, ni muerefu mno, adáka feida nengi kitujakwe hakinunuliki, *as the man praises his goods too much, nobody will buy them, and thus he is the loser;* u-ni-fanie muangáza nadaka kitu ni-ki-one; tã hi ina muangaza, tã ina tia muangaza niumbani; (2) muangáza, *a light hole, the small round holes which are often left near the ceilings of rooms in Zanzibar* (St.); *a small opening for light* = kidírasha, maana ya ku itoa muangáza, ni cha ku tia muanga niumbani (R.).

Muangázi, *s.* = mueréfu; mtu huyu ni muangázi mno; ni muerefu mno, adaka faida nengi (*vid.* muangáza).

Muangelle, *s.* (wa), *a kind of tree or creeper, the wood of which the natives boil in order to make a paste with which they cement the bottom of a sieve* (mganga ungo). *They also put a little of this paste into the* borohóa ya joko ku fania sito.

Muango, *s.* (wa, *pl.* mi—), *a lamp-stand;* (1) wa ku angikía tã, *a wooden frame suspended on a wall for supporting a lamp* (*cfr. Dr. St.*, *page* 334), *a kind of bracket;* (2) *in Kinika, the top of a hill, in Kis.* jũ ya mlíma; (3) muango = mlango; (4) muángo (*pl.* mi—), *a kind of shrub.*

Muángu, *my; e.g.*, niumbani muangu, *out of my house.*

Muángui, *s.* (*pl.* mi—). *echo. St. writes* mwangwi.

Muáni, *s., sea-weed.*

Muánia, *s.* (1) *a narrow way or pass;* muania ni mtu apitapo kua thiki (*Kin.* luánia); (2) *a little space between two incisors;* (3) muánia wa meno *in Kinika, called in Kisuahili* pengo wa meno, *in Kimrima* mféko, *gaps in the teeth.*

Muánika, *s.* (wa, *pl.* mi—) (*Kin.* nondo), *a fabulous serpent said to devour whole caravans by surrounding the camp with the length of its body, so that nobody can escape. It is also said to devour entire elephants. Hence the great quantity of ivory obtained in the interior, because the serpent ejects the teeth with its excrements. All these stories have been invented by the traders to frighten the people on the coast.*

Muánsa (*or* muanza), *s.* (*pl.* mi—), wa waúme na wáke wa Wanika. *The Wanika hollow out the trunk of a tree which is left open at one end, but closed at the other with a skin which has a small hole in it just sufficient to allow a rope to pass through, which is fastened in the inside, and on the outside tied to a* kigóngo (*a kind of stick*). *The* muansa *player takes a* ndifu (*vid.*) *between his hand and rubs the stick backwards and forwards. The vibration is carried into the hollow trunk by means of the skin and causes a tremendous booming sound, which issues from the open end. By means of this instrument the chiefs rule over the credulous people of their tribe, for nobody except themselves is allowed to look at it upon pain of a severe penalty. Everybody runs to his house, and shuts the door, when the* muansa *passes by, for they believe that a person who looks at it will die or get blind. The chiefs carry out all their secret proceedings by means of this instrument, which is heard to a great distance. The women have a* muansa *of their own; males are not allowed to see the female* muansa, *and vice versâ.*

Muánzi, *s.* (*pl.* mi—), *something hollow, a bamboo, a reed or cane which is hollow inside* (una mfungu): (2) muánzi wa ku angalía, *a spy-glass, telescope* (*Pers.* doorbini), miánzi ya púa nostrils; (3) muanzi = *stick, or rope;* ku angika ngúo *or* passia, *to hang up a cloth or curtain;* kálamu ya muánzi, *a reed-pen.*

Muánzo, *s.* (wa, *pl.* mi—), *beginning* (ku anza), *origin.*

Muáo, *s.* (wa, *pl.* miáo), *pieces of wood put into the bottom of a boat, to prevent the water from damaging the cargo of the boat* (maji yasipáte misigo); miti ya dumi *belong to the muao in a boat;* ku weka muao, ku tupa viombo kua muao, ku pika wali kua muao; ku piga koffi kua muao; ku futa makassia kua muáo.

Muárabu, *s.* (wa, *pl.* waárabu), *an Arab;* Uárabu, *Arabia* (*cfr.* manga).

Muári, *s.* (wa, *pl.* wári), *one who is circumcised, but who is still ignorant* (mjinga) *of the songs of circumcision, which are many, and of a ridiculous and obscene nature. During the process of healing* (*from the wound caused by the painful operation*) *he is instructed by the* ngariba (*the circumcisor*) *and the* makungui, *persons who have been formerly instructed in these songs.* Muári ni mtu alietahiríwa akafunsoa viniágo via nimbo. Muari ni mjinga asiejúa mambo ya vilinge, laken yuwaimbishoa sasa ni ngariba na kúngüi. *If he is not very attentive to his lessons, he is severely beaten.*

Examples of these Songs.

(1) *The circumcisor sings:*

Poáni ku jiwe, ju ku mti si miba, shina li ngóe
Mja ku timba ndie muniewe.
Or:—
Poáni kuna jiwe, ju kuna mti, tausu sina miba,
Shina li ngóe, mja ku timba ndie muniewe.

(2) *The circumcised responds:*

Niikuenda jiwe la m'bu, kaóna niama jelea, kiuno ki majíni, shingo yála mpéa, bada ya ku pata sesse, rokho ina-n-jeléa; *i.e., when I went to the stone of the mosquitoes, I saw an animal floating in the water, the loin in the water, the neck did eat* mpéa (*the fruit of a tree on shore*), *after I had received the* sesse (kitoa ja mbō, *the removal of the foreskin*) *my spirit became quiet* (*fear left me*).

Kuma la mama kana jano, mbó wa baba kana mfúmo, mamai muári anapika matáboa táboa, pale akikápo kundu lameka meka motto.

Simdekerera mkungue msorajangu, simdekeréra ajapokúa fóko dári, nesamkueréra hatta pindi za ku shuka, nesamshoma muiwa kamlekéa kirada na usungúe papo.

N.B.—We will not translate these latter obscene songs, which must thoroughly poison the minds of the young natives.

Muaríka, *s., name of a tree.*

Muáshi, *s.* (wa, *pl.* waashi *and* wawashi), *a mason;* muashi wa máwe, *one who builds* (*a house*) *with stones* (*cfr.* walika); *the verb fluctuates between* a *and* wa, *hence* ku akka *and* wakka.

Muáta (*or* muatawáda), *s.* (*pl.* miáta), Euphorbia Kolquall; muenge wa muatawada, *which burns well when it is dry; vid.* muénge, *bundle of straw.*

Muaúpe, *adj., white* (mueúpe).

Muaussi (mueússi), *adj., black.*

MUAVÚLI, *s.* (*pl.* mi—), *an umbrella; cfr.* muafúli.

MUAWÁNA, *s.* = jambo lililo kúa wazi, lililo ainiwa; mambo haya yamekúa muawána, hayakufitika, *something that is manifest, notorious, not hidden.*

MUAWÁZI, *s., the disposer, one of the names of God being the disposer and ruler of all things; vid.* awáza.

MUÁYA (*or* MUÁGA), *v. a., to spill, to pour out, to diffuse;* ku muáya maji, *to pour out, or spill water;* ku muáyika *or* muagíka, *to be poured out* (*cfr. for* muaga, muagía, *and* muáika); vitoa vina muayika, *you see nothing but heads in the forest;* ku muayisa maji muilini; *cfr.* kóa.

MUÁYO, *s.* (*pl.* mi—); ku piga miayo, *to yawn.*

MUÁZA MKÚA (WANGU), *God;* masháka haya nlio náyo — nli ku kossa ni muaza mkua wangu.

MUBATHÁRIFU, *adj., extravagant; cfr.* بطر, fidit rem, petulantem et insolentem se gessit; بطر, incuria, lactitia modum excedens.

MUBÚSI (UBUSI)? (R.).

MÚDA, *s.* (*vid.* m'da), *a space of time* (muda wa —, *the space of* —) (مُدّ, mensura; مَدّ, trahendo extendit, moram solvendi concessit); muda — kipindi kile kile ulicho ondoka huja fika niumbani hapátũa ni úduru wa ku-ku-daka, kua mudo ule ule (R.); muda *or* muida hu ashafika (kwisha fika).

MUDUMÁRI, *s.* R. ?).

MUDÚNGU TUNDU, *s., a tree which is soon perforated by insects.*

MUÉGNIE (*pl.* wegnie, *Kiamu*) (muigni, *pl.* wegni, *Kimv.*) (*Kimr.* muigniwe, *pl.* wigniwe = muegniewe, *pl.* wegniewe).

MUEGNIÉJI, *s.* (*pl.* waegniéji *or* wegnieji) (= muigni nti), *a native, one who belongs to the country, one who is native of the place and who has a home there;* (2) *a host.*

MUEGNIÉWE (MUNIEWE), *s.* (*pl.* wegniéwe), *he himself, pl. they themselves, lit., he the possessor of the matter mentioned, they the possessors* (*vid.* muigni); muegniéwe amekúja, *he himself came;* wegniéwe wanakuja, *they themselves came* (*Kimr.* muigniwe, *pl.* wegniwe); niumba za muigniéwe *the houses of himself, of the possessor;* taku regéza, *I shall return it to thee* (*its possessor*), *I myself, thou thyself, he himself,* muegniewe.

MŬEKÚNDU, *adj., red, reddish.* (ekúndu); niúmba niekundu kasha jekundu.

MŬELÉKO, *s.* (wa) = ngúo ya ku elekéa mana *or* ku elekéwa mana, *a piece of cloth in which the native women carry their children at their backs* (*Kin.* mkamba wa ku erekéra mana).

MUELÉWA, *s.* = mambo yame-mu-eléa (*cfr.* mstáhifu wa mambo, yuna ákili), *intelligent, wise, prudent.*

MŬELLE, *s. adj.* (*pl.* waelle), *sick, a sick person, one who cannot leave the bedstead or room. The* mgónjoa (*sickly person*) *can go about;* muelle ana uelle, *pl.* nduelle, *pains of sickness;* majira ya mvúa nduellezangu zita-ni-jía muilini muangu, *during the rainy season pains will attack my body.*

MUEMA, *adj. good; cfr.* ema.

MUEMBÁMBA, *adj., thin, slender; vid.* embamba.

MUÉMBE, *s.* (*pl.* miémbe), *a mango-tree, its fruit* émbe (la, *pl.* ma—) (magnifera Africana).

MUENDANGÚU, *s. a great and irreparable loss* (St.).

MUENDÁNI (*or* MUANDÁNI), *s.* (wa, *pl.* waandani), (1) rafiki, *a neighbour, friend;* (2) hawà, mkahaba.

MUENDELÉZI, *s., a copier;* ku endeléza mbelle, *to go in a straight line, e.g., in writing, in making a mat, &c., one who goes on, or perseveres with his work, till he has completed it.*

MUENDO (*or* UENDO), *s., going, journey, gait, behaviour;* muendo hauna kawaida hatta ujapo kuenda mtána kútũa, ni muendo nnakuenda muendo wa sã mbili wa nusu; muendowakwe ni wa goya.

MUENENDÉSHI, *vid.* mtembézi.

MUENÉNDO, *going on, behaviour;* ku fánia *or* tenda vibáya *or* vema, *ill or good behaviour.*

MUENETU, muanawe ni wetu? (*pl.* enétu), *sisters?*

MUENÉZA, *s.;* Mungu ni— (*vid.* maenéo).

MUENGE, *s.* (*pl.* mi—), *a bundle of straw, used to carry a light* (St.) (muénche).

MUENGELLE (*or* MGANGA UNGO), *s.* (*Kijumf.* muangelle), *a kind of sorrel* (*of acid taste*) *chewed with* toka. *It is also used in many kinds of sickness, especially is this decoction used,* ku gánga ungo, *to paste up a sieve or fan. Hence its name* mganga ungo, *in order that the flour may not run through.*

MUENGÉRO, *s.* (wa, *pl.* mi—) (*vid.* massa); ni fungu la tembo la muigni minazi, *that proportion of* tembo *which belongs to the possessor of the cocoa-trees.* Jióni ni muengéro wa mgéma minázi, *in the evening the tapper gets his share.*

MUENGINE, *adj., another* (*pl.* wangine, mangine); *cfr.* ngine.

MUÉNZI, *s.* (wa, *pl.* waénzi *or* w'enzi), *one who visits another to enquire how he does, a friend, acquaintance, companion, fellow;* ku enda nai, *or* fuatani nai, ku-mu-enza, *to look after him;* ku enzána, *to look one after another for counsel and assistance;* muenzangu, *my friend* (*pl.* waenzangu *or* wenzangu, *my friends, companions*); mtu huyu wa-ni-enza ku juilía jambolangu, *this man looked or enquired after me to*

know my condition (*vid.* ku ensa *or* enza); *cfr.* buenzi *in Kiniassa* = rafiki, somo.

MUERÉVU, *adj.* (*Arab.* عارف), *clever, prudent, dexterous, shrewd* = máhiri; *vid.* erefúka.

MUERRE, *s.*, *a kind of corn or seed like linseed growing on a close spike like a bullrush flower.*

MUÉTU; humo muétu, *here with us, within* (*of*) *us.*

MŬEÚPE, *adj.*, *white;* mtu mueupe, *a white man.*

MÚEÚSI, *adj.*, *black;* mti mueusi, *a black tree.*

MUÉWE, *s.* (*pl.* miéwe), *a kind of vulture, a hawk;* yuwála makinda ya kuku; (2) *a kind of fish, similar to the* fúte.

MUÉZA, *v. n.*, *lit.*, *to be able, to escape* (?); mana ame-mu-éza, *had power to outwit;* kua babai usiku wa kisa, asipáte onekána ni watu, *the boy escaped from his father in the dead of night lest the people should see him; cfr.* éa, *v. n.*, *to go out* (ku tóka).

MUÉZA IOTE (*or* MAMBO IOTE), *the Almighty* (*God*).

MUEZA KUÉTU (muignizimgu)? (R.), *cfr.* muwéza.

MUÉZA MUEGNIÉWE, *one's own master.*

MŬÉZI (M'ESI), *s.* (wa, *pl.* miezi), *moon, month;* muangáza *or* muanga wa muezi, *moonlight;* muezi waánza letta anga ukipassua uwingu, *the moon begins to shine when she breaks through the sky;* muandámo wa muezi *or* muezi muandámo *or* muanzo wa muezi, *the beginning of the moon* (*or month*) *when she appears the first time —new moon* (*following up the moon which is passed in the previous month*), muezi unatimbúka *or* jimbúka = una anza ku toka. *The natives divide the month into three parts*—(1) kumi la kwansa (*the first ten days from the new moon*); (2) kumi la kati (10*th to* 20*th*); (3) kumi la kwisha (20*th to* 29*th or* 30*th*). *This account makes* majuma manne (*four weeks*). *They also divide it into two parts*—(1) siku kumi na tano (*fifteen days in the outside*), kua nde, una mgnáo *or* anga kuba; (2) kumi na tano ni ndani, *fifteen days the moon is inside,* ni kiza *or darkness, i.e., from the* 16*th*, muezi waanza ku-ngía ndani, *she becomes* mtimbu *or* mjimbu, *because she appears at midnight;* muézi mpungúfu, ukipungúa, ukitoa kwisha siku-zakwe (*twenty-nine days only*); muézi kámili, *full moon;* muezi unaandama mpungufu *or* unaandama kamili.

MUÉZI, *s.* (wa) (1) *the moon;* (2) *month* (*pl.* miezi); *the month begins on the day on which the moon is first seen. When the old month has passed thirty days the new month begins, the people do not reckon thirty-one days;* muezi muandamu *or* muangámu, *a month of thirty full days;* muezi mpungufu, *a month of less than thirty days.*

MUFÚMBI, *s.*; ku piga mufumbi kumoja, *said of the blood?* (R.).

MUGÁNO (*pl.* mi—); niama isio mnofu, *fleshiness of meat.*

MUGHÉLIBU, *s.*, *a rogue; cfr.* غلب, praevaluit.

MUGNÚNIA, *v. a.*, *to crush something with the tongue, not to bite it with the teeth, e.g.*, tembe ya múnia.

MUGNÚNIE, *s. a.*, *a kind of pumpkin which is easily crushed with the tongue, not with the teeth;* mmugnúnie, *the pumpkin tree or creeper* (mtango).

MUGNUNÍKA, *v. n.* (= vinginiúka), *to crawl in putrid meat, said of* măbú, *white maggots.*

MUHABESHÍA, *s.* (*pl.* wa—), *an Abyssinian. The Abyssinian slaves are greatly valued on this coast, especially the females, on account of their beauty. They are chiefly brought from Barawa or Marka, the inhabitants of these sea-towns buying them in the interior.*

MUHÁDIMU, *s.* (*pl.* wa—) (*Arab.* خادم), *a servant, one of the original inhabitants of Zanzibar. These* wahadimu *pay two dollars a year for each household* (*cfr. St.* 332). *They speak at least two dialects materially different from the Suahili in town.*

MUHÁLI, *s.* (wa), *displeasure, anger* (= kasaráni). Muárabu huyu aliekatásoa maliyakwe, ameondóka kua muháli, *this Arab, to whom his property was refused, departed in anger;* Muarabu amepata muháli kua Mzungu, *the Arab became angry with the European;* ewe Mzungu ukissa-ni-pa kissu nta-ni-pata muháli (uofu, hasira), *O European, if thou wilt not give me a knife, thou shalt get anger from me = thou shalt displease me;* laken Mzungu anena, mimi siji muháli wa mtu, *but the European says, I am not afraid of the anger of man;* مَحَّلَ, maligna delatione insidias struxit alicui; مِحَالٌ, astutia, dolus, industria; ku-m-tia katika muhali = ku-m-pigania, *to fight or quarrel on account of somebody, e.g., when three masters demand the services of one servant or workman at the same time;* a-ni-daka muháli, *he seeks for a matter against me that I may be considered a bad man, as another man demands his service;* ku ondóa muháli, *to do a thing only half, only* ku ondoa muháli (*only to remove displeasure*).

MUHÁLIFU, *s.* (*pl.* wa—), *transgressor; vid.* halifu.

MUHÁLIMU (*and* kihalimu)? (R.).

MUHANDE, *s.*, *the name of a tree* (= muvande *in Kir.*).

MUHÁRABU (*pl.* wa—), *destructive, injurious; vid.* háribu.

MUHARIBIVU, *s.* (*pl.* wa—), *a corrupter; vid.* ku háribu, *a destroyer.*

Muharuma (wa kitoa), muhada ?

Muháshiri, *s.*, *vid.* muhémili.

Muhassi (*or* muhassai, *or* hassi, *or* hassai), *s.* (*pl.* wahassi), mahassi (*sing.* hassi), *a castrated man, an eunuch*, mtu alietoaliwa mawe ya makénde (aliehassiwa); mtu huyu ni muhasssi *or* muhassai, na gnombe ni hassi, hassai *or* muhassai; *cfr.* خصى, castravit; خصى, castratus, eunuchus.

Muhèbbi akhiára, *s.*, *a choice friend.*

Muhémili, *s.* (*pl.* wa—), (1) = mtu afumiliai mambo mema *or* maofu, *one who endures good or bad circumstances, a patient person;* (2) *beam of a house* (*pl.* mihémili); (3) = muháshiri (*pl.* mi—), *a beam which supports the mainmast of a native vessel.*

Muhiána, *s.* (wa) = mtiriri, mbishi, mtu afaniai neno kua kúsudi *or* kibũri, *one who opposes another from pride to offend him;* neno la muhiána lita-m-tongéa = lita-m-patía hasára, *the word of a proud and obstinate opposer will bring trouble upon him.*

Muhindi, *s.* (*pl.* wa—), *a native of India, especially Muhammedans of India, of whom there are the Khoja and Bohra, two parties in Zanzibar.*

Muhindi, *s.* (*pl.* mi—), *the Indian corn plant; cfr.* hindi (la, *pl.* mahindi).

Muhitáji, *s.*, *lit. a wanter, lover.* (1) *one who is in want, Luke* xv. 14; naye akaanza kúa muhitáji; (2) *one who is destitute of;* ni muhitaji yule, hana pishi ya kula, hana kitu tena; bana alikua tagiri sasa muhitaji, hana kitu nlikua muhitaji nacho ndiposa hanunua.

Muhógo, *s.* (wa, *pl.* mi—), (1) *the shrub of cassava or manioc* (*cassava-root*); (2) *the fruit itself,* mti wa muhógo, na tundalakwe ni muhógo, misi ya muhogo; hogo (la, *pl.* ma—), *a large cassava* (*vid.* mahógo); makópa, *dried pieces of* muhogo. *The natives split the large pieces up very small, and expose them to the sun until they get quite hard, when they may be preserved for a long time. When required for use, they are pounded in a mortar, and boiled with water into a thick paste* (sima ya makópa, *Kin.* jora). *It is an important expedient in time of famine. There are several kinds of cassava*—(1) muhógo wa kindóro (*white, good, but intoxicating*); (2) muhógo mke (*female cassava*), *which has a small red shrub;* muhógo mke una vishadda kana vipúli via wake wa Wanika. *This is the best kind of* muhogo; *it is agreeable, has much meal and no bitterness;* (3) muhógo mume (*male*), *the shrub is large, the roots* (misi) *very long and thick. The male kind is not so good and agreeable as the female, but on account of the thickness of the* misi, *it is liked for making* makopa, *one large piece being cut into many smaller ones. The cassava shrub does not like a hard soil, but one which is soft and black;* misi ku shuka, ku tarabba, *i.e.*, ku wánda mtangáni. *There are several places near Mombas, celebrated for producing excellent* mihógo.

Muhongólo, *s.* (*pl.* mi—) (*Kinika*), *the copal-tree; vid.* msandarusi (*Kisuah.*) uhongólo = matózi ya muhongólo.

Muhtásari, *s.* (*Arab.* مختصر), *an abstract, abridgment, a summary.*

Múhua, *s.*, *maternal uncle; vid.* muamu.

Múhula, *s.* (*pl.* mi—) (= m'da, *vid.*) (*Arab.* مهلة), *an appointed space of time when borrowed goods are to be returned to its owner;* ni-pá-m múhula wa siku tano.

Muhúnsi, *s.* (wa, *pl.* wa—); (1) muhunsi wa máwe = muashi, *a mason, workman in stone, one who builds houses of stone;* (2) muhúnsi wa juma (afuai juma), *a blacksmith;* (3) muhúnsi wa fetha, rusasi, *&c.*, *a workman in silver, lead, tin &c. The Wahunsi are supposed to be great sorcerers, who know the secrets of Nature and can perform wonderful things by witchcraft, &c.*

Muhuri, *s.* (*Arab.* مهر), *a seal, signet;* ku tia, *to sign, seal.*

Mui, *s.*, *a species of mangroves, near the sea-water, and fit for making* boriti (R.).

Muia (*or* muii *or* muwii) (*v. n.*, ku ia *or* wia) (*pl.* waii *or* wawii, *demander of a debt.*

Muiba (*pl.* mi— *or* miiba), *thorn.*

Muibáji, *s.* (*pl.* waibáji) (webaji), *a thievish person, one who steals habitually.*

Muifi (*or* muivi), *s.* (wa, *pl.* waifi), *a thief;* ku iba, *to steal; vid.* muivi.

Muífu (muívu, ívu, bivu), *adj.* (*pl.* waívu *or* waífu), *ripe;* (2) *a jealous person* (*cfr.* uifu, *jealousy*); wivu, *jealous.*

Muigni (*or* muegni), *s.* (*pl.* wegni), *possessor, owner, the person which has anything or to which anything belongs or from whom it originates, a chief or sheikh* (Kisambara, muéne), *the possessor himself, or he himself;* muigniéwe, *pl.* wegniéwe. *It must be observed,* (1) *that the word has never a genitive sign after it except when it stands absolutely;* (2) *that it affords a convenient expedient in forming adjectives and concrete nouns in connection with the infinitive of verbs.* Muegni niumba, *the possessor of a house. Kikamba* "gnie or ignie," *I* (ego), *consequently* muigni (e) *the I or ego of anything = possessor ??* Muigni nti, *the lord of the country.* Muigni ku hutubu, *the preacher.* Muigni kichaa, *lunatic.* Muigni ku pooza, *paralytic.* Muigni ámũri, *pl.* wegni, ámũri, *not* muigni wa niumba. Wegni fetha *the possessors of money, not* wegni wa fetha

Muigni ku daka náni? *who is the possessor of to desire, i.e., who is it who desires? or who is the desiring person?* Muigni ku penda, *the lover, lit., the possessor of to love.* Niumba yegni uzuri na mali mengi, *a house which possesses much finery and property = a beautiful and rich house.* Muigni wangu anakuja, *my possessor is come. Thus says a slave with regard to his master or a wife in regard to her husband.* Mungu ni muigni wétu, muigni ku-tu-umba, *God is our possessor, the possessor of to create us, i.e., our creator. In reference to the word* "muigni," *or, as Dr. St. writes it,* "munyi," *cfr. Dr. St.'s Handbook, page* 332, *a chief, a sheikh. The* muigni mkŭ *is esteemed the true Sultan of the Suahili, at least in the island of Zanzibar and the parts adjacent. He is descended from an ancient Persian family, the heiress of which married some generations since an Arab from Yemen. The title is now* (1874) *in abeyance. His chief residence is at Dunga, near the centre of the island.* Muegni kiburi *or* muegni ku kuza nafsiyakwe, *to be proud.*

MUIGNIZÍMGU, *s., God, the possessor of dominion, i.e., of the universe. The word is contracted from* muigni ézi *or* enzi Mungu = *God the possessor of dominion, which term is one of the* 99 *attributes of God in the Muhammedan religion. Or* muigni-ku-ézi ni Mungu, *he who rules* (ku ési) *over all things is God. This is a title of honour* (jina la héshima) *given by the Muhammedans to the Supreme Ruler of heaven and earth.* Ndie alie na ufalme wa mambo iote *or* ndie aungai mambo iote, *the only potentate* (pantocrator). *As the pagan East Africans have a very low idea of the term* Mungu (*in Kinika and Kikamba* Mulungu), *understanding thereby either heaven, sky, or some inferior being (such as the soul of man which becomes a* Mulungu *after death), it is evident that the Muhammedans wished to avoid the ambiguous term* "Mungu," *and therefore substituted another which excludes all heathenish ideas. The exposition "the possessor of the majesty or dominion of heaven" is connected with some difficulties:* (1) *the genitive sign after* ezi *or* enzi *is omitted. They do not say* "Muigni ézi ya Mungu," *the possessor of the dominion of God.* (2) *The word* "Mungu" *has never in Kisuahili the meaning "heaven or inferior being." Heaven is rendered by the word* uwingu, *heavens* mbingu. *Arab.* عَزَّ, rara, potens fuit res; عِزّ, potentia, dignitas.

MUII (*or* MUWÍI), *s.* (*pl.* waíi *or* wawíi) (*vid.* ku ia *or* wía), *he who calls in a debt.*

MÚIKO (*or* M'IKO) (wa, *pl.* míko), (1) *a spoon of large size to stir up that which is boiling in a pan;* (2) *a mason's trowel;* kijiko, *a small spoon;* ku weka muiko *is* = ku zira, *i.e., to avoid a certain food; vid.* zira.

MUIKU, *s.* (*cfr.* jelesa), *food which has been kept overnight, the portion of food which has not been eaten in the evening, but which is eaten next morning;* chakula hiki cha muiku; wali umekúa wa muiku, umejeléwa súbukhi; wali wa muiku, *boiled rice of yesterday, i.e., boiled but not all eaten yesterday;* wali uliocheléwa; *vid.* jelésa, *and* bario *or* bariyo, *what is left from the evening meal to be eaten in the morning.*

MÚILI, *s.* (wa, *pl.* miíli *or* miwíli), *body. They dislike using* muili *for a dead body, still they do use it* (*Luke* xxiii., 52, 53); muili wa ndugu-yangu, *among the slain ones.*

MUILIKA, *v. n., to look shading the eye with the hand* (R.).

MUILIKIA, *v. obj., to light for one;* washa makúti u-ni-muilikie; sijui n'licho kaniaga; ela hasa ku muilika ni chénge; ana-ni-muilika kua makúti, *he has lighted for me with leaves of the cocoa-nut-tree;* letta *or* n'lettéa tā, u-ni muilikíe.

MUIMA, *the natives use this word if one stops or stands still a long while on the road, and does not understand a call, supposing that it is for some one, afterwards they laugh at him; cfr.* ku ima.

MUIMBAJI, *s.* (ku im ba), *a songster.*

MUIMO, *s.* (*pl.* miimo), *side piece of a door frame* (St.).

MUINA, *s.* (wa) = damu ya pua (*vid. Kinika* = pango ya pánia), *the blood which comes from the nose;* damu inatókoa na púa.

MUINÁMO (R); mtámbo wa muina-mo?

MUÍNDA (*or* MUINDAWINDA *or* MUINSI), *s.* (winda, *pl.* wawinda), *a hunter.*

MUINGI, *adj., much, full;* muingi wa mancao, *full of words.*

MUINSI, *s.* (*pl.* wainsi), (*vid.* muinda, *hunter*), *contracted;* winsi (winsiwao).

MUIRO, *s.* (wa, *pl.* miro *or* miiro) = wa ndófu, *the trunk of the elephant;* mukóno wa ndófu.

MUISHO (*or* M'ISHO), *s.* (wa, *pl.* misho *or* miisho), *end, conclusion;* muisho wa ulimengu, *the end of the world. The Suahili relate many stories about the end of the world. Some European lads once resolved to go by sea to the world's end, but only* hirimu (*young men*) *were allowed to join the expedition. One lad, however, concealed his father in a sack on board the vessel. After a long run they came to a region of the sea where the ship stuck fast on the mud* (tope), *so that she could move neither forward nor*

backward. In this embarrassment the young men wished to have the advice of an aged person. Hence he who had concealed his father consulted the latter in secret. The old man advised his son to slaughter a bullock and suspend it to the ropes of the main mast. This advice having been put into execution, a mighty wind arose and many large birds appeared, which carried off the bullock, and, by means of it, the vessel into deep water, and thus the young men were saved. A capital piece of advice for the Suahili to give to navigators in the icy arctic regions!!! Kua muisho, *at last, lastly.*

Muitáji, *s., lit., a caller;* ku ita, *v.a., to call; a lover.*

Muithi (Patta) = muivi, *a thief.*

Muiti, *adj., fresh, unripe, green;* mti muiti, *a green tree;* kitu kiwíti, *anything unripe* (kisijo íwa); émbe mbiti, *pl.* maémbe mawíti; ndízi mbíti; niumba mbiti; *opp.* bivu, *ripe, well done;* bivu *is contradictory of* biti, *which means "half-cooked."*

Muito, *s., calling, summons* (ku ita, *to call;* ugira wa muito, *cfr.* kilinge).

Muitu (*pl.* mitu), *a thick forest, which is large and of which people are afraid.*

Muivi, *s.* (ku iba), *a thief; at Lamoo* muizi, *at Patta* muithi.

Mukadsha; *vid.* mukdisha.

Mukari, (wa, *pl.* wa—) (*vid.* ukiri, *v. a.*) (= mu óngo), *a liar, deceiver, cheat; cfr.* مُنْكَر, incognitus, ingratus, improbus; unus duorum angelorum qui tentandis in sepulcro defunctis, esse praepositi dicuntur; *vid.* نَكَر ,nescivit, improbavit, *obstinate, denying, lying;* wanafania mukari (nguvu ya urongo); (2) mtu atońe neno la hakki aka-li-fania uthalimu.

Mukari wanakirri, *the name of an angel who torments the wicked in their graves by keeping them, as it were, conscious of themselves. This is* athibu (*punishment*) ya kaburini, asaili watu kaburini.

Mukáte, *s.* (wa, *pl.* mikate), *or* mkáte, *slice, bread, however the term* mukáte *does not exactly mean "bread," but rather little slices or little pieces, or loaf or cake. The Suahilis take rice-flour, mix it with honey and boil it in water till it becomes a paste; this they put into a deep dish of clay, upon and under which they place fire. When the paste is sufficiently cooked they cut it in pieces* (mikate, *sing.* mukate *or* mkáte), *also said of a swelling,* ku fania; mukate? (R.). *They say also,* mukate wa tombaco, mkate wa lime, wa juma, wa ku mimina. *There are different kinds of* mukate; *e.g.,* mukáte wa mófa, *cake of* mtáma *meal;* kitumbúa, *a cake made like a fritter;* bumunda (*pl.* ma), *a soft cake, or a sort of dumpling;* kiniúnia, ladu (*vide*).

Múkdisha (*or* mukadsha), *n. p., the town of Magadosha, one of the* Benáder *on the Somali coast* (*cfr.* Bender, *pl.* Benāder). Baráwa, Marka, *and* Mukdisha *are north of the Equator on the Somali coast. These are the principal commercial towns still belonging to the ruler of Zanzibar.*

Mukhabiri, *s.* (*Arab.* مخبر), *one who gives information, who brings news.*

Mukhtáji, *s.* (wa) (*Arab.* محتاج), *one who demands, desires* (ku khtaji, *to desire*); *vid.* muhitáji.

Mukhtásar (*or* muhtásari), *s.* (*cfr.* خَصَر, contraxit, abbreviavit; إِخْتِصَار, compendium, epitome), *compendium, summary; cfr.* mafpiliso.

Múkhúri, *v. n., to go up and down lengthwise.*

Mukono (*or* mkôno), *s.* (wa, *pl.* mi—), *arm, hand, cubit* (*a measure*), mukono wa ume na wa ku shoto, *the right and left hand;* mukono wa ku lia, *the right hand with which one eats;* mukono wa ndofu, *proboscis;* mikono ya mto, *channels of a creek;* mukono wa kansu, *sleeve;* mikono mitúpu, *empty-handed.*

Mule, *a pron. demonst. impersonal, in, there,* (*or* mle) *relat. to place.*

Mulika, *v. n., to show a light, to gleam* (St.); *cfr.* muilíka.

Mulímo, *wherein there is.*

Mulki, *s., dominion; vid.* milki.

Mulungu, *s.* (*Kinika, Kikamba, and in many other East African dialects*), *heaven and God, or supreme being, of which the African heathen have a faint idea* (*cfr.* Muignizimgu). *The heathen mind in rising to the idea of a supreme being stands still, as it were, when contemplating the heaven, and thus confounds the creator and creature.* Mulungu *is also the name of a tree.*

Mumbu ? (R.) *s., a tree.*

Mumbuji, *s.* (*pl.* waumbuji), *vid.* umbuji; wazungu ni waumbuji, *making nice things.*

Múme (*properly* muúme) *s., adj.* (*pl.* waume), *a male of men and animals;* mtu múme, *a man, opp. to* mtu mke, *a woman; husband,* muméwe, *her husband;* mume wangu, *my husband; fig., strong, brave; vid.* ume, mume, *or* mulúme ya ku-mu-wéa, *a man who is dexterous, who can do all things.*

Mumémke = mume mke, *a hermaphrodite;* mume si mke na mke si mume. *Such a person is said to have been at Mombas, he was the slave of the former commandant of the fortress??*

Mumiani, *s., a mummy, which is used as a medicament* (St.), *a fabulous medicine which the Euro-*

peans prepare, in the opinion of the natives, from the blood of a man.

Muminina, *s., a Muhammedan* (*pl.* = wasalimina, *the Moslems* (*Arab.* مؤمن, *pl.* مؤمنين, *believers*). *To the* Msélimu *or* Mumini (*Moslem*) *is opposed the* mzuia *or pagan* (*pl.* wazuía).

Múmo (múmo *and* múmu), *there* (*and* mule), muhogo unakatikia *or* katikía mumo *or* ndáni, *the* muhogo *broke in the soil in plucking it out;* mzungu yule afasiri manéno, si kama mtu wa mballi, ni kama alievialiwa mumu.

Mumunía (*or* munia), *v. a., to grind, to rub, to triturate, to crush, e.g., lumps of meal; to roll about in the mouth, as food that does not require masticating.*

Mumúnia, *v. a.* (*cfr.* gniámgnia), mkundu wa-m-mumunia, *the anus makes him tremble when easing nature.*

Mumúnie, *s.* (*pl.* ma—), *a species of gourd resembling a vegetable marrow; its hard rind serves often for making spoons, ladles or bottles;* ki, *pl.* vi—, *a small sort of gourd;* vimumúnie (*Reb. writes* mumumúnie, *the plant of the* —).

Mumvita, *n. p., a native of Mvita or Mombasa* (*pl. Wamvita*); mtu wa wita, alie na kóndo siku zote (*vid. appendix*).

Munafiki, *s., hypocrite; cfr.* muzándiki; *Arab.* نفق, subivit latibulum; hypocritam egit in religione.

Muna maúa, *a sprite represented as a white woman with an ugly black husband* (St.).

Munda, *s.* (wa, *pl.* miunda), *Kin., plantation* (*Kisuah.* shamba).

Munda (*pl.* mi—) (múndu ?), munda wa ku shoméa *or* pigiá samaki kuba (*cfr.* shóma) (mfúf wa munda), *a large harpoon used in whale fishing.*

(*Obscene*) *Native Song:*

Papa ku-ni-piga pesi pasi (pasipo) koto
Na munda, aka-m-fania njelesi, aka-mu-weka
Aka-m-futa, upande akafania mtuzi, upande
Akapassua gnonda, miti iote yakueléka
Ela mje mje una miba.

The meaning is: all trees may be ascended except the mje mje *tree which has thorns; thus all women may be touched except the wife of a husband; if anybody does touch her, he will be severely punished.*

With such filthy songs the native sailors entertain themselves when rowing.

Múndi, *the shin, shin-bone* (*vid. Kiniassa* msóro) (muúndi ?) *St. has* muundi wa mguu (*shin*).

Mundu, *s.* (wa, *pl.* miundu), *a kind of sickle, a billhook, a small hatchet; cfr.* senga.

Munga, *s., name of a tree.*

Mungasija, (*pl.* wangasija), *a native of the Comoro islands* (*n. p.*).

Mungine, *adj., another, different;* mtu mungíne *another man;* kitu kingine, *another thing;* kasha lingine, *another box;* makasa mangine, *other boxes;* niumba ningine, *another house;* niumba zingíne, *other houses.*

Mungu, *s.* (*Kinika*), *small worms or insects; cfr.* téte.

Mungu (*or* muungu), *s.* (1) *God* (*vid.* muignizimgu *or* muigni ezi mungu); (2) *heaven* (*with the pagans*). *The word may be derived from the verb* ku unga, *to join together;* (?) muúngu ndie aungai mambo iote (muúnga, *one who unites or combines*).

Meskíni ya mungu, *s., a free but poor person who goes about begging under the pretence of being poor, but in fact does not like to work. He may have been emancipated by his former master, and prefers now a life of begging to that of labour.*

Mungúmba, *s.* (*pl.* wangumba), *a mixed tribe of* Wadigo *and* Wasegúa.

Múnia, *v. a.; cfr.* mumúnia, *v. a.*

Munia múnia, *v. n.* (1) *to mumble, chew, to dissolve something by moving it about in the mouth;* (2) *said of the trembling motion which is caused in the anus after evacuation;* mkúndu wa-m-munia munia *or* wa-m-gniámgnia, *the breech trembles him; i.e., makes a trembling motion; vid.* mumúnia.

Muniandége, *s.* (wa, *pl.* mi—), *a parasitical plant.*

Muniéwe, *he himself* (*vid.* muigni *or* muigniewe *or* muegniewe).

Múnio, *s., n. p., is the name with which the Galla call the Wapokómo residing on the banks of the river Dana; the Europeans and Banians are called "Dunga" by the Galla, whereas they call the Arabs "Mulusho," and the Suahili "Hamára."*

Múniu, *s.* (wa, *pl.* miunin), *salt;* mamboyakwe hayana múniu hatta kidógo (muniu wa barudi, *nitre ?*)

Múo, *s.* (wa, *pl.* miúo), *a wooden lever, or a pointed piece of wood for digging;* mti wa ku timbía mashimo *or* ku omolea. *It is different from* mtaimbo, *which is of iron;* mtaimbo wa juma, *opp. to* múo = mtaimbo wa mti.

Muóvu (*or* muóvu), *adj., bad, wicked, spoiled;* mtu muóvu, *a bad man;* kasha óvu *or* bóvu, *a bad box;* neno óvu *or* bóvu; kitu kióvu; niumba mbóvu; manéno maóvu (*vid.* hozika); ku tóa maovúni, ku epúsha maóvu, *to deliver from evil.*

Muóga, *s.* (*pl.* waóga), *one who is afraid, who fears, a coward* (*Kin.*) (ku oga, ogópa).

Muokózi, *s.* (*pl.* waokózi), (1) *one who saves* (ku

okóza, ku okóa = ku tóa maovúni = ku epusha maóvu), *a deliverer, saviour;* (2) muokósi (*pl.* waokósi), *one who picks up anything* (St.); *cfr.* okóta, *to pick up.*

Muombáji, (*pl.* wa--), *a habitual beggar* (ku omba).

Muombézi, *s.* (*pl.* wa—), *an intercessor* (ku-mu-ombéa, *to pray, to intercede for one*).

Muómbi (*or* muómvi), *s.* (wa, *pl.* waombi), *one who begs, a beggar* (ku omba).

Muombómbo, *s., a tree; vid.* mráu.

Muómo, *s.* (wa, *pl.* miómo), *lip;* muómo wa mtu, *the lip of a man, but the bill of a bird is called* mdómo wa niúni; *e.g.*, mdómo wa kuku, *pl.* ndómo (za); muómo ukándo, *the upper lip* (R.).

Muóngo, *s.* (*pl.* waóngo), (1) *a liar* (*vid.* mróngo) (uóngo *or* uróngo, *a lie*); (2) *a period of time, especially in reference to agriculture* (wa, *pl.* mi-óngo), *a decade of ten days. The Suahili reckon the* muóngo *from the* siku ya muaka. *Consequently every month would include* miongo mi-tatu; muongo muangápi, *in what decade is it?* muongo sabaini? kua muóngo hu, *instantly;* mióngo hino.

Muongófu (*or* muongóki) (*pl.* wa—) (muigni ku ongóka), *a straight or upright one, one who has the rule or lead; Hebr.* xiii. 7. *Dr. St. takes it in the sense "a convert, a proselyte"* (ku ongóa, *to lead*); (2) *a man who can imitate work only by seeing it* = mtu alieongóka kua halisiyakwe akiongosha kaziyakwe nzúri.

Muongóshi, *s.* (wa); muongóshi wa kazi = fundi aongoshai *or* afaniai kazi nzúri, *a skilful work-master, a Jack-of-all-trades, a man skilled in many different things.*

Muongóti, *s.* (wa, *pl.* mi—) (*vid.* mlingóti), *main-mast.*

Muongózi, *s., a guide* (ku ongóza mbelle = ku pita *or* tangulía mbelle, *to go before, to take the lead, to lead on*); muongozi wa ndia, *the person who takes the lead on the road, who goes in front of a travelling company. This is the* mkurugenzi (*or* kilongola, *vid.*), *who walks before a caravan, carrying his charms in his hands.*

Muóno, *s.* (wa, *pl.* dióno) (*or* msóno, *pl.* misóno); ku futa *or* piga miono *or* misóno; ku futa misóno *is to snore a little, and* ku futa miono, *is to snore aloud, so that it can be heard far off* (*cfr.* kororo) *As* miono *appears to be rather Kinika, the word* misóno *will be purely Suahili?*

Muóri (*or* móri), *s., tallow; vid.* móri, *s.*

Muoróro, *adj., soft, smooth, lenient, mild;* mtu muoróro, *a mild man* (*cfr. in Kiniassa* "oróa," *to be soft, yielding, mild*); mti muoróro, *a tree of soft wood;* émbe joróro, si gúmu; mahindi maoróro.

Mŭósha (*or* mŭóshi), *s.* (*pl.* waósha *or* waóshi), *a man or woman whose business is to wash corpses* (*cfr.* masikoa). *Their wages consist of rice,* mtama, *cloth, &c. They have the sieve in which the rice or* mtama *is given.*

Muózi, *s.* (*vid.* ku óa, *v.a., to marry*), *bridegroom* = muigni ku funga hotuba, *or* = buana harusi = mtúmba múme, *bridegroom;* mtúmba manámke, *bride.*

Murdútu, *s., green vitriol, sulphate of copper* (*some people say* mrutútu), *bluestone.*

Muríra, *s.,* = muthia (R.) ?

Mursa, *s.* = rasúli, *a messenger, especially Muhammed.*

Musála, *s.* (*pl.* mi—), *an oval mat used to perform the Muhammedan devotions upon* (St.); *cfr.* مُصَلّى, locus magnus sub Jove preces publicae habebantur.

Musáma, *s., pardon; vid.* msámaha.

Mushupátu (*or* mshupátu), *a rope of* mŭă; *vid.* shupátu, *a plaid of matting; a narrow strip of matting.*

Musilími, *s., Islam?* umati uli musilími.

Musimi, *s., the northerly winds blowing from December to February. Sometimes the natives extend their reckoning till May or June, adding the period of* tánga mbíli; *vid.* tanga.

Músimu (mósimu), *the time when the ships come from the north, from December to March;* akhiri musimu, *when they return in April; cfr.* Damáni.

Mustamía, *s.;* samia na mustamía? (R.).

Mustiri, *s.* (*Arab.* مشترى), *a buyer, purchaser, customer;* kitu changu n'nacho nauza sijapáta muhitáji, *I have nobody who wants it* = mustiri (*vid.* muhitaji) (*vid. Arab.*)

Mutaabir, *adj.* (*Arab.* معتبر), *credible* (*cfr.* mtabari), *worthy of credit.*

Mutakádămu, *s.* (wa), *one that goes before, leads the way; vid. Arab.* قدّم, praecessit, praeivit.

Muthía, *s.;* wimbi la muthia? (R.).

Muthúngu (murungu), *s., the name of a tree; cfr. also* mudungu tundu, *a tree which is soon perforated by insects.*

Mutía, *s.* (*Arab.* طاع, obsequens fuit (*cfr.* táa) (*rather* mtii *or* mutii, *one who is obedient; Arab.* مُطيع; *vid.* ku tíi, *v. n.*).

Mutzi muiru (*in Kinika*) (*cfr.* Mji *in Kis.*), *the black town on Mount Reale was formerly the* kaya *or capital of the Rabbai tribe. The people of* Malande *and* Kamfuda *left this* kaya; *some returning to their fatherland* Rombo *in* Chagga, *others going to the* Wadigo, *others to the banks of the river* Pokomo, *and became lost to their tribe. One division took refuge with their*

brother-tribe, the Chognis (Chogni cha Muadarúko), *and in consequence of a plot against them returned after a year or two and founded another* kaya, *called* Vokéra, *which existed through nine generations, when a division again took place, though none left the country entirely. They merely separated, and those who left the place founded the* Mutzi Múvia (*by the Suahili called* Rabbai M'pia, *new town, new* Rabai). *There seems to have been two towns on the* Reale—Mutzi Muiru *and* Mutzi Mudide. *They were exceedingly warlike,* Gníro *and* Nchira *are still mentioned as the fiercest. They were also called* "Mutzi mubomu wa Reale, *and* Mutzi mudide Muiru," *afterwards they were called* Mitzi ya Ntzoáni (*accursed towns?*). Muravai, Muchogni, Mukiriama, *and* Mtahe *are brother-tribes;* Duruma, Rive, Kambe, Káuma, *the same. The inhabitants of the* Rabbai *territory lying between* Duruma *in the south and* Rive *in the north waylaid and killed those who passed that way. They made themselves obnoxious even to their brother-tribes, so that at last all the Wanika united against them for their destruction. They said:* "hukutáne, huenende, hukafunse mutzi hio wa Aravai." *They assembled near a large rock, which therefore was called* Tziwe ra kizungu. *The Ravais, instead of going forth to meet them in open battle, fortified their towns by constructing* Maboma, *where they quietly awaited their enemies. These, however, had not the courage to attack them behind their* Maboma, *and thus resolved to do with their voices what they were afraid of doing with their arms* (aka-a-pigira kizúmo = salala ni Kijomba), *saying:—*

Muravai! kuna ndugu! *Chorus:* Ho-o!
Ndugúyo ni uha!
Uhao ni nduguyo
Kuna ndúgu Muana 'Damu! (R.).

Muuáji (*or* muuwaji), *s.* (*pl.* wauaji), *a murderer, a killer, a slayer; vid.* ku úa, *v. a., to kill.*

Muugúzi, *s.* (wa), *one who tends or nurses sick persons; vid.* ku ugúa.

Muúja (*Arab.* مَوْج, unda, fluctus maris), *s.* (wa, *pl.* miúja), (1) = wimbi, *a wave;* (2) *risk* = kicho, *fear, danger.*

Muújiza, *s.* (wa, *pl.* mi—) (*Arab.* معجزة), *wonder, a miracle, a wondrous thing which, having been never seen before, astonishes people;* muújiza ni jambo la ku taájabu watu, lísilo onéka, *surprise, e.g., when a servant is dismissed and he does not know why;* wakafania miujizayao.

Muúmbáji, *s.* (wa), *creator, said only of God.*

Muúmbi, *s.* (wa, *pl.* mi—), (1) *a rope of* miã, *to bind a load of wood with:* úgue wa ku fungánia mzigo wa kúni; (2) úgue wa ku lindía niuni, ku fünga vitóma vibóvu, ku rukía niuni, *the natives tie long ropes to old calabashes which are covered with stones and* kóa. *When moved by the ropes they make a noise and frighten the birds away. The watchman sits on a* ulingo (*vid.*), *to move the ropes.*

Muúmbu, *s*, *a tree, like the* mniandóke, *growing in slips.*

Muúmini, *s.* (*pl.* waumini) (*Arab.* مؤمن), *a believer; vid.* amini, *to believe; vid. also* muminina.

Muumísi (*or* muumishi), *a cupper; vid.* ku umíka, *v. n., to cup. The operation of cupping is performed by means of a goat's horn.*

Muumúsi, *s.* (wa, *pl.* wa—); *vid.* umúa, *v. a.*

Muúndi, *s.* (*pl.* mi —); muúndi wa mgúu, *the shin* (St.); muundi wa gũ, *in Kimr.*

Muungámo, *s.* (malálamo), *confession and confessor, a man who confesses the crime which he previously denied* (*pl.* waungamo); kwanza amekána, laken sasa yuwaungáma. Mtu huyu ni muungámo = yuwaungáma; muungámo wa neno ausõálo, *the confession of the word or thing which one is asked.*

Muúngu (*or* Múngu), *s.* (*pl.* miungu), *God. The Suahili say usually:* Muigni-ezi-Múngu, *or, abbreviated,* Muignizimgu, quod vide.

Muunguána, *s., a free man, not a slave;* waunguána (waungána) (*vid.* unga, *v. a.*) kua kálima, kua kulla neno, laken watúma (hawana kalima) hawafanii hivi; *i.e., free men hold together, assist each other in word and in everything, but slaves do not and cannot, because they are dependent on their master and cannot join others.* Watuma hawana kálima wa nafsizao; muunguana *is in general a civilized man, a gentleman.*

Muungurúmisi, *s.*, (1) *a growler;* (2) *one who hums;* simba ni muungurúmisi, *the lion is a growler; vid.* ungurũma, *v. n.*

Muúnzi, *s.* (*pl.* mi—), *in Kinika = Kisuah.* uínja *or* ubínja (*pl.* mbinja), *a whistle made with the lips;* (2) *the builder of a ship; e.g.,* ku unda jaházi (kiúnzi, *edifice of wood*); *Prov.* muúnzi na muundiwa, *ship-builder.*

Muúthi, (1) *one who troubles or vexes people, especially by begging* = ku uthi = ku wekéa watu uthía; *e.g.,* kua keléle; (2) *one who works badly;* muuthi (muúdi?) wa kázi = hajúi kazi ngéma, *he does not know how to do good work or to labour well; cfr.* أعوص, in angustiam redegit.

Muuwáji, *s.; vid.* muuaji, *a murderer.*

Múwa, *s.* (*pl.* miwa), *vid.* mtensi.

Muwále, *s., a tree* (*in Kimr.*).

Muwáni, *s.* (*pl.* mi—), *an eye-glass.*

Muwéza (*pl.* wawéza), *adj. and s., one who can (do), is able, has the power (to do)* (ku wéza); muweza muegniewe, *one's own master.*

Muwinda, *s., a hunter* (*vid.* ku inda *or* winda).

Muzimu, *s., a place where sacrifices are offered to an evil spirit which is thought to haunt it; e.g., near an* mbúyu-*tree* (*vid.*).

Mváti, (wa), *red ants; cfr.* mfuáti, *Kimr.*

Mvi, *s., grey hairs* (St.).

Mviázi = mzázi (wa), *a parent; cfr.* ku viáa, *and* ku záa.

Mvínio, *s., wine, spirits, strong wine. A Portuguese word.*

Mviríngo, *s.* (*vid.* mfiringa), *round, roundness.*

Mvita (Mwita), *s., n.p.* Mumvíta, *pl.* Wamvíta, *a native of Mombas. The Kisuahili name of the Island of Mombas, or Mombása, which is the Arabic term* (*vid. Mombas*). *Shehe Mvita is said to have been the first who resided on that island, and who built a town on the northern side of it, opposite to that part of the mainland which is called Kizaúni, near the locality where the English colony "Frere Town" was established by Mr. Price in* 1874. *The country from which Shehe Mvita came is not known.* Shehe Mvita alisuka katika nti (autochthon) alitimbúka katika Mvita.

He was one day visited by three men from the North, who told him that he should dig for wells and build a stone mosque. He replied, that he would have done this long ago if he had had lime. The strangers then opened their ufúraha wa tokā, *a small case in which the Suahili carry lime with them for chewing* tambu, popō *and* tombako (*vid.* uraibu). *The lime which the three strangers presented to Shehe was sufficient for building a mosque in a few days, whereupon these remarkable persons departed and constructed mosques in other places.*

When Shehe Mvita died, he was buried in the spot where he had built first a town. The place where the town stands now was at that time a dense forest. Report says that some sportsman accidentally discovered the elevated ground on which the ngóme (*fortress*) *is now. From that time the people commenced building houses in that direction, and so the old site was abandoned by degrees.*

The tomb of Shehe Mvita has been preserved by a vault of masonry, which the natives built over it. They resort to the tomb and make sádaka (*sacrifices*) *in time of great calamity, to appease God's anger by the intercession of Shehe Mvita. It is very likely that the Portuguese decided upon changing the situation of the town of Mombas, as the present site is more convenient in many respects.*

Mvívu, *adj.* (*vid.* mfífu), *lazy, idle* (*vid.* fifu *or* vívu).

Mvúa, *s.* (*pl.* mi—), *rain, rains;* mvúa ya muáka (*cfr.* muaka), *the annual rain which falls about August* (?), *the lesser rain.*

Mvúje, *s., assafœtida; vid.* mfúje, *s.*

Mvúke, *s., vapour, steam; vid.* mfúke.

Mvukúto, *s.* (*vid.* mfukúto), (1) = jasho; (2) *a lever* (*pl.* mi—) (St.)?

Mvulána, *s.* (wa, *pl.* wa—), *a young man whose beard is growing.*

Mvúli, *s., the shade of a tree;* mvulini, *in the shade.*

Mvúma, *s.* (*vid.* mfúma) (*pl.* mi—), *the Borassus palm* (St.).

Mvúmi, *s.* (1) *a tree* (= mwarka ?); (2) *a rush,* ku pita na mvúmi.

Mvumilivu, *s.* (*vid.* mfumilifu (ku vumilía, *v. n.*), *patient, a patient man.*

Mvúnda, *s.* (mvúnja) (*pl.* wa—), *a destroyer, breaker, a destructive person.*

Mvúngu, *s., a hollow tree, the hollow of a tree;* mvungu wa kitánḍa, *the space under a bedstead* (St.).

Mvúvi, *s.* (*vid.* mfúfi), *a fisherman.*

Mzáa, *s.* (*pl.* wazáa), *a parent* (*vid.* ku záa, *v. a., to beget*); mzáa bibi, *a great-grandmother.*

Mzabíbu (*or* mzebíbu), *s.* (*pl.* mi—), *a vine, grapes;* زبيب, uvae passae.

Mzáha, *s.; vid.* msáha, ku-m-fanisía mzáha *or* thiháka, *to laugh or deride at.*

Mzalía, *s.* (*pl.* wa—), *a native, a slave born in the country* (ku zalíwa, *to be born*); *cfr.* kifialia.

Mzálisha (*pl.* wa—), *a midwife; vid.* mfialíshi.

Mzámisho, — za ku jutu, *Luke* iii. 3, *the baptism of repentance.*

Mzándiki (*or* muzándiki) (*pl.* wa—), *a hypocrite, contriver, cheat, he is worse than* mnáfiki.

Mzázi (*pl.* wa—) (*cfr.* mzáa), *a parent;* si mzazi, *barren, without having given birth to children.*

Mzē (*or* msē) (*pl.* wāzē), *s., an old person, an elder;* mzē ndófu, *an old elephant.*

Mzémbe, *s.* (*pl.* wa—), *vid.* msembe, *a careless person.*

Mzía, *s., fish like an eel* (R.), *not very large.*

Mzige, ? *a locust; vid.* nzíge.

Mzigo, *s.* (*pl.* mi—), *a burden, a load.*

Mzíma, *one who extinguishes or puts out, e.g.,* muoto; *vid.* ku zima.

Mzíma, *adj.* (*pl.* wa—), (1) *living;* (2) *healthy;* (3) *full grown* (mtu mzíma).

Mzimu, *s.* (*vid.* msímu, wasímu, ku zimu), *vid.* maleleji (*changes of the monsoon*).

Mzimu (*and* muzimu), unakuja, *i.e.*, tende, *because* mzimu *is frequently used for the goods which come at the time of the* musimu (*vid*).

Mzínga, *s.* (*pl.* mi—), (1) *a hollowed piece of wood used as a beehive;* (2) *cannon* (*vid.* msinga); (3) reali ya mzinga, *a Spanish dollar* (a pillar dollar); (4) nanga ina shika mzinga? (R.).

Mzingi (*or* mzinji) (*pl.* mi—) (*vid.* msingi), *foundations, the ditch or trench in which the foundation is laid;* kulla neno ladaka mzingi, pasipo mzingi haliwi, *every work requires a trench or foundation, without which it does not exist.*

Mzíngile muambiji, *a puzzle, a labyrinth* (St.).

Mzíngo, *s.* (*pl.* mizingo) (*cfr.* msingo), *turning, circumference* (ku singa *or* zinga).

Mzishi (*vid.* msishi) (*pl.* wa—), *one who makes the arrangements to bury a corpse and sees that the funeral is properly performed* (*vid.* ku sika *or* zika, *to bury*).

Mzizi, *s.*, *a burier, a gravedigger;* muana Adamu hafi asipopata mzizi wakwe; n'na ona thiki, *I was in danger.*

Mzoéa, *s.* (*vid.* zóéa), *one who is accustomed, used to* (*vid.* msoefu *or* mzoévu).

Mzoévu wa bahari, *an expert mariner;* mzoévu wa ku zā *or* ku viáa.

Mzóga, *s.* (*pl.* mi—), *a dead body, a carcase* (St.).

Mzomári, *s.*, *rose-water?*

Mzonazanje, *s.*, *a kind of snake.*

Mzúngu, *s.* (*pl.* mi—), (1) *knowledge, skill, cleverness* (fikira, hila); Wazungu wana mizungu, *Europeans have knowledge or skill, they are clever, they have strange things;* (2) *Europeans* (*pl.* wa—).

Mzungúko (*pl.* mi—), *going round, surrounding; cfr.* zungúka.

Mzúri, *adj.*, ni mzúri sana, *how pretty he is!*

Mzúshi, *s.* (*pl.* wa—), *an innovator* (St.); *cfr.* ku zúa, *to pierce, to bore through, to innovate as a heretic does.*

Mzúzi, *s.* (*pl.* wa—), *a talker, tale-bearer, liar, one who makes up stories; vid.* msusi (ku súa *or* zúa maneno).

N

Na, *conj. and prep., and, with, also;* baba na mama, *father and mother.* Na *joined with the verb "to be" has the sense "to have," e.g.*, yuna fetha, *lit., he is with money, i.e., he has money;* n'na *or* nina fetha, *I have money.* Na *joined with a pronoun is contracted; e.g.*, na mimi, *and I or with me, is contracted into* námi, na wéwe, náwe, *and thou,* na yée, *and he or her, is contracted into* nai; na wáo, *and they* = náo. Na *means in Kiung. also "by;" e.g.*, haonekáni na mtu, *instead of* ni mtu, *he is not seen by a man, by anybody;* unáyo mai? *have you eggs?* unáo kuku? *have you (lit., hast thou) fowls?* tuáfa na ndāa, *we die of hunger;* akaiba na ndízi mbívu, *he stole also ripe plantains.* Palikúa na mtu, *there was a man;* aka-mu-óna anakuja, *and he saw him coming;* anakuenda, *going.*

Náam, *yes* (*Arab.* نعم).

Nábi (*or* nábii), *s.* (wá, *pl.* manábi) (*Arab.* نبى), *prophet; pl. in the old language,* nabiáka, *e.g.*, hadithi za nabi-aka, *stories of the prophets.*

Nabiihisha, *v. c.*, *to exhort* (St.).

Nádi, *v. a.* (*Arab.* ندا), *to proclaim, to sell by proclaiming publicly; vid.* mnádi *or* mnáda *and* dalili.

Nádira, *adj.*, *rare: Arab.* نادر, rárus, singularis.

Nádiri (rectius náthiri) (ya) (*Arab.* نذر , devovit Deo; نذر , votum), *a vow;* ku weka nádiri, *to make a vow, to vow;* ku weka nadiri ya reali kumi, *to vow 10 dollars. The natives make vows on going to war or making a journey, &c., i.e., they promise in case of success and safe return, to give a certain sum of money or corn or a bullock, &c., to a mosque or to the poor.* Ku-ji-nadiria *or* nathiria, *to vow one's-self.* Ku-m-nadiria, *to vow to another.*

Náemu (*or* wakili wa Sultani), *s.*, *the regent or the procurator of the Sultan; cfr.* نايبن , vicarius regis.

Náfáka, *s.* (ya, *pl.*, za) (*Arab.* نفقة), *corn in general, and used as money as a means of exchange; e.g., rice,* mahindi, mtáma, mawelle, *&c. Since 1846 the pice of India were introduced at Zanzibar and on the coast, chiefly by the energy of Major Hamerton, the British Consul at that time.*

Náfás (*or* nafasi *or* nefasi), *s.* (= wátani) (ya), *a wide space or room, time, opportunity;* kúa na nafás, *to have room, a large space for movement or accommodation;* mahali pasipo songána, *a place which is not narrow.*

Nafisisha, *v. c.*, *to give one space.*

Náfisi, *v. a.*, *to assist one with the means of carrying on trade, and thereby to get wealth, to help one to —; Arab.* نفس , recreavit aliquem, cupidum reddidit, pretiosus fuit, adspiravit ad rem aliquam?? *Comp. Arab. Lex. under* نفذ , pervasit petitam rem.

Nafisika, *v. n.* = ametagiríka, amekúa na máli, *he has got wealth by the assistance of another who helped him by lending him money, &c., to become wealthy, having been poor previously;* نفيس, pretiosus, expetitus, opes multae; ku nefisíka, *or* nacméka, *or* ku aishi katika kitéka, ku kundúka, *to live in pleasure.*

Nâfsi (nâfusi), *s.* (ya, *pl.* za), *self, soul, breath;* mimi nafsiyangu, *I myself;* wewe nafsiyako, *thou thyself;* suisui nafsizétu, *we ourselves; Arab.* نفس, anima, persona, individuum.

Nagnaníka, *v. a.* (*oil?*) (R.)?

Năhau, *s.* (ya) (*Arab.* نحو), *syntax, explanation;* (1) mafafanúsi ya maneno, júo ja năhau, *an explanation of words, a book of explanation, i.e., grammar;* (2) nahau ya manéno ya burre, *vain excuses, evasions, shifts, subterfuges;* mtu huyu haku-ni-pa fethayangu, amefania nahau za maneno; kulla neno lina nahauzákwe (= gisiyakwe, *his signification*), *every word has its meaning;* (1) *Arab.* نحا, tetendit, petivit, incubuit rei; ناح *or* نحوى, grammaticus; (2) نجا, evasit; نجاة, effugium, refugium.

Náhăwi (*Arab.* نحو *or* نحية grammatica, vel pec. etymologia); *see above.*

Nahma, *v. n., to revenge* (St.).

Nahúda, *s.; vid.* nakhotha *or* nahoza, *a captain of a vessel; vid.* nakhotha.

Náibu, *s., deputy, substitute; Arab.* نائب; ناب, vicem subiit expletive qui.

Nájisi, *s., dirt, mire, filth. Adj., profane, unclean; Arab.* نجيس.

Năkă, *s.* (ya, *pl.* za), *artifice, cunning;* amefánia năkă.

Nakáwa, *adj., uniformly pretty* (mfiringo moja = mzuri, *beautiful*); mtu huyu nakáwa, *this person is pretty, beautiful;* kijakazi hiki nakáwa — kizúri, *this slave-girl is pretty;* ku unda jombo nakáwa = kua uzúri; *cfr.* نقى, purus, mundus fuit; نقاوة, melior et selecta pars mundatae rei

Nakhóda (*or* nakhóza *or* nakhúda *and* nahúda), *captain of native vessels (Suahili or Arabic). The Wagunia say* nakhúda *like the Arabs; the* nakhuda *is different from the* msukani ashikai shikío la jombo *or* sukani ya jombo, *the steersman, who is also called* sukúni *or* surusúngi. *The captain superintends the steersman and in general the management of the vessel, he takes the soundings; Arab.* نواخذة, *pl.* nautae maris, vel navarrhae.

Nakhótha (*or* nakóza el-máli) *is the commissary of the stores, the steward or supercargo overseer of the baggage of the passengers, &c., on native vessels.*

Nákili, *v. a., to translate, transcribe, to copy; Arab.* نقل.

Nakl', *s., a copy; Arab.* نقل, translation.

Náko, *and it was there.*

Nákshi (*or* nakishi), *s.;* ku — kata (*vid.*), *to carve;* ku kata nakshi, *to ornament with carving; Arab.* نقش.

Nakishiwa, *v. p., to be carved or inlaid.*

Nama, *v. n.; vid.* ku ináma, *to bend down, to bow the head.*

Namía, *v.*, id.

Námisha, *v. c., to cause to incline or to bow.*

Namíwa, *v. n.*

Namapéma, *early;* kúngali namapéma bado, *while it is yet early* (mbitimbiti).

Nami (pro na mimi), *and I, or with me.*

Námna, *s., a rarity;* kitu hiki námna mjini = kitu kisichokuámo mjini *or* hamna —. *Dr. Steere has* na'mna *or* námuna, *sort, pattern.*

Namúa, *v. a.* (*Mer.*), *to extricate, to take out of a trap;* ku namúa katika mtégo *or* ku-m-tóa katika mtégo.

Nána, *s., grandmother (in Kigunia); cfr.* ínia.

Nana (*or* na'ána), *s., mint* (St.); *Arab.* نعنع, mentha.

Nanasúka (*or* nanauka), *v. n., to dawn in the morning* (*cfr.* nanúa), *to open; v. refl., to burst;* kuna nanaúka *or* nanasúka *or* kunatansúka *or* kunagnáza *or* kunapambaúka, *it dawns, the light breaks through the sky.*

Nánazi, *s.* (la, *pl.* mananazi), *a pine-apple;* mnanazi, *pl.* minanazi, *the pine-apple plant, which does not suffer from the heat of the sun. The natives make a strong thread from its fibres for sewing their garments.* Watu wanapanóa ngovi, wanapáta unanazi ulio ndáni, ku fánia úzi. *When pine-apples are very cheap, you get one at Mombas for one pesa or pie.*

With regard to the nanazi the natives sing:

Milangóni kuna jombo, kina nanga mbili bassi,
wadaká-je
Táamu mbili, ya papáyu na nanázi, uliúmoa-je ni
tungu
Nawe u jŭ ya farasi mahali uki-pa-panda wa-pa-
kueléa kua
Ngázi kilijo finikoa jalíwa, si kéfu kilijo wasi.
*There are two sweet things, the fruit of the papayu
and the pine-apple.*

The rest of the song is obscene, referring to the wife of another and of oneself.

Nánda, *s.;* nánda ya fimbo = fimbo ya panda

mbíli, *a forked stick, used by the Wanika elders.*

Nane, *num., eight;* ya nane, *eighth.*

Nánga, *s.* (ya, *pl.* za), *the anchor of a vessel;* ku tia nanga, *to anchor;* nanga ya paura ilio na makómbe mawili (ya kizungu), *the large anchor (of European make, which has two flukes (vid.* kombe); (2) nanga toto *or* parúa, *the small anchor* (ilio na makombe manne) *with four flukes.*

Nango nango (St.), *a worm? cfr.* chango, mnio.

Nani? *who?*

Nanikuanzúla (*or, as Dr. St. writes,* nanigwanzula), *s., a kind of lizard.*

Nãnsã (*or* nãtã), *s.* = aibu, amefania nãnsã *or* nãtá (*or* nasua, *vid.*), *he has done something disgraceful, e.g., theft; cfr.* násaa.

Nanúa, *v. a, to draw or pull asunder; e.g.,* pingu *or* m'di, kipande ja juma katikati ya pingu, ku pata nefasi ya ku pita gũ kikũku *or* mdi; ku nanúa usso = kundúa usso.

Nanúka, *v. n., to be pulled asunder, to come asunder, said of fetters, to allow the prisoner's feet to come out and be relieved from the chains.*

Nao, *and they, or with them, and it, or with it (instead of* na wao).

Nasã, *v. a.* (*vid.* nassa), *to catch or entrap* (Er.); nasoa, *v. p.; cfr.* قضا, apprehendit eripuitque antiis suis; *or* قضا.

Násãa (*or* mnásaa), *s.* (ya, *pl.* minásãa), *disgrace, affront, shame* (= aibu *or* fédeha), *ignominy;* ku-m-toléa mtu násaa *or* mnasáa, ku-m-toléa jambo la nasaa lililo fitíka tangu kale, *to upbraid one with, or lay open to him the disgrace which has been hidden a long time, e.g., to tell one openly you were once a thief or your father was a slave;* ndio ku-m-tolea mtu maneno ya násaa, *to put an affront upon one, on account of former misdemeanour, &c.;* نسا, increpavit, tardavit (?)

Násãba, *s., pride, annoyance.*

Nasaba, *s., genealogy;* nasibisha, *to trace one's origin, lineage; cfr.* نسب, memoravit genus; wegni nasába, *you are from a genealogy;* genus retulit ad aliquem; nasibisha, *v. c.*

Nasaha, *s.* (*Arab.* نصحة), *counsel, admonition.*

Nasi (*or* nazi), *s.* (ya, *pl.* va), *a ripe cocoa-nut* (nazi ilioíva, *pl.* nazi ziliso iva). *The* nazi *is:* (1) kidáka, *pl.* vi—; (2) kitále, *pl.* vi—; (3) dafu, *pl.* madafu; (4) kórõma, *pl.* makóroma; *and in its fifth stage of development it is called* nasi. *Thus we have five stages of development in the future* nazi *after the blossoms have fallen. The natives derive various benefits from the* nasi; (1) anatia jakúla mahali pa samli, *i.e., the flesh of the* nazi (nazi kavu) *is ground, mixed with water and strained. This milky substance is put into the rice,* mtama, *&c., to supply the place of butter or* ghee; (2) *they make oil for lamps by boiling the pounded kernel;* (3) *they make ropes from the fibres of the husk which covers the shell;* (4) *they manufacture various articles from the shell, using it as snuff-boxes, tumblers, ladles, &c.* (*cfr.* mnazi). *At Mombas you get from forty to sixty cocoa-nuts for one quarter dollar. Large quantities are annually shipped to Arabia.*

Nasi, *v. a., to warn* (*Arab.* نصح, monuit).

Násibu, *s.* (ya, *pl.* za) (*Arab.* نصيب), *chance, fortune, fate (good or bad);* kua nasibu *or* kua bakhti, *by chance, accidentally;* kua nasibu ya Mungu, *by God's disposing.*

Násibu, *v. a., to appoint* = ku aini, ku teúa, *select.*

Násiha, *v. a., to suggest.*

Násihi, *v. a., to dissuade* (Er.), *to entreat, to constrain, Luke* xv. 28, *beseech.*

Násĩi, *v. a.* = ku-m-tukána mtu vibaya, *to do despite, to abuse, disgrace a man; e.g., to call one a thief or adulterer; to lead one who has been taken in theft or adultery through the streets of the town, having his hands tied to his back, or to a long stick, being beaten and stripped nearly naked. (This punishment is inflicted for theft and adultery.)*

Nassa, *v. a.* (= ku tega); ku-m-nassa kuku kua tanzi, *to catch a fowl with a noose* (ku tega katika tanzi ya úgũe); *e.g., by putting some grain on the ground where the noose lies.*

Nassoa, *v. p.; vid.* nasã *or* nassa, *v. a., to catch.*

Nastáiba, *v. n.* (*Dr. St. has* nastahiba), *I see or think it better, I prefer; cfr.* طاب, bonus fuit; استطاب, *and* استطيبا, bonam, suavem gratamque habuit, putavit rem, placuit res alicui.

Nasur, *s., an abscess* (St.), *cfr.* نسر, aperuit vulnus, ulcus.

Náta, *v. n., to be clammy, to cleave, to stick to —; e.g.,* utomfu wa fénesi *or* wa mkuyu wanáta sana.

Natána, *v. reciprocal* = guiána, *to cling together.*

Náthãri, *s.* (*Arab.* نظر), *sight, view, consideration, opinion, thought* = akili, *understanding, discretion;* nathariyako, *at thy discretion.*

Náthiri, *v. a., to look, to see, to glance at, to vow* = ku weka nathiri, ku ondóa, *to perform a vow;* نذر, addixit, devovit Deo.

Natiwa? (R.).

Nauli, *s.* (ya), *fare, freight,* نال, praefuit, largitus est, donavit; نوال, donum, portio.

Náwa, *v. a., to wash oneself, to wash the hands, face, and privities,* ku nawa mukono, na mbó na mkúndu, *and to speak words of prayer three times. This is the command of Muhammed, who has forbidden men to go to stool or to urinate without washing these parts of the body;* ku náwa mikono, *to wash one's hands.*

Nawía, *v. obj.,* ku nawía watu mikóno (kua birrika na kandarinia), *to bring water for people to wash their hands which they stretch out;* mana amenawioa ni mamai, *the child was washed by its mother;* ku osha (*or* kóa), *to wash the whole body;* ku nawa, *to wash only some parts of it;* na-oshe, *wash me!* (*or* noshe !)

Nawíka, *e.g.,* nimenawika, *I have washed myself.*

Nawisa, *v. c.*

Nawiwa, *v. p.*

Náyibu (*or* naibu), vicegerent; *cfr.* kaimu *and* kalif; *Arab.* خَلَفٌ, qui post venit successor; *cfr. Arab.* نَايِبٌ

Nazáa, *s., quarrel. Dr. St. reads* nazar. *Cfr.* نزع, litigavit, disputavit.

Naziri (*or* nathiri), *s.* (ya, *pl.* za), *a vow; vid.* nadiri; *Arab.* نَذْرٌ, votum.

Naziyana, *v. a., to quarrel* (St.); *cfr.* تَنَازُعٌ, litigarunt inter se.

Ncha (*or* nta), *s., the point, tip, strands of a cord, the end.*

Nchi (*or* inchi) = nti, *land, country, earth;* nti *or* nchi hio inakā-je? *or* nti hio gissi gani? *what kind of country is that?*

Ndā, *s.* (ya), *hunger, famine;* nína ndā, *I have hunger, I am hungry;* majira ya ndā, *a time of famine;* gúmbo la ndā = ndā bóra, ku kossa jakula kabisa, *to get no food at all, a very great famine;* ndā kú, *contr.* daaku, *as the gun is called which is fired in the morning and at sunset during the Ramathan at Zanzibar.*

N'dā, (*vid.* m'bŭa), *a particle denoting the genitive case* = ya, *or prep. for;* mali haya n'da náni? *whose is this property? resp.* ndángu, *it is mine, it belongs to me.*

Nda, *v. n., vid.* ku enda *or* ku nenda, *to go.*

Ndáfu, *s., rottenness and stench arising from it;* kitu kilalájo kilijo funda kilijo fania ufundo; ndáfu ya émbe, ya sima, *&c.*

Ndagága, *s., cfr.* wassa.

Ndágo (*also* mdágo), *s.* (za), *a kind of weed much disliked in plantations* (*sing.* udágo).

Ndála, *s.* (ya, *pl.* za) = viátu via ngóvi tupu, *a sandal only of leather.*

Ndáma, *s.* (wa, *pl.* za) (*Kipemba*) = gnombe mke mdógo, *a calf, a young cow, neat. The Mombassians call it* mtámba, *very small* kitamba.

Ndáni, *s., the name of a tree* (R.), *in Kiniassa* m'cháni.

Ndáni, *prep.* (ya), *inside, within;* ndáni ya niumba(ni), *within the house, in the inside of —;* kua ndáni, *inner;* ndani kua ndani, *secretly* = kua sirri.

Ndáo (*vid.* n'da) = ni yáo; fetha hi ndáo = ni yao, *this money is theirs, belongs to them.*

Ndaulía, *v. obj.* = ku enda aulía, *viz.* shamba, *or* tezáma shamba, *this expression refers to those proprietors of plantations who only now and then visit them, but do not stay there. Hence Prov.,* ndaulía si ulinzi, bora ni ku enda muegniéwe, *i.e., to visit or see is not to keep or guard, it is better to go oneself: cfr.* aúa, *to go over and look at.*

N'de (*or* n'je), *prep.* (ya), *outside of, without;* n'de ya niumba, *the outside of the house, without the house.*

Ndéfu, *adj., long* (réfu).

Ndéfu (*or* ndévu) (ya, *pl.* za) (*sing.* udévu, *one hair of the beard*), *beard* (*in general*); ndévu ya shérăfa *or* shérafa la ndévu, *whiskers;* ndévu za muomo wa ju, *moustaches;* ndévu za muomo wa tini, *hair of the lower lip. When near the lower lip, it is called* jonda *or* kionda mtúzi (ku onda mtuzi). *The natives are very particular in cutting and cultivating their beards, of which they are very fond (though the beard of the East Africans seldom grows to any length);* ndévu za pembe (*beard of horns*) *refers to the long hairs which, like horns, stand out at the extremities of the beard of people who come from India and Beluchistan; it means also the upper part of the whiskers near the ears;* ndevu za kidévu, *a short beard;* ndevu za mdomo wa ju, *moustache* (Sp.); ndefu, *a cock's wattles.*

Ndége, *s., a bird;* ndége wote, *all birds.*

Ndenge, *s.* (wa, *pl.* za), *a he-goat;* ndenge wa mbuzi = mbuzi mume (*pl.* za), mbuzi = mbúzi waúme.

Ndéo, *s.* (ya), *laxness, slackness, heaviness from overeating;* naóna ndéo = nashíba jakúla, na sákara *or* kiléo, nalegéa muili; ana ndéo za tembo = ameléwa kua tembo, amekúnoa sana kiléo cha tembo.

Ndére, *s.;* unga wa ndére, *a magic poison prepared from the bones of dead men* (*vid.* uwanga).

Ndéremo, *s., exultation, shouting, Luke* i. 14; *gratitude, encouragement;* ku ona ndéremo, *to be encouraged.*

Ndéwe, *s.* (ya, *pl.* za), *perforation of the ear, a large hole in the lower lobe of the ear of gay native women;* ku tia majassi ya fetha, *to put silver ornaments in;* ndéwe ya shikío, *the ear-lap, lit., that which hangs down* (R.); *cfr. Kiniassa* ndewére, *page* 131.

Ndézi, *s., a kind of animal* (kana pania).

NDI, *a prefix used with the contracted form of the pronoun signifying: it is this, this is the very same or the very one, I am he,* ndimi; ndiwe, *thou;* ndiye, *he or she;* ndío, ndíyo, ndícho, ndílo, ndípo, ndiko, ndimo, *it is it;* ndisui we, ndinui, *you;* ndiyo, ndizo, *they;* ndiyo yalio, *that is just it, that is how things are or were,* ndívio, *thus.*

NDIA (*Kiung.* NCHIA), *s.* (ya, *pl.* za), *a way, road;* ndiani, *on the road;* ndia panda = ndía mbíli zilizoguiána, *a road which at first being one runs into two, a cross-way, cross-path;* ndía ya ku káta, *the shortest way;* ndia nisiosoéa, *a way to which I am not used.*

NDIFIO ALÍFIO, *vid.* ndívio alívio, *vid.* ndi.

NDIFU, *s.* (ya, *pl.* za), *a cloth-like web which grows on the cocoa-tree, and ties, as it were, the branches to the stem;* ndifu ya mnázi ni kitambā cha mnázi cha ku zuia makumbi. *When the web gets dry and the branch also dries up, both fall from the tree (in the hot season,* keskazi). *The natives use the* ndifu; (1) ku finika kitóma mnazini, niúki asinõe tembo, *and* (2) ku asha motto.

NDÍGA, *s.* (ya, *pl.* za) (*Kin.* riga, *pl.* ma—), *the root of a shrub* (kana ubúgu wa káuma), *of a reddish colour. It is boiled, and then stripped of the skin, cut into small slices and exposed to the sun for two days, until very dry. Afterwards they put the slices into a basket of cocoa-leaves* (tumbi za mnázi), *and put it into a brook or running water for three days, until the (poisonous) bitter substance* (utungu) *which is in this root is carried off. Then they cook it together with meat. This kind of food is used in time of famine.*

NDILO, *e.g.,*; kuani, ndílo neno nílilo túmoa; *Luke* iv. 43.

NDÍMI, *I, the very man;* mími ndími nipendai, *I, the very man, who love;* wewe ndíwe apendai, *thou, the very man, who lovest;* yee ndíe apendai, *he, the very man, who loves; vid. gram.*

NDÍMI, *s. pl.* (*sing.* ulími, *tongue*), *tongues (the tongue of the body),* ndimi za—.

NDÍMU, *s.* (ya, *pl.* za), *a lime;* mdímu, *the lime-tree;* (1) ndimu kali, *the common lime;* (2) ndimu táamu, *a watery, tasteless lime* (Sp.) (?).

NDINUI, *contracted from* ndio nuinui; ndínui mpendáo, *you the very same who love.*

NDio, *adv., so it is, yes* (*scil.* manéno), *there, therefore, the very same.*

NDÍPO HAPA (tulipodáka kuenenda), *at this very place; it is here indeed (where we wished to go to);* ndípo nápo, *Luke* i. 35; *Luke* v. 35; *Luke* vi. 36, 42; *this is indeed the reason;* ndíko, *there it is, therefore.*

NDIPO (*Kinika,* NDOSA) *or* NDIPÓSA, *else, on this account, therefore;* nalikúa siwézi ndípo *or* ndiposa nisije, *I was sick, on that account I did not come, or else I would have come* = sebabu ya ku tossa kuja, sebabu yalikúa mimi siwézi; *Luke* xii. 3. Kumbe anawazimu, ndípo *or* ndipósa asíwe na akili; ndiposa najúa sasa, *but now he is mad, therefore he has no understanding; that is the reason why he has no understanding; I see now this is the cause of his foolery; cfr.* nlipossa; ndípo, *there;* napo.

NDÍSUI, SUISUI NDÍSUI (*or* NDÍO SUISUI), *yea we, we, the very same, who —;* suisui ndisui tupendao, *we, the very men, who love.*

NDÍVIO ALIVIO, *Luke* xii. 21, ndivio alivio a-ji-wekeaye kandi (*thus*), *so is he that layeth up treasure for himself; in this manner; vid. gram.*

NDÍWA, *s.* (*Kiung.* njiwa) (wa, *pl.* za), *a dove, pigeon (in a wild state,* ndíwa wa mitu); ndíwa manga = afugoai, *the dove brought from Arabia and domesticated by the Suahilis; cfr.* fúkoa (wa), *the turtle-dove with large red eyes. Other kinds of doves are:* kipúre, gude (ndiwa manga wawili, *two doves*) (wa *is omitted, hence* ndíwa manga, *not* ndiwa wa manga).

NDÍWE (*vid.* ndími), *yea thou; thou, the very man, who —.*

NDÍYE, *he is it, he the very same (probably from* n'da yée; *vid.* n'da), ndiyo yalío, *that is just it.*

NDIZI, *s.* (ya, *pl.* za), *a banana, plantains;* mgómba, *the banana tree (not* mdízi), *plantain;* ugomba ni uziwákwe, gomba manniyakwe. *The natives have a variety of bananas;* (1) ndizi ya kike (*female bananas*) *of small size and agreeable taste;* (2) ya kiume (*male*), *long, but not very agreeable to the taste;* (3) ya mukóno wa tēmbo, *very long (like the trunk of an elephant;* tēmbo ni kisambára); (4) ya mkadda, *small, but the* mkungu *is very heavy from the great quantity of* ndizi *which hang on it (vid.* mkungu); (5) ya kisúkari, *very small but sweet;* (6) ya kojósi; (7) ya mpanje; (8) ya paka. *The fibres of the* ndizi, *of aloe and of bananas are manufactured into the finest muslin, the strongest tow and sail-cloth for ships.*

NDŐ, *imperat. come here (pl.* ndóni), *come ye here!* (*Kiung.* njóo, njooni, *come, come ye*).

NDŌ (*or* NDÓO) *s.* (ya, *pl.* za), *a bucket, a pail* (kidude ja ku tekéa maji); *properly, the shell of the fruit of the* mbuyu*-tree* (buyu la mbúyu).

NUSSU YA NDŌ, *half a bucket full.*

NDÓA, *s.* (ya, *pl.* za), *marrying, marriage;* nadáka ndóa Takăúngu; *i.e.,* nadáka oá mke katika Takaungu, mungu a-n-jalíe ndóa za héri, *I wish to marry a woman at Takaungu, may*

God grant me a happy marrying, marriage (ndoazangu mimi).

Ndófu (*or* ndóvu), *s.* (wa, *pl.* wa, *or* za), *an elephant;* pembe ya (*or pl.* za) ndófu, *the tusk of an elephant;* mukóno wa ndófu, *the proboscis;* (1) kinda la ndófu; (2) *then* babe wa ndofu; (3) *then* mana wa ndófu; (4) ndófu mkuba.

The Wasegūa call it tēmbo kua sébabu ya menowakwe mawili kúa kana mitembo ya mnazi *or* mtembo (*crown*) wa dahabu *or* fetha. *The female elephant has only small tusks.*

Ndóle, *s.* (*sing.* udóle) (*pl.* za), *the finger-nails, the large fingers; a toe,* kidóle, *pl.* vidóle, *the little fingers* (vidóle wiwíli); kidōle cha gumba, *the thumb.*

Ndómo ya kikúku, *the point of a ferule which is drawn out;* ndómo ya (*pl.* za) kálamu, *the point of a pen* (ndómo kilijo na nta), *a lock for the arm and for buckles or bracelets on the legs*

Ndóngo, *s.;* nti ya ndóngo (*vid.* káwe), *clay.*

Ndongóa, *s.* (ya, *pl.* za) = ku-m-tindía gnombe mtu aliekuffa, ku-m-fanizía ndongóa, gnombe atangulíe mbelle, na mtu aliekuffa a-mu-andamíe. *This expression refers to the custom of the natives to slaughter a bullock or a goat (when the dead person is poor) in the front of the door of the house, and then to carry the corpse to the grave, the sacrifice being thought to pave the way, and render him acceptable at the door of heaven.*

Ndónia, *s., a lip-ring worn by the Niassa women* (St.); ndío yalío, kuamba ni hivi.

Ndosa, *else; vid.* ndípo *or* ndipósa, *therefore.*

Ndóto, *s.* (ya, *pl.* za), *dream;* ku óta, *to dream;* ku ota mambo ya uzunguni, *to dream of things in Europe. The natives believe, that when dreaming one is in connection with the* koma *of a person who died long ago. They believe that the* koma *is the* kifuli (*shade*) *of a dead person. They believe that the* rokho *of a man dies and perishes, but the* kifuli ja rokhoyakwe *dies but perishes not. The* rokho *is, in their opinion, the pulsation which is the* misho wa kifúa (*at the end of the chest*). *In dreaming the* rokho *remains in the body* (*i.e., the process of pulsation goes on*), *but the* kifuli *is far off.* Kifuli ja rokho kimballi, kina-m-beinisha mtu mambo. Kifúli ja mtu mzima na ja mtu aliekuffa viaonána viapána khábari. *The shade of the* rokho *is far off, and shows one the things in dreams. The shade of the living and of the dead person meet together and give each other news.* Mimi nimelála kigógo laken kifúli ja rokhoyangu kimballi. *I slept like a trunk (I slept and was like the trunk of a tree), but the shade of my spirit* (rokho) *was far off* (in dream). *They believe that the* kifuli *can enter into anything it pleases. The* kifuli *of a woman one night entered into a kettle. The woman was considered dead, but when the kettle was upset, she came to life again. A husband one night trode upon the peeled bark of sugar-cane. In the morning he found his wife dead in consequence of this mistake. Hence the Suahilis carefully remove the peeled bark of sugar-cane before they go to bed. The natives are also much afraid of large black cats, because, in their superstitious opinion, they are very apt to fetch the* kifuli ja rokho.

Ndū (za), *a fruit, ground-nut;* ndū za kiniassa, *a kind of vegetable growing in the earth like potatoes; cfr.* ndsama *in Kiniassa.*

Nduelle, *s.* (ya, *pl.* za), *pains of sickness* (uelle).

Ndúgu, *s.* (ya, *pl.* za), mume, *a brother;* ndugu mke *or* manamke, *a sister, a cousin, a relation;* ndúgu ni tumbo moja, *a brother is he who is of one womb; i.e., of the same mother, or* kidúgu kimoja; manamke waánga ndúgu, wasimika matitti; *vid.* ku anga, *v. n.* (*brothers and sisters enjoy the same mother's breast*) (*cfr.* umbu, la); ndúgu ku nyonya, *a foster-brother, &c.* (St.); ku nionia, *to suck;* donda ndúgú, *ulcers;* shémegi, *brother-in-law.*

Ndui, *s.* (ya, *pl.* za), *small-pox;* ndúi zimekúja muilini kana tête ya mtama. *As this disease appears first like the small and unripe grain of* mtama, *the natives call it* maradi ya tete (*vid.* tête), *and dislike much the term* "ndui," *from the superstitious idea that the mentioning of its real name will produce the actual appearance of the disease;* ndui zina uito, *the* ndui *is contagious.*

Nduli, *s., very savage, a man given to slaying, a man wholly without patience* (St.); *murderous.*

Nduma kuíli, *s., a kind of serpent, which is believed to have two mouths and to bite in the front and from behind;* nioka alie na kitoa kote kote; yuna vitoa viwíli via ku úma; kua kítoa ja mbelle unaúma, na niuma yuwafufía. *It is black and about* $2\frac{1}{2}$ *feet in length. It drinks blood, and fans men and animals lest they should feel the poison before the monster is satiated. It is most dangerous. According to the above description the* nduma kuili's *action is like that of the well-known vampyre-bat of South America.*

Ndúme, *adj., male* (*from* lume *or* ume), *of the class* niumba; mume *makes* ndúme; askari ndúme bora, *very heroic soldier.*

Ndúme, *s.* (ya, *pl.* za), ndúme za mpúnga, *rice still in the husk. When the rice is pounded a little in a wooden mortar there are still many grains remaining in the husk; these are called* ndúme za mpúnga. *Cleaned from the husk, is is called* mtelle *or* mchelle; *cooked, it is called* wali; *cooked so that the grains are dry and separate, they call it* pukute ya wali; *watery and imper-*

fectly cooked is mashendéa; *scorched in the cooking*, ukóko *or* utándu. *Boiled rice left over-night* is wali wa muikū. *Various kinds of rice:* bungala, garofu (?), kapuai, kifungo, madévu, muanga, sifara, uchukui.

Ndumíko, *s.* (ya, *pl.* za), *a goat's or sheep's horn used for cupping a sick person*; ndumíko ni pembe ya ku umikía watu muilini; *vid.* umíka va.

Ndúsi, *s.*, *a box* (St.); *cfr.* bueta, kisanduku, kija-luba, kijamánda, kibumba.

Neaupe (*or* neupe), *adj.*, *white*; *vid.* eúpe.

Neaussi (*or* neussi), *adj.*, *black*; *vid.* eussi *or* eusi; kasha jeusi; niumba nieusi.

Neeméka, *v. a.*, *to be gratified, favoured with plenty* = amepata mali mangi, amejibúrika, *e.g.*, pembe unázo, fetha yunáyo, watuma anáo, *&c.*, ameneeméka, *he has property, he has ivory, he has money, he has slaves, &c., he is favoured, blessed;* ku neeméka, *or* ku nefisika, *or* ku kun-dúka, *or* ku aishi katika kitéko, *to live in pleasure.*

Neeméshа, *v. c.*, *to favour one with plenty.*

Negniekéa (nenyekéa, St.), *v. n.*, *to be humble, to condescend, to be reverential; vid.* gniegniekéa, *v. a.*

Negniekévu, *adj.*, *humble, reverential, condescend-ing.*

Nejis (nejisi, *or* najisi), *vid.* najisi, *profane, un-clean, dirty; Arab.* نجس, impurus ac spurcus fuit.

Neléa, *v. n.*; *vid.* eléa *and* eléza.

Nelli, *s.*, *a pipe, water-pipe* (St.).

Néma (*or* néema), *s.*, *grace, bounty, especially of God; favour, gratification. In Kisuahili this word has the meaning,* "viakúla telle," *plenty of food, this being the only thing which the carnal East African asks of God. Fruitful season,* majira néma (*plenty of rain and good harvest*); *Arab.* نعمة, commoda, jucunda vitae ratio volup-tas.

Néma (*or* némka, *or* nemúka, *or* népa), *v. n.*, *to bend, give way; e.g.*, kissu janemúka *or* janéma *or* janépa (jainámа), *the knife (i.e., its blade) bends, yields;* (2) *to bend the body in dancing;* ku teza kua ku némka, *to dance gracefully; cfr Arab.* نعم ; accessit aliquem nudipes, commodus fuit.

Némba, *s.*, *a tribal mark.*

Némsi, *s.* (1) *good reputation or name* (*Arab.* ناموس, Graece νόμος; lex.); (2) viombo vizuri, *fine household-stuff—e.g., fine dress, money, good food; two women who fan him, whilst he keeps a small stick in his hand, and sits cross-legged in his chair with a fine dagger on his side—such a man has* nemsi. *Such a happy man was Sadi, a Mombassian, who prayed at Mecca to God for wealth, which he obtained for himself and his children (as the story goes);* ku-mu-ondolea nemsi, *vid.* ondoléa.

Néna, *v. a.*, *to say, to speak* (= ku sema), *mention.*

Nenana, *v. rec.*, *to talk against one another, to quarrel.*

Nenéa, *v. obj.*, *to speak against, or for one* (= ku-m-fióa, fiolea *or* kánia), *to reprove one with words, to tell him not to repeat his bad action: to scold, to blame.*

Nenéka, *v. n.*, *speakable, to be said, sayable!*

Nenéza (*or* nenesha), *v. c.*, *to cause one to speak.*

Nenezána, *v. r.*, *to altercate, or dispute one with another.*

Nendáko; killa nendáko, *wherever I go;* killa nílipo, *wherever I am;* kulla niendapo, *every time I go, or whenever I go.*

Néne, *adj.*, *fat, corpulent, large, big, stout, com-plete, thick, plump, sleek.*

Nenépa, *v. n.* = kúa mnéne, ku wanda, *v. n.*, *to grow fat, corpulent* (= ku wanda, *said of persons*).

Néno, *s.* (la, *pl.* manéno, ya), *a word, a thing, matter;* neno hili, *this word or matter. Prov.* neno ukatálo ndílo Mungu afaniálo, *i.e., God acts always contrary to our wishes;* neno lingine; sikufania neno, *I have done nothing, lit., I have done not a word or thing;* kua neno liwálo lóte, *Luke* iv. 4. Muingi wa manéno, *full of words.*

Népa? *cfr.* nema.

Nera, *s.*, 1 *Tim.* vi. 1, *yoke? Arab.* نير, jugum ara-torium.

Néros (*or* nérosi), *s.*, nerus; نوروز (*vocab. Persic.*); novus dies, *s.*, primus dies anni apud Persas, qui veris tempore est.

Nfi, *s.* (ya), *pl.* nifi (ya), *the sting of a bee.*

Ngã (*properly* gnáa), *v. n.*, (1) *to resemble, to shine* (Er.); (2) ngã (= punga), *s.*, *the top of the blossom of* mahindi ntayakwe, mishowakwe.

Nga (*or* nge), *the prefix of the present condi-tional tense;* ningekúa, *I should be. In Kiniassa,* nga = *to be like, to come up, to amount.*

Ngalawa, *s.* (ya, *pl.* za), *the small canoe of a navigator; cfr.* galawa.

Ngali, *the prefix of the past conditional tense,* ni-ngali kuja, *I should have come;* ningali katáa, *I should have refused.*

Ngáma, *s.* (ya), (1) *white clay;* ngáma ya nti = udongo ngúmu ulio na madongóa, *white, but hard clod-like clay;* (2) ngáma ya jombo = bán-duru, *the bilge of a ship* (= banduru), *the hold of a ship.*

Ngamba, *vid.* gnamba, *a hawk's-head turtle, from which tortoiseshell is procured* (St.).

Ngambo, *s.*, *the other side of a river or creek; vid.* gnambo, *pl.* za *or* wa (*properly* gnámbo ya pili).

Ngamia, *s.* (wa) (*pl.* za *or* wa), *a camel.*

Nganassa, *s.* (ya, *pl.* za) = ugo *or* ukígo, *a hedge of branches around a house or plantation; perhaps* = ngáo el-nâs, *shield of people.*

Ngáno, *s.* (ya, *pl.* za), *a fable, story, talk;* ku sema ngáno = ku hadizi; *vid.* kisa, hadithi.

Ngánu, *s.* (ya), *wheat;* amekula nganu, *he has been disgraced. Previously he had abundance of all things, now he must be content with what he can get.*

Ngáo, *s.* (ya, *pl.* za), (1) *shield, buckler, of different form and size, some are small, circular, others large and oval;* ngáo ya kifaru ya ku kingía selakha ya adui; (2) ngáo ya niumba, *the front and back walls of a native cottage.*

Ngara, *s.*, *the young cob of Indian corn.*

N'gára (*or* n'gála, *or* n'gáa), *to shine, to be clear to glitter, to be transparent, to glisten* (*rather* gnára, gnála, gnáa, *to shine*).

N'gáriza, *v. c.*, *to fix the eyes, to glare;* ame-ni-ngáriza mato (*Kiung.* matcho), *he glared at me; vid.* gnāriza, ku gnā.

Ngáriba, *s.* (wa, *pl.* man), *the circumcisor, one who knows the art of circumcising.*

Ngáwa, *s.* (wa, *pl.* za) = páka wa sábadi, *the civet-cat* (vivera zibetha). Ngáwa ni mkáli, hana masoéa *or* rafiki na mtu, yuwala kuku papayu, mananazi, yuwánoa tembo. Ngáwa mume mu-igni sabadi, mke hanáyo. *When the civet-cat has evacuated, the natives, who keep it always in a cage, seize it, and squeeze the posteriors, whence the civet is obtained. They use the civet for headache, or mix it with* ambari *to perfume the room. A male civet-cat costs one dollar at Mombas. It is very ferocious; cfr.* fungo, *which is a smaller animal than the* ngáwa.

Ngáwa (*or* ngá), *a particle* (*like* mbóna) *denoting, but, why or what? though;* ngáwa usije jana, sasa amekwisha ku nenda, jana alikuápo, huta-m-pata leo, *but why didst thou not come yesterday, now he is gone, yesterday he was here, to-day thou wilt not find him;* 1 *Cor.* iv. 8, na ngáwa mnatamaliki; ha-ni-sádiki ningáwa nime-i-ona, *he does not believe me, though I saw it;* mimi sióni, angawa yée aóna, *I do not see, though he does;* angalia to, ujapo huki-oni, *be careful though you do not see.*

N'gáza, *v. c.* (*cfr.* ngā, ngala *or* ngara, *v. n.*), *to make to shine, to be brilliant* (*properly* gnáza).

Ngázi, *s.* (ya, *pl.* za), ngázi ya ku kueléa, *a ladder.*

Ngazídja, *s.*, *the great Comoro Island.*

N'ge, *s.* (wa, *pl.* id.), *a scorpion;* tandu *is the centipede. The natives reduce a piece of wood from the* mkamajuma *tree to powder, mix it with water and the* utambo wa nge (*intestine of the scorpion*). *This medicine is said to prevent swelling, and in general any evil consequence of the sting of scorpions. Rebm. takes* nge *and* tandu (*or* dandu *as he writes it*) *in the same sense* (*as centipede*). *The Mombassians call the* nge *by the name* kisúse. *In Kimrima it is called* nge kitumbo, *or* nje kitumbo.

Nge, *sign of the conditional present, vid* nga, *or* nge (*would*); wange kuja, *they would come.*

Ngedere, *s.*, *a small light-coloured monkey* (St.).

Ngéma, *adj.*, *good; vid.* muema *and* éma, *e.g.*, niumba ngema, *a good house.*

Ngéu, *s.*, *red ochre, red earth; ruddle used by carpenters, &c., to mark out their work.*

Ngi (*or* ingi), *much, many;* miti mingi, *many trees* niumba ningi; kasha jingi.

Ngía, *v. n.*, *to enter, to penetrate, to go or come into;* alikúa anangia muaka wa thalathini, *Luke* iii. 23, *he began to be about thirty years of age;* ku ngía kóga, *to become fusty;* killa ningiámo, *wherever I enter.*

Ngilía, *v.*, *to go or come into, for or to, e.g.*, ku-m-ngilía niumbani kua ujéūri *or* kíbūri, *to enter one's house rudely;* ku-m-tía niumbani, *to introduce one into one's house.*

Ngiwa, *v. p.*, *to be entered.*

Ngiwa, *v. p.;* ku ngiwa ni húzuni, *to be sorrowful;* ku-ngiwa ni beredi, *to take cold;* ku ngiána; *vid.* jahiliana.

Ngiliza; ku-m-ngiliza úme, *to cohabit with a woman.*

Ngilizana; ngilizana mume na mke, *they cohabited for the first time.*

Ngilíwa, *v. n.*, *to be entered;* (ngilíwa ni watu), *to be accessible;* ngiliwa, andikua, tamiwa, *to be dedicated.*

Ngiza (*or* ingiza), *v. c.*, *to make or allow to enter.*

Ngíli, *s.* (*Arab.* انجيل), *the gospel.*

Ngíne, *adj.*, *other, different* (wangine . . . wangine, *some . . . other*); mtu mungine, kasha jingine; niumba ningine, mahali pangine *or* pingine.

Ngizi, *s.* (sepia officinalis), (1) *a kind of* puesa (*fish*), *from which the natives procure a black ink;* (2) *the fresh sweet* tembo *which the natives boil down to honey;* ásāli ya ñgizi, *honey of fresh* tembo, *concentrated* tembo la taamu.

Ngniága ? *v. n.*, *to be down upon one like a vulture; cfr.* niaka, *v. a.*) (R.).

Ngóa, *s.* (ya, *pl.* za), *inclination, lust, desire;* ku timiza ngoayakwe *or* ngoazakwe, *to satisfy one's desire;* ku lía ngóa *or* uifu, *to weep when another is given something, and oneself is refused; hence, "to weep for jealousy, to be*

jealous;" cfr. ku lia joyo, *to grumble avariciously.*

Ngóa, *v. a., to pull up, to pull out, root out; cfr.* gnóa, *in true Suahili*).

Ngóka, *v. n., to be rooted* (*Kiung.*) = ku gnóka, moyo una-ni-gnóka, *I was startled out of my wits* (St.).

Ngóe, *s.* (ya), (1) *an instrument* (*hook*) *for gathering fruit from trees* = mti mréfu uliopetamana ku shikía kitu, *a long pole with a hook suited to pick or catch fruit from trees;* ngóe ya ku tundía malimáu, *or* ya ku fulía maléma; (2) ha ngóe, *the guttural Arabic h,* he mdawari, *being the softer Arabic h.*

Ngófi (*or* ngovi), *s.* (ya, *pl.* za), *hide, the skin of man and animal.*

Ngói, *s., a staff curved in the middle. It is brought from Teita.*

Ngója, *v. n., to wait, to wait for* (*till he comes*) (= ku sábŭri), *to have patience;* enda ka-m-ngóje *or* ka-m-ngojée, *go and wait for him.*

Ngojéa, *v. obj., to wait for or upon one;* ngojéa = ku-m-sáburi mtu, *to wait for somebody.*

Ngojána, *v. rec., to wait one for the other.*

Ngojéwa, *v. p., he was waited for.*

Ngoje, *n. pro., Angoxa.*

Ngójo, *s., waiting;* mngója (*pl.* wangója), *waiters, keepers, sentinels.*

Ngóle, *s., a rope* (St.); *vid.* pakása, *v. a.; cfr.* kamba, kámba uláyiti, *hempen rope.*

Ngóma, *s.* (ya, *pl.* za), *a drum; a large one,* goma (la, *pl.* magóma, ya). *The Suahili have different kinds of drums, i.e., hollowed blocks covered with skins.* Ngoma *is also* — matezo, *musical performance in general.* Ngoma hizi tutéze kana zitezuávio huko Unguja (R.). (1) ngóma ya msondo (*cfr.* mandondu), *is not thick but long;* (2) ngóma ya japúo, *a small drum which accompanies and increases the noise* (ku japúliza mlio) *of a large drum;* (3) ngóma ya kumbuáya, *which has four legs;* (4) ngóma ya tári, *has a handle with which it is carried and beaten with the hand.* Ni ngóma ya watu waúme bassi (hansúa); kiwámbo *signifies anything* (*like a skin*) *stretched very tightly around the drum.*

Ngómbe, *s.* (*Kiung.*) = gnómbe, *an ox, a cow, bull, cattle in general;* ngómbe ndúme, *lit., a male ox = a bull* (*Kiung.*).

Ngóme, *s.* (ya, *pl.* za), *a castle, fortress, a fort* = geréza, húzuni.

Ng'onda, *v. a., to cure or dry fish, &c.* (St.)?

Ng'onga, *s.;* ana ng'onga, *he is inclined to vomit* (St.).

Ng'ongo, *the thick edge of a strip of matting* (St.)?

Ngóno, *s., bed-fellowship of a concubine in her turn, i.e., when the turn comes to her to go to her master's bed;* suría ame-m-pa ngóno banawakwe, *the concubine has given bed-fellowship to her lord in her turn* (ku gona *means to "sleep" in the Kiniassa language;* ngono, "*sleep*").

Ngoyéka (*or* ngoyeléka), *v. n.;* mahali hapa; hapa ngoyeleka mtu? (R.).

Ngózi, *s.* (*Kiung.*) = ngovi, *hide, skin, leather.*

Ngú, *s.* (wa, *pl.* za) (*Kin.* kolekole), *a shark, a kind of large fish much liked by the natives. A great quantity of* ngú (*and* papa) *is annually exported from South Arabia. The* papa *is naturally salt, which is not the case with the* ngú, *which if mixed with too much salt is spoiled.*

Ngúa, *v. a., to scum, to take off the scum, e.g.,* ku ya-ngúa mafúta, samli, asali, pofu; ngúa *is not to be confounded with* ungúa, ku kata marra moja kua vipande viwili, na ku ungúa motto = ku teketéa.

N'gŭe, *s. pl. of* úgŭe (wa, *pl.* za), *a small rope or string of the thickness of a finger. Several* n'gŭe *are twisted together, to form a thick ship's rope; e.g.,* amári ya nanga. *The* úgŭe *is of the same stuff as the* kámba; *vid. and cfr. also* ukămbă; kamba *is bigger than* úgue.

N'gŭe, *s.* (n'gŭe ya ku lima shamba), *the portion of land which is measured out to a slave for cultivating;* kipande ja shamba kilijo pimoa kua muále; *cfr.* sósa.

Ngúfu (*or* ngúvu) (ya, *pl.* za), *power, might, strength, authority;* kua ngúfu, *with might, powerfully.*

Ngúmi, *s.* (1) (*Kimrima,* kunsi) (ya, *pl.* za), *the fist* (*vid.* oya, *s.*); ku piga ngúmi, *to fist or cuff;* kupiga ngúmi tatu, *to beat him thrice with the fist, to box:* (2) (wa, *pl.* za), *a whale. Dr. St. has also* nyamgúmi, *a whale, which is probably* = ni ngúmi, *it is a whale on the question: what is this? ans.* ni ngúmi.

Ngumu, *adj., hard; vid.* gumu.

Ngúo, *s.* (ya, *pl.* za), *cloth, especially cotton cloth or clothes;* ku vă ngúo, *to wear a cloth or dress;* nguo ya maki, *stout cloth;* nguo ya mueza, *table-cloth;* ku tenda ngúo, *to stretch the threads for weaving;* kitambáa cha méza, *a table-napkin.*

Nguru, *a kind of fish* (*probably* = ngŭ).

Ngúruma, *v. n., to roar, to thunder.*

Ngúrumu (*or* ngurumo), *s.* (1) *roaring, said of animals or beasts;* (2) *a roar, distant rolling thunder.*

Ngurúnga, *s.* (= tántŭe *in Kiniassa*), *a large rock.*

Ngurúre, *the name of a tree; vid.* mgurúre.

Ngurúzi, *s., a plug* (St.); *cfr.* zíbo (*pl.* mazíbo), *a stopper.*

Nguúe (*or* ngúe), *s.* (wa, *pl.* za), *hog, swine, pig*

(*Dr. St. writes* "ngurúwe, nguúwe"); *in Kin.* ungulúe; *cfr.* jivi, *a wild hog.*

Ngúva, *s.* (wa), *a kind of fish resembling a man;* ngúva hahémili géraha, *i.e., the* nguva *cannot endure a wound, a slight wound kills it. This fish is large, like a man with pointed legs, its tail like that of a fish; it is thick in the middle, has a kind of hands and male and female privities; the teats are large.*

Ngúvu (ngufu), *s., strength, power, authority, force;* kua ngúvu, *by force, with strength, strongly;* ku-m-tia nguvu, *to strengthen one.*

Nguyu, *s., knuckle;* kitzanga, *the foot above the knuckles* (R.); *perhaps* kū.

Ngúzi, *s.* (ya); ni tundu katika mkúku, *the hole in the boat's bottom by which the water is let out;* ngúzi inasubúka.

Ngúzo, *s.* (ya, *pl.* za), *a wooden pillar, a post, stake, support of a house;* ngúzo ya kati, *the middle post.*

Ni, (1) *verb defective;* ni mimi, *I am;* ni wewe *thou art, he, she, it is; e.g.,* mtu huyu ni muófu, *this man is wicked;* watu ni waófu. *It is used for all persons and both numbers.* (2) *It denotes the ablative or vocative case in nouns: in, at into, to, from, out of, by; e.g.,* niumbani, *in the house;* Ukambáni, *in or to the country called Ukamba (there where Ukamba is);* kuaherini (kua heri, *in happiness*), *in happiness, scil., go you in happiness;* tuendezetúni, *let us go* = tuendezetu égnui, *you! let us go!* (3) (*from* nini) *it serves as a particle of interrogation after verbs; e.g.,* mtu huyu adaká-ni? *what does this man want?* (4) *It denotes the agent by, from, of, when followed by a passive verb, or transitive verbs which have been put in the passive;* mana amepigoa ni babai, *the child was beaten by his father;* ameliwa ni simba, *he was eaten by a lion.* (5) Ni (*or* n-) me *is the objective prefix or rather infix denoting the first person singular;* ame-ni-penda, *he loved me.* (6) nui *is an abbreviation for* nuinui *as an objective suffix; e.g.,* na-wa-pendá-nũi, *I love you; properly* nui *is superfluous, but some dialects seem to use this enclitic contraction very freely; vid. Grammar.*

Nía, *s.* (ya, —za), (1) *the innermost part of man, mind, heart, conscience, disposition;* niayákwe singéma, *his mind or conscience is not good;* hana nía ngéma, *he has no good conscience;* nia ime-m-piga, *his heart or conscience smote him;* nía sálikhi *or* suafi, *a good conscience;* nía batili, *a bad conscience;* nia batili haibishi heri; (2) nia ni ku kusudía kitu, *the disposition to undertake anything, intention, exertion, diligence, that which agitates a man's mind;* mtu huyu yuna nía ya moyo, ametía nía *or* shúhuli = yuna bídii *or* júhudi, yuwaaza kua bídii, yuwaukilía, *to think about a matter diligently, to have it at heart or in his mind, to agitate zealously, eagerly.*

Nia, *v. n., to have in one's mind, to purpose to do something* (?).

Niã (*or, as Dr. St. writes,* nya), *v. n.; in Kiniassa* "nia" (kú nia) *means "to emit, to void (by stool);" hence fig.* kú nia liwéwe, *to emit or speak lies. It betrays a strong moral sense by speaking of lies in the most contemptible way;* kú niã, *to fall; e.g.,* mvua ina kúnia (ina ku nya), *the rain is falling (Zanzibar), or has fallen;* mvúa yánia, *rain falls (Mvita); cfr.* kú gn'ia.

Niàa, *s., nails of fingers (St. writes* nyaa).

Niafi, *pl. of* wafi.

Niáfu, *s., a net;* niúgue za kouge ku tega sámaki kuba; *cfr.* júia, jerife *and* kimía, *a twine net* (R.).

Niafúa, *v. a., to nibble* (R.); makombaiko yaniafúa muili.

Niafúra (gnuafura), *v. a.* (ku-m-finia), *to pull with the fingers.*

Niagnágnia (*or* rectius gníagnágnia), *to take or seize by force; pass.,* ku gniagnagnioa, *to be plundered, to be taken by violence;* mniagnanii *or* mgniagnagnii, *a violent man.*

Niáka, *v. a., to catch, to intercept; scil.* tuffe *or* mpira, *a kind of ball made of rags of cloth. One party strikes it, whilst another endeavours to intercept it; vid.* ku teza tuffe.

Niakúa, *v. a., to snap or snatch away or off.*

Niala, *sheaths; vid.* ala.

Niali, *pl. of* wali.

Nialio, *s., cross-pieces put in the bottom of a pot to prevent the meat from touching the bottom and burning; cfr.* walio.

Niáma, *s.* (ya, *pl.* za), (1) *flesh, meat;* (2) niáma (wa), *an animal, beast, cattle;* niama muuwaji *or* mbuaji, *or* mkáli, *or* wa muitu, *wild or savage beasts;* (3) *a kind of disease;* márathi ya niáma, *or* ugónjoa ku fura na ku toma kana sindáno. *It is different from the disease called* tambázi, *which is a swelling, passing from one place of the body to another* (hutãmbã), *and which is internal, but the* niama *remains in one spot, and causes a sore which bursts. The natives apply a plaster of very powerful ingredients.* Marathi ya niama ina daua kali ya ku bandíka.

Niamà fũ, *s.* = niama aliekuffa *or* iliokuffa, *a dead animal (or flesh), which died from sickness, and which, as it has not been slaughtered according to the precepts of the Koran, is considered* haram *or illicit. The Suahili, therefore, do not eat it, but the Wanika do.*

NIÁMA MBI = niama mbóvu = niáma ya ku óza, *when the wound discharges matter, new flesh will form.*

NIĀMĀ, *v. n., to hold one's peace, to be silent or quiet;* ku tossa sema na mtu.

NIAMALÍA, *v. obj., to be silent to —.*

NIAMÁZA, *v. c., to cause one to be silent, to silence one; e.g.,* mama ame-m-niamazía mana kua ku-m-pa matitti, *the mother silenced the child by giving him the breast.*

NIAMAZÍA, *v. obj., to keep silence to —.*

KU-JI-NIAMAZÍA, *to silence oneself, to observe silence.*

NIAMÁVU, *adj., silent, quiet.*

NIÁMBU, *s., an animal which resembles the giraffe. St. has* nyumbu, *a mule.*

NIAMBÚKA, *v. n.* (= ku nianiúka, ku legéa sana, ku oáma), *to be spoiled by over-ripeness, to fall to pieces from too great softness, to peel off;* niama ya kuku inaniambúka, ikaíwa sana; nguo inaniambúka kua harri *or* jasho.

NIAMBÚRA, *v.?*

NIAMGUMÍ (St.), *a whale? vid.* ngúmi.

NIAMU NIAMU? niamu niamu hu-i-ona (R.).

NIAMÚRU, *s.* (ku la niamúru), *a slave on account of debt* (R.)?

NIÁNA, *s.* (ya, *pl.* za) = panda *or* ngóe ya mrémbe, *the iron head of an arrow* (= matáfu ya kigumba *or* jēmbe, *vid.*).

NIÁNCHA, *n. prop., the lake Niassa in Kiniassa. It means properly "love me;" vid. Rebman's Kin. Dictionary, page* 135.

NIANDA, *s.* (*pl. of* wanda), *the breadth of a finger* (R.).

NIANGALIKA, *a sort of a —,* (St.); kitu kiniangálika, *a sort of a thing;* mniangálika gani? *what sort of a man is it?* (gniangalika?).

NIANGÁNIA (*vid.* gniagnánia), *to take by force, to rob.*

NIÁNGOA (*or* NIÁNGUA), *pl. of* wángoa *or* wángua, *bare and waste places.*

NIÁNI (*or* N'NÁNI?), *a particle of interrogation, who is it?* niáni-wē, *who art thou?*

NIÁNIA, *s., a grandmother* (bibi *is a Kihindi word*).

NIANIASSA, *v. a., to annoy, to molest.*

NIANIASSIA, *v. obj.; e.g.,* ku-ni-nianiassia muanangu sidáki mimi, *I do not like to molest my son.*

NIANIUKA, *v. n.* (*vid.* midirára), *to be tattered, to be cut in pieces, to be ragged.*

NIANNI (GNIANNI), *s.* (wa, *pl.* ma), *a kind of large monkey, an ape.*

NIAPA, *v. a., to pursue a thing, by hiding oneself and by bending and stooping.*

NIAPÍA, *v. obj., to stalk in hunting* (Sp.) (= tambía, tapía).

NIÁRA, *s.* (ya, *pl.* za), *booty, spoil, plunder;* vitu via ku gniagnánia vitani, watu wakikimbía, ku tóa niára, *to make booty;* ku-m-teka niára mtu, *to take one prisoner in war;* Mjomba ame-m-teka Mgalla niára, *a Suahili captured a Galla;* Mgalla ametékoa niára ni Mjómba, *a Galla was captured by a* Mjomba (*Suahili*).

NIÁRAKA, *s.* (*pl. of* wáraka), *letter.*

NIASHI, *s.* (R.)? ku-mu-inulia niashi??

NIASSI, *s.* (*pl.* za) (*sing.* uniassi — wa), *grass, reeds* (*cfr.* ôndo); niassi za ku wimbía niumba, *grass for thatching a native house.* Niassi *is to be distinguished from* manni (*sing.* janni), *leaves, herbs;* niassi zinasalía kutukutu.

NIÁTA, *v. n., to walk softly, silently, to steal up to, without making any noise;* ku niáta kua măgū, ku nenda polepole, asipofania mshindo wa măgū, *to go tiptoe.*

NIATÍA, *v.;* ku-m-niatía kua magu, *to go softly after him* (ku-m-tambalía), *to catch him;* ku niata niata, *to sneak or go about like a thief;* ku-m-niatia niama kua polepole si kua mshindo.

NIÁTI, *s.* (wa, *pl.* wa), *a wild buffalo;* niáti mkali, muenda pekée, yuwaáta kundi, *the buffalo is ferocious, it goes alone, and separates itself from the herd.*

NIATUA, *v. a.* (*cfr.* japúa, *v. a.*); ku niatua măgū = ku fúliza, *to go quickly* (= ku japúa magū).

NIATÚKA, *v. a., to go quickly;* ku enda harraka.

NIAÚKA, *v. n., to dry up, to become crumpled or wrinkled in consequence of heat, to wither, to shrivel;* ku niauka kua júa, ku pigoa ni júa, hana nguvu ya uíti; *e.g.,* tómbako inaniaúka.

NIAUPE (*or* NIEÚPE *or* NEÚPE), *adj., white;* kua rokho niaupe, *honestly, candidly.*

NIÁWE, *s., his mother* (*Mvita*).

NIÁYO, *s.* (*sing.* wáyo, wa); niáyo za măgú, *the soles of the feet* (*vid.* kijayo), *footsteps.*

NIE (*or* NUIE), *contracted from* nuinui, *you, you there, in calling people from a distance.*

NIÉA (*or* GNIÉA), *v. a.* (= ku asha), *to tickle, to cause to itch; e.g.,* péle ina-ni-niéa, *the itch troubles me* (ya-ni-asha); ime-ni-niéa, *I itch.*

NIÉGE, *s., tickling;* ku-m-tia niege, *to tickle one;* ku niega *and* niegesa?? ku niegesana.

NIEGEROA, *v. n.*

NIEGÉSA, *v. a.?? vid.* niege.

NIÉGNIA, *v. a.* (*cfr.* hoji *or* huji; *cfr.* gniénia *or* gniégnia) (= ku dádisi ku-m-gniégnia neno usilodaka ku sema, *to worm anything—a secret—out of or from one*). *St. writes* "nyenya," *to talk a person into telling something.*

NIEGNIEKÉA, *vid.* ku gniegniekéa, *v. n., to be humble, to supplicate.*

NIEKELÉWA, *v., to feel one's-self safe or secure against —.*

Niekúndu, *adj.*, *red; vid.* ekundu.

Nielle, *s.* (*vid.* nuelle) (*nom. coll.*), *hair* (unuelle *or* unielle, *a single hair*); nielle za singa, *straight hair;* nielle za kipilipili, *woolly hair.*

Niembamba, *adj.*, *thin* (= embamba).

Niémbe, *s.* (*pl. of* uémbe), *a razor.*

Niemelea, *v. obj.; to go quietly or covertly up to a thing in order to seize it; cfr.* niamalía.

Niendápo (kulla *or* killa niendápo), *whenever I go, or every time I go.*

Niende (*or* niense) *s.* (wa, *pl.* za), *a kind of cricket.*

Niengerésha, *v. a.;* kamasi (R.)? (futa kamasi); *cfr.* elekenia.

Niengine, *contracted* n'engine, *before e the vowels are omitted; e.g.*, w'engine *for* waengine, *others.*

Niénse, *s.;* mashikío yalia niense, *his ears tingled.*

Niepési, *adj.*, *light* (= epési),

Niesha, *v. a.;* ku niesha mvúa, *to give rain, lit., to cause to fall;* ku niésha mvúa, *to cause it to rain* (gniésha); *cfr.* gnia.

Niési, *s.* (la, *pl.* ma—); niési la nioka, *the colour and stripes of a snake; cfr.* tisha.

Niéta (*or* gniéta), *to be proud, arrogant, to be teasing, never satisfied.*

Nietéa, *v.* (ku jetéa); ku nietéa *or* tumaini ngúvu za nafsiyakwe, *to rely proudly on one's own strength;* ku nietéa ulimengu = ku shíriki *or* gandámisa ulimengu, *to confide in the world, i.e., to love the world more than God.*

Nieupe, *adj.*, *white; cfr.* eupe.

Nieusi, *black; cfr.* eusi.

Nigniha, *v. a.; vid.* takáta.

Nignióro (*or* gningnióro), *s.*, *a bulbous plant which throws up a large head of red flowers* (*St* nyinyoro).

Nignugniúngu (*or* gnignuniungu, *vid.*, *and* niungu niungu), *sores in the leg.*

Nijápo-wa-ambía, hamtaámini; *Luke* xxii. 67, "*If I tell you, ye will not believe,*" *though, if.*

Nika, *s.* (= barra) (ya), (1) *a wilderness* (níka kávu), *a region void of inhabitants and cultivation, a region of woods, in which wild beasts, and sometimes robbers, dwell. Hence* mnika (*pl.* wanika), *the dweller of the wilderness. But this name is now only confined to the Wanika properly so called. The country of the present Wanika was formerly a wilderness; hence the Mombassians on the coast called Wanika those people who at first dwelt in the* nika *or* unika = nti ya Wanika; (2) nika, *a serpent* (nioka wa nika, *a serpent called nika*); (3) marathi ya nika; *vid.* pembe, *s.*

Nikáli, *and I am or was; e.g.*, nikali nikienda, *and I am or was going.*

Nikia, *v. obj.;* nikia tão (*or* kão?) la tini ya kansu; *vid.* kansu.

Nili, *I being;* nili hali ya kúa juuyakwe, *I being on his back* (St.)??

Nilio nayo, *as regards me; Rom.* i. 15.

Nima, *v. a.*, *to refuse;* ame-ni-níma kitu = ame-ni-katása, haku-ni-pa, *not to give, withhold from.*

Nimbo, *s.* (*pl.* za) (*sing.* uimbo) (*vid.* ku imba), *songs;* mtunga nimbo, *a poet.*

Nimsa, *s.* (*Arab.* نمسة), *Germany;* nimsáwi, (*pl.* ma—), *a German.*

Nina, *v.*, *I have; lit., I am with —;* nina fetha, *I have money;* nina bárudi, *I have powder;* sina, *I am not, I have not;* sina kitu, *I have nothing.*

Nina, *s.* (*cfr.* inia *and* mama) = *mother;* (*in Kigunia, and ancient Kisuahili*); *Prov.:* mana mtukána nina, ku simu nda ki ona yundapigoa mkatále, pingu na mikóno niúma na silisili za juma za moto (ku idíliwa *or* sumbuliwa).

Ningerésha, *v. a.*, *to tickle one* (Er.).

Níngi, *adj.*, *much, many;* niumba ningi, *many houses* (ingi).

Ningine, *adj.*, *another* (ngine).

Ninginia, *v. n.*, *to swing, v. c.*, ninginiza, *to set swinging* (St.)?

Ningo, *s.;* (1) *a kind of green bird like a dove;* (2) *a woman's name* (St.).

Nini? *what?* kua nini, *or* ya nini? *why? what for?* ndio niniyakwe, ndio mamboye (R.)?? Sababu ni nini? *what is the cause?* ana nini mtu yule? *what is the matter with that man?*

Ninui (*or* rectius nuinui), *you, ye;* ninui *or* nuinui niote, *all of you, you all together.*

Nioa, *v. a.*, *to shave.*

Nioe, *s.*, *green locust* (*cfr.* barare, *long white locusts*); *vid.* nióye.

Nioesa, *v. n.*, *to subside; e.g., boiling water, fermenting palm-wine, &c.; cfr.* nioéa, *to dry up;* maji siku hizi yananioéa; mtu anioéa (*from fear*).

Niognonéa (*or* gniognagnéa), *e.g.*, nasikia muiliwangu ku-ni-niognonéa (*cfr.* ugniognonio *or* uriognonio) (*vid.* sisira *in Kiniassa*), *to feel one's body cold, weary or languid??*

Niogóa, *v. a.*, *to stretch or extend, e.g., the body;* ku ji-niogóa, *to stretch one's body from idleness and aversion to labour.*

Niogóka, *v. n.* (uniogófu).

Nioka, *s.* (wa, *pl.* za), *a serpent, snake in general* (*vid.* jóka), *The natives believe that as the serpent which has bitten a person moves on, so the poison penetrates likewise. The native physicians know it by plucking out a hair from a man's head. When the hair comes out easily, the person cannot be helped, but if not, there is*

hope for the success of the remedy to be applied They keep the medicine a secret.

Nióka, *v. n., to be straight;* maneno yamenióka, yame-ni-niokea, maneno maniofu yalionióka, rokhoyakwe ime-m-nioka, *he has made words straight for me.*

Niolea, *v.*, uembe wa ku nioléa nuelle, *a razor.*

Niombe, *s., the hairs of the mane or tail of a horse* (Sp.) ? ? (*vid.* singa).

Niónda, *s., trial, temptation* (?).

Niónga, *s.* (*pl.* za) (*sing.* uniónga, wa) (*Kiunguja*), *the hip;* muigni unionga *or* ana, *a person who has one short and one long leg* (*Kimwita*, paja, *pl.* ma—) (*Kijumfu*, kiwéo, wiwéo) ? nionga ya sarara, *the loins* (St.); nionga = kiungo cha kiwéo kilicho ungamána na kiúno.

Niónga, *v. a., to twist, to strangle.*

Niónga niónga, *v. n., to wriggle, to go from side to side.*

Niónge, *adj., mean, insignificant, vile* (*cfr.* mnionge) (nguvu zilikúa hába).

Nióngo (ya, *pl.* za), *bile.*

Niongoa, *v. n.* (*cfr.* ongora *in Kiniassa*); ku-ji-niongóa kua majóka ? ? *to strain or stretch oneself from fatigue or weariness.*

Niognognéa, *v. n., to be languid, weary.*

Niónia, *v. n.* (*Kip.*), *to suck* = ku ama, mana yuwanionia titti la mamai (*cfr.* niunia *v.*).

Nioniésha, *v. c., to suckle.*

Niónio, *s.*, mafuta ya niónio, *castor-oil* (*cfr.* mbóno), vicinus *tree ?*

Nionióa, *v. a., to shave the head badly;* ana-zi-jŭ jŭ, *viz.*, nuelle (R.) kú nionioa ndéfu za kinenani; *to pluck fowls is* ku futúa; *vid., and* gniognióa, *to pull out feathers.*

Nioniossa, *v. a.* = ku-m-kéfia kefia *or* sonia sonia, *to trouble, to vex, to treat one constantly with contempt, constantly abuse one, to tease, to annoy one* (Er.).

Nioniota, *vid.* gniogniota, *to make to smart.*

Nionióta, *s.* (la, *pl.* ma—), nionióta la mvúa, *drizling rain.*

Nioniotoka, *v. n.*, sima ya nioniotoka, niama hiya nioniotoka.

Nionioya, *v. a., vid.* gniognioya, *to pluck out feathers of a bird or fowl.*

Nionjosa, *v. a.* (*cfr.* funa, *v. a., in Kiniassa*).

Nionsa (*or* nonsa), *v. a.* (= ku-m-kondesha kua maneno maófu), *to wear one out by hard or abusive words, which are constantly uttered against one* (*vid.* nonsa).

Nioróro, *adj., soft* (oróro, muororo, *&c.*), *smooth.*

Niosha, *v. c., vid.* nioka, *v. n.*

Niósha, *v. c., to cause to be straight, to straighten, to stretch, lie down, to spread out, extend;* ku-ji-niósha, *to lie down, to take a nap;* mti ulio kombóka *or* ulio fania kombo unióshe.

Nióshoa, *v. p., to be made straight.*

Nióta, *s.* (ya, *pl.* za), *star;* niota ya súbukhi, *the morning-star;* niota iwaáyo súbukhi na magribi, *the morning and evening star.*

Niot'a (*Kilamu*), *s.* (ya) (= kín), *great thirst;* mimi nnapátoa *or* nnashikoa *or* kamátoa ni niota, *I am very thirsty.*

Nióta, *s.* (la, *pl.* ma—), *clitoris, an elevation on the vagina* (*cfr.* maniota).

Niota niota, *s., little drop, droplet;* mvúa yangnia, *droplets.*

Niota niota, *v. n., to drip, to fall in small drops.*

Niote nuinui, *you all.*

Nióya, *s.; vid.* gnióya, *a feather* (*sing.* la, *pl.* ma—); (*vid.* mfi) *pl. of* oya.

Nióye, *s.* (ya, *pl.* za), *a kind of locust thin and long, which is very fond of* mtama (*millet*). Mtáma ukíwa matindi (*of middle size*), nióye huja hungía *or* hujingilia ndani ya mtáma. *This kind of locust is eaten by the natives.*

Nioyo, *pl. of the sing.* móyo, *heart* (*instead of* mióyo); ku fánia nióyo *or* moyo miwíli, *to be double-hearted.* Moyo (*or* nióyo) wa ipu, *the inner and most virulent part of a tumour.*

Ni-pe, *give me; vid.* (ku) pa, *to give;* ni-pe hisa yangu, *pardon me* (*cfr.* hisa, *pardon*).

Niri, *s.* ? (R.) (*perhaps* = néri, *yoke*).

Nissi, *s.* (ya, *pl.* za), (nissi za ku tiliá dárasa), *that part of the loom through which the threads pass.*

Niúa, *v. a., to bite off;* samaki aniúa mlisho wa mshípi, *the fish bites the bait off the hook.*

Niúdi, *s., — of a* kekē; *vid.* msukawano *and* ivo (R.).

Niúfa, *s.* (*sing.* ufa *or* uffa) (wa, *pl.* za), *a cleft, rift, fissure;* mtunge unangiá úfa, *the jar has a crack in it.*

Niufu, *the dead* (*sing.* mfu), wafu *scil.* watu.

Niufúa, *v. a.* (gniufúka ?).

Niúgniza, *v. a., to sprinkle, to sprinkle upon* (gniúgniza).

Niúgo, *s.* (*pl.* za, *of sing.* ugo, (wa), *fence.*

Niúgŭe, *s.* (za, *pl. of* úgue (wa), *string, rope.*

Niúka, *v. n.* (*cfr.* nióka, *v.n.*), *to stretch oneself, to lengthen* (*like a rope*) (R.) (esha niúka ?).

Niúki, *s.* (wa, *pl.* za), *a bee;* asali ya niuki, *honey. There are several kinds of bees;* (1) niuki wadogo wana wali wana asali nengi (*red*); (2) niuki mkúba *or* mnéne (*black*) *has seldom much honey;* (3) mbósa (?), *vid.;* (4) uembémbe kana mbu *or* n'zi; (5) niuki wa poáni ni káli. *It attacks one even in the water;* (6) niuki wa tun

gáma. *Its honey is not used on account of its intoxicating effect. When the natives desire to take the honey from the* mzinga (*bee-hive*) *which is placed between the branches of a tree, they climb the tree, having a large calabash and a basket* (kapu) *tied to their shoulders. Arrived at the mouth of the* mzinga, *they put a burning* kuti (*dry branch of the cocoa-tree*) *before it, to drive the bees to the bottom of the* mzinga. *Then they take out quickly the honey-cells, put them into the calabash and basket, and make their escape to the ground, where they squeeze out the honey into a jar of clay. A few honey-cells, however, are left in the* mzinga, *in order that the bees may not abandon it altogether;* ndio ku vuga niúki, *this is keeping or rearing of bees.*

NIUKÚA (*or* NIUKURA), *v. a.* (= ku-m-fignia), *to tweak, to pull, pluck, pick, to pinch, squeeze* (*cfr.* kuniúa); mti hu una-ni-kunina *or* niukúa, *this tree pinched me, i.e., not only my skin, but especially my flesh* (fignia *refers to the skin only*); matumbo ya-ni-ukúa, *the bowels gripe me.*

NIÚKUE, *s.; vid.* gunga, *v. a.*

NIÚMA, *prep. and adv., at the back, behind, afterwards;* niuma ya niumba, *behind the house;* niumáye, *after it;* amerudi niúma, *he went back;* khábari ya niumayangu, *or* ya kiniume changu si jui.

NIÚMA, *s.* (*pl.* za) (*sing.* uma, *vid.*), *a large fork.*

NIÚMBA, *s.* (ya, *pl.* za) (*pl.* majumba, *is seldom used*), *a house;* hujambo niumbáni? *or* uhali gani niumbani? *how are you in the house? how are those in your house?* niumbani muakwe, *from out of or off his house;* niumbani kuakwe, *into their houses;* wa-ni-toáe niumbani kuáo, *that they may receive me into their houses;* niumba ya shoka; jumba, *a large house.*

NIÚMBO, *s., the wilde beest, catoblephas, gorgon* (St.), *gnu.*

NIÚMBU, *s., a species of antelope, but St. renders it "a mule, mules," or* "bákĕlo" *in Amharic, which he writes* bághala (*Arab.* بغل). *In Kiniassa it means "the giraffe." It is, perhaps, the ibex, its hair is long, and its horns like those of the gamus.* Niumbo *and* niumbu *are very likely identical terms.*

NIUMBÚA, *v. a., to bend; fig., to give one pain, to torment one.*

NIUMBÚKA (*or* NIUMBULÍKA), *v. n., to be bent, hard, solid, to be tough, adhesive, to be flexible but not fragile, to spin a long liquid thread like* utomfu *or* ute, *vid.;* ubúgu unaniumbuka, unapetamana haufundiki; ute waniumbúka; *cfr.* niambúka.

NIUMBUSHA, *v. c.*

NIÚNDO, *s.* (ya, *pl.* za), *a large hammer;* kiniúndo, *a small hammer.*

NIUNGA, *s.* (*pl.* za), *sing.* unionga (wa), *vid.* ku-m-kata nionga, *to maim.*

NIUNGO, *s., pl. of* ungo (St.).

NIÚNGU, *s., a cooking pot.*

NIÚNGU NIUNGU, *s., sores in the leg;* maguyangu yanafania niungu niungu kua beredi ya mvúa, yafania péle, yaniéa *or* yawasha, *my feet itch, they have an acute pain from the coldness of rain. The natives mix pepper and salt (which they pound together in a mortar) and apply it to the place on the feet where the itching is felt, having previously scarified that place.*

NIÚNI (*Kimwita*) (wa, *pl.* za, *or* wa), *a bird, birds;* niúni wa *or* za mituni, *the birds of the forest. The natives know the names of a great number of birds, e.g.;* (1) ndíwa (*dove*); (2) kipúre; (3) kúsi; (4) mlámba; (5) gandegande; (6) mjúmbŭru; (7) mtililiwa; (8) kirúru; (9) téleka tui; (10) kungúu; (11) kurúmbisa; (12) tofēda; (13) kiteretére; (14) kidosho; (15) jígi; (16) kinangunangu; (17) shomóro; (18) josi; (19) gogóta (20) jiepuepue; (21) kosi; (22) muéwe; (23) kipánga; (24) kipúngu; (25) furukómbe; (26) nsŭ; (27) koikói; (28) kitúitui; (29) mēmbe; (30) kāmballi; (31) makame kilásui; (32) mabatta ya poani; (33) ngarringarre; (34) hondo hondo; (35) kŭénzi; (36) kŭémbe; (37) kiróngue; (38) jore; (39) kamambo; (40) panga; (41) koróro; (42) kuáre; (43) keregnende; (44) kanga; (45) mnána; (46) kitirihanga; (47) léle; (48) bépe; (49) kimbúle; (50) mbáu mbáu; (51) mbarŏái; (52) kuku ziwa; (53) kiboróro.

NIÚNIA (*or* NIUNIA NIUNIA), *v. a., to suck or draw out;* ku niúnia mawelle, *to suck out the milky substance of the grain of the* mawelle *corn.*

NIÚO, *s., pl. of* úo (wa), *the sheath of a sword.*

NIÚSHI, *s., the eye-brow;* niushi za máto, (*pl.* za) (*sing.* ushi, *brow, vid.*), *the hair of the brow, eyebrow;* (kope la mato, *eye-lid; cfr.* nshi (St.), *eyebrow.*

NIUSSO, *s., pl. of* usso (wa), *faces.*

NIÚTA, *pl. of* uta = mata *or* niúta, *bows and arrows, in general weapons.*

NIÚTO, *s.;* (*pl.* za mai) *sing.* uto, (wa), *the white of an egg.*

NIÚZI, *s.* (wa, *pl.* za) (*sing.* úzi), *thread* (niuzi za kumbi); (2) *the fibrous part of the rind of trees; cfr. Kiniassa,* nianda.

NJÁA, *vid.* ndáa, *hunger, famine.*

NJÁMA, *s.* (*Kinika*) (ya, *pl.* za), *secret counsel* = *Kisuah.* fārāga.

NJE (*Kiung.*); *vid.* n'de, *outside, forth from;* nje ya, *outside of;* kua n'je, *outwardly.*

NJELÉSI, *s.* = uerēfu.

NJEMA (*or* NGEMA), *good, very well; vid.* ēma, muema, *good.*

NJIA (*Kiung.*), *vid.* ndia, *a way, a path, road, means.*

NJIRI, *s., a kind of animal.*

NJIWA, *s.* (*Kiung.*) (wa, *pl.* za), *a pigeon* (*vid.* ndíwa); njiwa ya muitu, *a wild pigeon;* njiwa manga, *a tame pigeon, properly Arab pigeon; vide* manga.

NJÓMA, *s.* (ya), *club;* njóma *is Kikamba; Kin.* kigúndu; *Kisuah.* rungu.

NJÓMBO, *s., a fish barred with black and yellow* (St.).

NJÓO (= ndō), *come;* njoóni (= ndóni), *come ye!*

NJÚGA, *s.* (ya, *pl.* za), (1) *a little ring of iron, a dog-bell, attached in Europe to the necks of horses, &c.;* (2) *a little bell called* kifumansi *in Kinika* (*cfr.* muangalla), *which is brought from India and Arabia. The natives are very fond of these things in dancing and for ornament.*

NJÚMU, *s., inlaid with silver, inlaid work* (St.).

NLIPOSA = n'lipo sa (*there*), *is where, reason, that is the reason, on that account.*

N'NANI (*or* NANI)? *who?*

'NNE (*or* ENNE), *four;* ya 'nne, *the fourth.*

NŌA, *v. a., to sharpen on a stone, to whet, e.g.,* ku nóa kissu, *to sharpen a knife.*

NOLÉA, *v., vid.* noléo.

NOLÉKA, *v. n., to be capable of being sharpened.*

NOLÉWA, *v. p., to be sharpened.*

NŎA, *v. a., to drink, to absorb;* kú nŏa tembo, *to drink* tembo (*vid.*)*;* yuwánŏa, *he drinks;* amekúnoa, *he has drunk;* atakúnoa, *he shall or will drink; St. writes* ku nwa *or* nywa.

NIŎA, *v. p., to be drunk, to be absorbed.*

NOÉA, *v. obj.;* kikombe cha ku noéa máji, *a glass for drinking water;* (2) *to evaporate?*

NOÉKA, *v. n., to be drinkable.*

NOÉSHA (*or* NOESA), *v. c., to cause to drink, to give to drink;* jombo kikaufu kika noesa, *to absorb.*

NOÉWA, *v. p.*

NOSSA, NOSHELEZA (*or* NOESHELEZA), *to drench, e.g., a sick man.*

NÓFU, *vid.* mnófu, *adj.* (niama tupu).

NOGNÓNA, *v. n., to whisper, not to speak loudly* = ku sema neno shikióni.

NOGNONESA, *c. v.* = ku-mu-ambía neno shikioni.

NOGNONEZÀNA, *v. rec.* (*see Luke* xii. 7.), *to whisper together.*

NÓKER, *s., a servant* (St.) = mtumíshi.

NŎKÓA (*pl.* manokoa), *an overseer* (*vid.* lima, limisha) (ku simamía), ku nokóa, *v. a., to superintend, control; the second head man on a plantation* (*generally a slave*) (St.).

NÓKOTA, *s.* (*Arab.* نقطة), *spot, dot, point.*

NŎKŬ, NOKULIWA (nŭkŭ, *vid.*).

NOLÉO, *s.* (la, *pl.* ma—), la ku noléa viómbo, *a large stone for grinding, a grindstone;* kinóo *is a small whetstone* (kinóo ja mkóno); (2) *the metal ring round the haft where a knife is set into its handle* (St.).

NÓNA, *v. n., to get fat* (ku wánda), *especially animals* = kúa na mafúta muilini; *but* ku wánda = kúa na muili mnéne.

NONÉSHA, *v, c., to fatten.*

NÓNDO (noóndo), *s.,* (1) *a fabulous monster, serpent* (*probably the water-spout?*); (2) *an insect* (kama bú), *a moth which destroys boxes and clothes;* nóndo kana ngúo ngema zote ku-zi-tumbúa; nondo wasiohàribu, *Luke* 12, *James* v. 2.

NONGA, *v. a.* (= tongéa), *to consume with prattling, to wear out one's patience.*

NONGO, *s.* (ya, *pl.* za), *dirt, filth* (= taka ya, *or* za muili).

NONO, *fat* (St.).

NONSA, *v. c.* (tutusha, dudusha? Er.); usi-ni-nonse, *or* usi-ni-kondeshe, *says a husband to his wife who has* maneno mabáya.

NÓO, *s.* (= sukúo) (*cfr.* noléo), *a large whetstone.*

NRÉFU, *adj., long* (refu), ndía nréfu; ngoma nréfu; pondo nrefu.

NSAMBARÀU, *s., the fruit of the* msambarau *tree.*

NSÁO, *s., a bullock* (gnómbe múme mkúba), *in Kin.* kúrusi wa gnombe, *in Kisuahili* (gnombe nsáo *a steer?*).

NSÁRE, *s.;* ku guíwa ni nsáre, *almost to die or perish with thirst* (R.).

NSHI, *s.* (St.), *the eye-brow; vid.* niushi, *s.*

N'SI (*or* NZI) *s.* (wa, *pl.* za), *a gnat* (*or pl.* manzi), *a fly, midge, which is fond of sores and blood;* (2) nsi, *dismission, leave;* sheti anapawa nsi (*Kin.* insi).

NSÍMBA, *s.* (*sing.* usimba wa mŭá), nsímba za miá. *If the* mŭá wa mkoma *is opened, you get in the midst of it the* tángŭle (*vid.*), *to the right* usimba, *and to the left* gnóngo. *From the* usimba *and* gnóngo, *the natives make* ukambă (*rope*), *but the* tangule *is used* ku suka mashupatu, *vid.*

NSIO, *s.* (ya), *a large water-jar brought from India* mtúnge mkúba wa kihindi), *but the Suahili potters also make it. It is larger than the* mtunge (fuko ni kijomfu).

NSITO (*or* NZÍTO), *adj., heavy* (kazi nsíto); ásali nsito, *thick syrup.*

NSO, *s., the kidneys* (St.).

NSÓRA, *s.* (*Kinika*), *that which is carved or written* (*Kisuahili,* jóro, *pl.* majóro jóro), *hence* ku óra nsora = *Kisuah.* ku jóra wáraka, *to write a letter.*

NSÚ, *s.* (*Kin.* n'su) (wa), *a large vulture which carries off lambs, &c.;* nsú ni kosi mkúba, ana nuelle mbili, nréfu neussi kitoáni. *It constructs its nest* (*eyry*) *on large forest trees.*

N'SŬI, *s.* (*Kin.* wa), (1) *fish* (*sing.* sŭi) = sámăkį *in Kisuah.;* (2) = ngízi, *molasses.*

N'TA, *s.* (ya, *pl.* za = ndómo), *a point, e.g.*, n'ta ya kissu, *point of a knife, tip, end* (wapendana nta za ulimi tu).

N'T'A, *s.* (ya, *pl.* za), n't'a ya niúki, *wax, bees'-wax, which the Banians buy and send to India.*

N'TI (*or* TI), *s.* (inchi *Kiung.*) (ya, *pl.* za), *land, country, ground, earth* (*that which is below*, tini); nti tambaráre (= inatambā, inalála, heikuinúka), *even, plain, or level ground or country, opp. to mountainous or hilly ground,* nti ya mpanda, *highland;* nti ya tini *or* teremukóni, *low land;* n'ti néne, *mainland;* ku weka nti, *to put on the ground;* nti ya Waárabu, *the land of the Arabs, Arabia;* Mzungu amefania ndía yati kuati = ndia ya nti kua nti, *or* ndia ya tini ya nti, *the European has made a road under ground.*

NUDÚMU (*cfr. Arab.* قدم) = ákili (?).

NUÉA, *v. n.* (ku—), *to stew, to dry, said of meat in cooking* (R.).

NUELEO, *s.* (*pl.* manueleo), *the pores of the skin* (matokéo ya harri).

NUELLE (*or* NUELE), *s.* (*vid.* nielle), *hair; sing.* unielle, *one hair;* nielle za kipili pili, *woolly hair;* nielle za singa, *straight hair.*

NUFÁISHA, *v. a.:* hawézi ku-m-nufaisha mtu, *scil.* buibui, *because he cannot leave anything behind to his young ones* (R.).

NÚGNIZA (*or* GNÚGNIZA), *v. a., to sprinkle.*

NUGNUNÍKA (*vid.* gnugnuníka), *v. n.* = ku kasiríka moyóni na ku sema polepole na nafsiyakwe, *to grumble or murmur inwardly.*

NUGNUNIZA, *v. c., to cease to grumble.*

NÚÍA, *v. n.*, (1) *to have in one's mind, to intend;* (2) *to receive instruction regarding the fast previously to the beginning of the Ramadan; to purpose and prepare fasting* (*cfr.* نوى , intendit, proposuit sibi=ku azimia, *to purpose*); *to undertake firmly and carry it out.*

NÚIZA, *v. c., to cause to receive instruction, or to instruct people* (*Muhammedans*) *with regard to the fast of the Ramadan;* muálimu ame-wa-núiza, ame-wa-somésha watu marra tatu, na watu ana-mu-itikía. *This instruction of the Muhammedan priest refers to the day when the fast commences, in order that people may know it, and the manner in which they are to fast, e.g., they shall not go a-whoring during the Ramadan, the intercourse with a* hăwā *being then* hărám, *&c. The people respond to the teacher, saying, we shall keep this law.*

NUILIA, *v. obj.* (ku kusudía, ku azimía), *to purpose or intend* (*Rom.* i. 13) *for one; 1 Thess.* ii. 18; *Tit.* iii. 12.

NÚKA, *v. n., to give out a smell, to stink;* kitu hiki janúka ufúndo mbáya, *or* hárufu ngéma, janúka vibáya *or* vizúri, *this thing has a bad or a good smell, smells good or bad;* tombako ya ku nuka, *s., snuff;* ku nuka tombako, *to snuff;* kitu kiki-nuka viema, ni manukato; kitu kinukajo vibáya, ni ufundo (wa ku óza); ku nuka nuka; uléfi una-m-nuka muili, *i.e.*, una-m-káza sana.

NUKÁTO, *s.* (la, *pl.* ma), *a sweet smell* (*Phil.* iv. 18); nukato gema *or* jema.

NUKHSI, *vid.* sohári.

NÚKÏZA, *v. a., to scent out like a dog.*

NŬKÚ, *v. a., to copy, e.g.*, ku nŭkú júo, *to copy a book;* نقا , mundavit? selegit?

NUKULÍA, *v. obj., to copy for one.*

NUKULÍWA, *v. p., to be copied.*

NÚKULU, *v. a.; cfr.* nákili, núkulu.

NUKUZÁNI, *s.* = upungufu; ame-m-pa nukuzani, haku-m-pa kamili, *to diminish or to reduce one's wages, he did not give the whole;* نقص , diminuit.

NUMBI, *s., a draught of fish* (ya, *pl.* za); ku fúa *or* pata numbi ya sámaki, *a draught of fishes;* Mungu amembarikía léo numbi ningi (*cfr.* tanzi, ya); *Prov*, numbi nasui mgagási mtanga, *we have a draught of fish and shall lie down* (ku-gagā mtanga) *on the sand, to divide it in common. Several fishermen, who work together, divide the draught in common.*

NÚNA, *v. a., to grumble;* ku nuna usso, *to scowl;* ku fínia usso kua ku tukíwa, ku-m-nunia, *to frown at one, to be displeased with one.*

NÚNISHA (= tukisa), *to cause one to be sullen, to make angry.*

NUNDA, *s.* (niundo?) (ya), nunda imeanguka fungúni? (R.).

NÚNDU, *s.* (ya, *pl.* za), núndu ya gnombe, *the hump of a cow or bullock;* ku-m-tia nundu, *fig., to impose upon one?* fulani wa-ji-tia nundu, *N. N. will wind or cringe, to wind or cringe, if you ask or beg him for something.*

NÚNGU, *s.* (la, *pl.* ma—), (1) *piece, portion* (kipánde), *e.g.*, ni katíe nungu moja la sámaki, *or* manungu mawili (*or* kinungu, *small piece*), *let me cut for him one piece of fish, or two pieces;* (2) *a cocoa-nut in Kipemba* (St.).

NÚNGU, *s.* (wa, *pl.* za), *porcupine, which is eaten by the Suahili;* núngu yuna marémbo marémbo. *The natives do not approach it from the side, but either in front or from behind, as the animal throws its quills at its enemy* (*but of course only a short distance*). *The prick is said to hurt a man very sensibly.*

NUNÚA, *v. a., to buy, to purchase.*

NUNULÍA, *v. obj., to buy anything for one, on one's behalf;* baba ame-m-nunulía mana ngúo

nzúri, *the father bought a fine dress for the child.*

Nunulíwa, *v. n., to be bought.*

Nunúza, *v. n., to teeth, to cut the first teeth, when the child gets a* kikuku, *and a chain of silver which is kept for him till he has grown up.*

Núru, *s.* (*Arab.* نور) (ya), *light, brightness;* ku-m-tia, *to enlighten one.*

Nurisha, *v. c., to cause one to get light; cfr.* nauiri, *or* nawiri, *to get light.*

Nusa, *v. a., to smell;* tombako ya ku nusa (St.), *snuff; vid.* nuka.

Nŭss (nusu *or* nussu), *s.* (— ya) (*Arab.* نصف, in media parte attigit), *half, the half of —;* nŭsŭ ya usíku, *the half of night = midnight;* ta-ku-pa maliyangu nussu kua nussu, *I will give thee half of all I have, lit., my property half by half.*

Núsŭra (*or* núzura), *s., adv.* (*Arab.* نزر, paucus fuit) = padógo, (1) *object insignificant, a little, within a hair's breadth.*

Núsŭra, *s.* (*Arab.* نصر, auxilium), (2) *aid, assistance;* núsŭra ya Muignizimgu jaházi lingefunda leo, nasui tungalifunda, *but for God's help the ship would to-day have been broken* (*or we should have been shipwrecked*).

Núsuru, *v. a.* (*vid.* kinga, *v. a.*), *to protect.*

Nzige, *s., locust* (*wandering locust*), *various kinds;* nióe, barare, fundajunga (nzíge huyu, *pl.* nsige hawa).

Nzíma, *adj., sound, healthy, whole; vid.* zíma.

Nzíto, *adj., heavy; vid.* zito; ásali nzíto, *thick syrup.*

Nzúri, *adj., fine, pretty; vid.* zúri.

O

O, *relative particle, it;* mti ulio angúka, *the tree which fell.*

O'a, *v. a.,* (1) *to look* (*Kipemba* óa, *look! Kin.* lóla *or* óla); (2) *to marry a wife;* ku óa mtumke mbelle za kathi aozai watu (*said of the bridegroom*), *to see and marry before the Kathi.*

Oléwa, *v. p., to be married;* mke adáka ku oléwa ni múme na múme aóa, laken mke aoléwa, *to marry, said of the bride.*

O'za, *v. c., to cause to marry, to betroth;* kathi *or* baba ana-mu-oza mana, mke olewa, *but* mtu mume óza; aliekúa anaózúa kua mkéwe (*Luke* ii. 5).

Oáma, *v. n., to become soft by being put into water, to swell, to soften by soaking.*

Oamana, *v. rec.* = ku legeana, *by humidity.*

Oamía, *v. obj., to soften much by soaking, to make too soft.*

Oána, ku oána, *v. rec., to intermarry, to marry one another, lit., to meet together in marriage.*

Oína, *v. rec.* (*Kimrima*), *to agree, to be harmonious one with the other;* manenoyáo hayakuoána = hayakupatána *or* tangamána, *their words did not agree one with the other.* Kulla neno limballimballi.

O'fio ófio, *s.* (*Kipemba*) = burre, *without cause;* baba ame-m-piga mana ófio; ame-m-tukana ófio; (2) *quickly, speedily* = fujo fujo; ku háribu mali ófio ófio.

O'ga, *s.* (wa), (1) *fear;* óga ukúba, *great fear;* ku-ngía oga, *to fear;* msifanie oga jamă, simamáni tupigáne nao, msingíwe ni oga.

Ogófisha, *v. c., to make afraid, to frighten, to threaten, menace.*

Ogópa, *v. n.* (*vid.* oga 1), *to fear, to be afraid* (*Kiunguja*).

Ogóvia, *v. a., to frighten* (*more used at Zanzibar*).

Oga, *v. a.* (2) (*Kin.* ku loga); ku oga kua daua *or* uganga *or* utáwi, *to kill by means of a poisonous charm;* mtáwi ame-mu-oga mtu, *the sorcerer bewitched the man.*

Ogotéa, *v. obj.;* ali-ni-ogotea shambalangu, *he bewitched my plantation;* sikupata kitu.

Oga, *v. n.* (3), *to bathe;* ku oga muili (*often pronounced* koga = ku oga).

Ogeléa, *v. n., to swim* (ku oléa majíni).

Ogeléwa, *v. p., to sit constantly upon one, to ride upon one as upon water.*

Ogeléza, *v. c., to cause to swim, to keep floating.*

Ogelisha (*or* okelesha), punda *by way of fording.*

O'goa, *v. p., to be washed.*

Oléa (*or* oéa) (*Kipemba*), (1) *to swim, to buoy* = ogeléa; (2) *to look for one, to wait for one;* (3) *to get a wife for one* (ku-mu-olea mke); ku olea mtu manawe, *to marry one's daughter;* ana-mu-olea nduguyu, *he has married his sister.*

Osha, *v. c., to cause to bathe, to wash, to make clean; e g.,* ku osha kiónda.

Oka (*or* ku oka), *v. a.* (= joma *in Kipemba,* oja, *Kinika*) (= ku tia mottoni), *to broil, to roast on the fire, to bake, to cook by fire only, to roast in hot ashes; but* ku kanga (kua kikango), *to fry with butter in a frying-pan.*

OJÉA (*or* OKÉA), *v. obj.;* ame-mu-okéa niamayakwe.

OJÉWA (*or* OKEWA *or* ÓKŬA), *to be roasted in hot ashes.*

OKÓA, *v. a., to pay a debt for another man* (R.).

OKÓA, *v. a., to bring or take out earthen vessels unhurt from the fire = to save, preserve;* mfinansi *or* mfinángi leo ame-wi-okóa wiungu jojoni, ame-wi-pata wiote wizima, na Mungu ame-mu-okóa mtu ndiáni, katika vita, ndā na mat'eso iote, *God has saved or preserved the man on the road, in war and famine, and in all distress.*

OKÓKA, *v. n.* = ku toka kizíma jungu jojóni, hakipassúki. *This expression refers to earthen vessels which are brought out unhurt, unbroken, entire, and well-done, from the potter's kiln. Hence to be safe, entire, unhurt* = ku salimíka, ku pata saláma, *to become saved, to escape unhurt.*

OKOLÉA, *v. obj.;* ku tia katika jiriwa wa ku okoléa (= epulia).

OKOLEWA, *v. p.*

OKÓZA, *v. c., to cause to come out from fire in an unhurt or safe state; hence to render one safe;* ku-mu-okoza na maofu, *to deliver from bad things* (mambo maofu); tu-okóze maofu, *or* tu-okoze maofuni, *deliver us from evil;* okoza mmoja mmoja = dondóa *or rather* dhondoa (*cfr.* dondo); ku okóza na maofu, *to deliver from evil.*

OKÓTA, *v. a., to pick up;* ku-m-okota mana muali aliefundika ungo (R.), *to pick up or find out, &c.*

OKOTÉKA, *v.* (*e.g.*, maji ikimuayika hayaokoteki) (*cfr.* utotózi), *a reward being due to a finder.*

OKÓVU (*or* UOKÓVU), *s.* (*vid.* okoa), *deliverance, salvation;* uokofuwangu ni kisháka, nimengía kishakáni = *I owe my deliverance to a forest, into which I entered, when I fled from the enemy;* uokóvu mboáko, okóvu omboénu! *peace be with thee, or with you!*

OLE, *interj., woe!* ole wangu, *woe unto me;* ole wenu, *woe unto you;* ole wáo, *woe unto them;* ole wako, *woe unto thee;* oléo, *woe unto him* (?), *or* yuna ole; ole ni wa watu, *woe to the people;* muigni ole, *woeful;* wole, uole = ole (halina uzuio), ole ni wako *or* omboako.

OLÉA, *v.* (*Kipemba*) (*Kimvita*, ku-m-tezamía kwanza), *to look to or upon one, to wait for him; e.g.,* ku oléa jambo = ku ngojéa jambo; watu wa-mu-oléa rokho, *the people wait till he gives up his spirit.*

OLÉWA ROKHO = ame ngojéwa rokho; *i.e.*, watu wamgojéa rokho ya mtu, wapáte ku-m-sika, *to wait for one's last breath, in order to bury him;* (2) *to be married, said of the bride.*

OLESA (*or* OLESHA), *v. c.* (*cfr.* oga (3), *to bathe, to swim*), *to cause to float or be floating;* watóto wanaolesha kidau, *the children play with a little canoe by causing it to float in the sea.*

OLÉZA (*or* OLELÉZA), *v. a., to make like, to cause to follow or imitate a pattern;* ku oleléza kitu na kitu kingíne, *to imitate by comparing the thing one makes with another, which serves as a pattern;* ameoleleza kasha hili na kashalangu, *he made this box according to mine, i.e., he took my box for a pattern in making this box;* ku oleléza janso cha usitu wa mkéka.

O'MBA, *v. a., to pray to, to ask one, to beg of, to beseech;* ku ómba Mungu, *to pray God;* mtúma ameómba ngúo kua banawakwe, *the slave asked his master for a cloth;* tuna omba kua muniéwe, *we have asked the owner himself.*

OMBÉA, *v., to beg or pray for one, in his behalf, to intercede for one;* nime-mu ombéa mtuma kua banawakwe azízi, *I interceded for the slave with his master gloriously.*

OMBELÉA, *v. obj., to mourn for one, to bewail one;* ku ombeléa matungu, *to howl for.*

OMBEZA (ku ji-ombeza), (1) *to pretend;* ku ji-ombéza kifua, *to pretend to have a cough, therefore to beg for medicine;* (2) *to execrate?*

OMBOLÉA, *v. a.* = ku imba nimbo vizúri kua masháiri, *whilst others respond*, ajúa ku ombolea sana; ku omboléa kiapo, *to demand an ordeal.*

OMBOLEZA, *v., to wail.*

O'MBE, *s.;* ushi na ombe ni wa kizima (R.)? (*cfr.* ushi), *depth, e.g., of a well or of the sea;* ku lewa léwa na ómbe, *to be tossed on the sea.*

OMBO, *s.* (wa, *pl.* za); ku shonóa ómbo (*Kimrima = in Kimvita* sā) katika kanda; *i.e.*, ku fungúa kanda ku pata mlango ku tia kitu; amefumúa ombo wa kanda ku tóa ugnóngo umoja. Ombo *or* sā *signifies the* gnongo *with which the several pieces of a bag are joined or sewn together. In order to get a large opening, one* gnongo *is taken out, when the bag will be wide open.*

O'MO, *s.* (la, *pl.* ma); ómo la jaházi, *the forepart or head of a vessel* (*opp. to* tesi, *stern*); pepo za ómo, *head-winds.*

OMÓA, *v. a., to open by mollifying, to dig up, e.g., when a hard kind of clay is mollified by rain then it is easy to dig up; e.g.,* ku omóa udongo kua mtaimbo (*vid.*); (2) ku omóa vita, *to cause fight or quarrel with one, to bring war upon him.*

OMEKESA (*or* OMEKÁNIA)?

OMÓKA, *v. a.* = kúa muoróro na ku angúka (*e.g.*, udongo), *to become soft and then to fall down.*

OMOLÉA, *v. obj.* (= tongóa); amekuenda ku-tu omoléa, *he went to ruffle with us.*

OMOLÉWA, *v. p., to be demolished by becoming soft.*

O'MRI, *s.* (ya, *pl.* za) (*Arab.* عمر), *age* (= máisha ya ku kă).

O'NA, *v. a., to see, observe, find, obtain, to feel;* ku óna masháka, *to get trouble;* ku ona kiu, *to feel thirst;* ku ona haya (= taháyari), *to be ashamed.*

KU-JI-ONA, *to consider or think oneself, to affect or pretend to be;* na-ji-ona nipo kuetu (suisui), *I feel myself at home.*

ONÁNA, *v. rec., to meet;* ku onana mato kua mato.

ONÉA, *v. obj., to see or feel or get for one;* ku-mu-onéa vibaya *or* kua vibaya = ku-m-toléa maófu, *lit., to see for one bad things, i.e., to do one harm or mischief, to oppress, to bully, to treat him ill, especially if he is weak, and has nobody to defend him;* hana mtu adakái kuja usa sebabu ya ku-m-fania maófu; ku-mu-onéa utungu *or* masháka; ku-mu-onea uivu, *to envy one* = ku-m-lilia uivu; a-ni-onea hóruma, *he pities me;* a-ni-onea imáni, *he sees faith in me;* onéa, *to see in one something, especially a fault, i.e., to seek for a cause to —;* huyu ana-tu-onéa hajui heshima ni ku wekeána; *to watch for one in order to find fault with him.*

ONÉKA, *v.* (*Kinika*), *to be obtained or found, to become visible.*

ONEKÁNA, *v.* (= patikána), *to be seen, to appear, become visible.*

ONEKÉA, *v. obj.*

ONÉWA, *v., to be treated ill, to be exposed or displayed to vices, to display to view; Luke* vi. 32; msionée watu makosa, nanui hamtaonéwa makosa; nimekúa karibu (*or* nimekaribia) na ku káta tamáa ya ku-ku-ona, *I almost despaired of or lost the hope (desire) of meeting thee.*

O'NIA, *v. a., to make to see, to show, to warn one;* ku-mu-onia ndía (*or* manéno), *to show one the road;* ku-mu-elekesa neno; ngúo ioniáyo, *a transparent cloth (loosely woven);* nime-mu-ónia laken hakuonieka, *I warned him but he would not be warned.*

ONIÁNA, *v. rec., to be warned, to be set right mutually, to be made to see; e.g.,* mambo mema.

ONIÉKA, *v. n., to allow of being shown or warned;* haioniéki, *he is not warned, it is no warning to him; cfr.* arura, arusana *and* arusika *in Kiniassa.*

ONIÉZA (*or* ONIESHA), *v.* (*Kimrima*), *to make seen, to show one, to point out; e.g.,* ndia, ni-oniéshe *or* ni-oniéze hío tă, nipáte ku óna hapa, *let me see the lamp in order that I may see here.*

ONISHÉWA, *v. p., to be shown.*

O'NDA (*or* ONJA), *v. a.* (*Kiamu*), (1) *to taste, to try, examine; vid.* onja; tu-mu-onde kua elimu; ku onda *in Kin.;* (2) kúa daifu, *to become lean meagre; Kisuah.* ku konda.

ONDÉA, *v. obj.*

ONDELÉA, *e.g.,* ku tezáma mtámbo, *to look after the trap.*

ONDESHA, *v. c., to let or make to taste.*

ONDÉWA, *v. p., to be tasted.*

ONDO, *s.* (la, *pl.* maóndo, ya), *a kind of high grass, with which the natives thatch their cottages;* ondo la ku wimba niúmba; *cfr.* mbondo *and* kitoja; (2) ondo (*pl.* maondo) (St.) *the knee* (St.).

ONDÓA, *v. a., to take off or away* = ku ténga kándo.

ONDÓKA, *v. n.* (1) *to arise, to get up;* (2) *start, depart, go off;* ondóka mbelle yangu, *depart from me, leave me alone;* mtu yule ameondóka katika ulimengu hu, *that man left this world, or departed out of this world; to rise from reposing, to sit or stand, and then to start;* ali-kua analala, anaondóka, anaketi; aliondóka kitini kuakwe, *he rose from his chair.*

ONDOKÉA, *v.;* mana yuwaanza ku ondokéa (*sc.,* viómbo), *the child begins to walk off with vessels. This expression refers to the growth of a child, when it is able to walk alone, and to carry off little things from one room to another* = mana amekúa, *the child is grown up.* (2) *To rise to, to get up out of regard to somebody;* ni mana muali waanza ku ondokéa; todo (títi) laansa ku ondokéa.

ONDOKELÉA, *v. obj., to get up and depart.*

ONDOLÉA, *v., to take a thing away from one, to remove; e.g.,* ku-mu-ondoléa maofu, *to take away his bad things from him* = *to forgive him;* ku-mu-ondoléa heshimu *or* nemsi, *to take his honour or good name from him;* ku ondoléa húzuni, *to remove from one his sorrow* = *to cheer one.* Mungu a-wa-ondolée magúbari na thulámu, *May God remove from them clouds and darkness!*

ONDOLEÁNA, *v. rec.*

ONDOLÉWA, *to be taken away from him;* ameon-dolówa jinalakwe, *his name was taken off from him.*

ONDOSHA, *v. c., to make to go away, to take away, to abolish; vid.* kuangúa.

ONGA, *v. a.* (*vid.* yonga yonga *and* jongóa *or* jongoja), *to vacillate, to reel (from the force of the wind).*

ONGÉA, *v. n.;* (1) ku jisungumza *or* simlía, *to talk, converse* (*in Kiunguja*), *to spend time* (St.), (2) (*in Kimwita*) kúa nengi, *to become much, to increase;* watu wameongéa sana, *the people increased, became very many;* ku ongéa kua akili, *Luke* ii. 52; ku ongéa kua urefu, *to be elongated.*

ONGÉZA, *v. a., to enlarge, increase, make greater or many, to add to;* ku ongéza urévu, *to engthen, lit., to add length.*

ONGEZÉA, *v. obj., to increase to one, in his behalf.*

ONGEZÉKA, *v., to be increased, to be capable of being increased.*

ONGO (*or* WŌNGO), *s.* (la), *in Kijómfu, the white fat of the brains; in Kimvita,* bongo la kitoa; *cfr.*

ONGÓA, *v. a.;* usemo naye hatta u-mu-ongóe; (1) *to lead a young child, to hold him by the hand in walking; in general, to quiet a child, to stop weeping, e.g., by singing and swinging;* ku ongoa ongóa (*intens.*) mana apate niamáza, *to swing a child in order to quiet him* (*cfr.* yongo); ku nena óa óa mtoto, ku imba apate lála; (2) *to take the lead aright on a road, to go before the others;* mtu huyu ana-i-ongóa ndía = anapita mbelle, analekesa ndia, anaongóa mbelle nama rubáni, watu wasipotée. Mungu ame-mu-ongóa.

ONGÓFIA, *v. a., to deceive by promises* (St.).

ONGÓKA, *v.;* mtu huyu anaongóka moyo *or* muili (ni mambo kúa mema uóvu usioongoka, *unruly, evil, James* iii. 8); mana ameongóka = amekúa mema, *is well bred;* kazi imeongóka = imekua ngema, *the work prospered, succeeded, was brought to a good issue; to be led aright;* mti hu unaongoka, *this tree is very straight; to be converted.*

ONGOÁNA, *v. rec.* = ku patána; *e.g.,* je muna ongoána? *how do you agree with? or how do you get on or succeed?* hawa-ja-ongoana, wakali wakiteta hatta sasa, *they have not yet been put right, they were quarrelling till now.*

ONGOKÉA, *v. obj.;* vilimo vina-ni-ongokéa *or* nimeongokewa ni kilimo, *my crop prospered; to be led aright, to be converted.*

ONGOLÉA, *v.;* (1) ku-m-tuliza mana kua ku-m suka suka, asilie, *to quiet a child by swinging it;* (2) Mungu ame-mu-ongoéa kaziyakwe, *God prospered his work, carried his work forward with success.*

ONGOLÉWA, *v., to be blessed, prospered* (ni Mungu).

ONGÓSHA, *v.;* ku ongosha kazi = ku fania kazi nzuri, *to do able or clever work, to work cleverly;* (2) ku ongosha meno, ku tia range niekundu, *e.g.,* kattu yaongosha meno (kattu, *coloured red*) laken tōkā yapasha *or* yawasha meno; (3) *to bring up;* kuku aongósha wanawakwe = wa-ongóa ku rusha, *to allow them to jump, like a child on one's back;* na wanawakwe wote wanaongóka; (4) ku ongósha maneno = ku fafanúa ku tóa kossa; *to clear up matters so that one cannot err or mistake;* kuku anaongósha, *the hen has brought off all her chickens.*

ONGÓZA, *v. c.* = ku-m-pisha mbelle, *to cause one to go in front, to take the lead in going before a caravan or company of travellers;* ku-mu-ongoza mbelle, *to drive, to lead; in general, to guide, lead, convey to;* ku ongózoa ni ku toawa, *to be conveyed to somebody;* maji yaongóza ku jōa *or* ku pũa, ku ongóza ndia, *to show him the road;* nnasema uye hatta ku ni-ongóza *or* hatta ku-ni topóa.

ONGOZÁNA, *v. rec., to go one behind another* kua mkondo mmoja; gnombe zina ongozana, *the cattle go one before the other* = ku fuatána unio unio.

ONGÓYA; *vid. Kin.* yongóya, *a certain amusement connected with a marriage feast.*

ONGÚA, *v. a., to hatch; to be distinguished from* ungúa, *v. a., vid.*

ONGULÍWA, *v. p., to be hatched.*

ONGUZA (rectius UNGUZA), *v. a., to scald, to scorch* (St.).

ONIA, *v. a.; vid.* ona, *to warn.*

ONIESHA, *v. a., vid.* ona, *to show.*

ONJA, *v. a.* (*vid.* onda), *v. a., to taste, to examine, to try;* ku onja mitégo, *to look at the traps.*

O'NSA, *v. a.,* (1) *to wound, hurt;* nioka ame-mu-onsa (= uma), *a snake wounded him;* mtu huyu ameonsa = amefumáwa *or* fúmoa na wáno witani; (2) ku onsa *or* onsesha = ku-m-sonia sonia, *to torment, vex, wear one out by abusive language, &c.*

KU JI-ONSA, *vid.* kondesha.

ONSÉKA, *v., to be weakened;* ame-mu-onsa, nai ameonseka.

OPÓA, *v. a., to take out, to stop or stay pain; to carry off the matter which caused the sickness; e.g.,* daua ya ku opóa summu (*or* fúkũza summu) ya mtu alie úmoa ni nióka, *the medicine for staying or carrying off the poison from a man who has been bitten by a serpent;* ku-mu-opóa mtu aliоógoa; *cfr.* oga *or* loga.

OPÓKA, *v., healed.*

OPOLÉA, *v. obj., to fetch up or out for anyone, the instrument with which to fetch up;* ku opolea kitu = ku letta jũ; kiopó ja ku opóa *or* opoléa ndōo = juma kilijo fuliwa kama nanga, hakuna paróa, kua kiõpó watu wana opoléa ndóo, *a hook fixed to a pole, to pick up a bucket which has fallen into a well, to fetch it up;* (2) *to heal.*

OPOLÉWA, *v. p.*

OPÓSA, *v. c.*

O'RFA (*or* ÓROFA, *or* GHÓROFA), *s.* (ya, *pl.* za), *an*

upper room (*vid.* ghórofa), *Arab.* غُرْفَة, coenaculum), *the second story of a house.*

Ori, *v. a.* = ku hadáa.

O'roka, *v. c.*, *Kiniassa* = *to cross a river in a boat or by swimming.*

Oróro, *adj.*, *smooth, soft*; kasha joróro; niumba niororo, *&c.*

O'sha, *v. a.*, *to wash* (*cfr.* oga), ni-oshée ngúo hi, *wash me this cloth.*

Oshéka, *v. p.*, *washable, capable of being washed, to have been washed*; ngúo zimeoshéka, *the clothes have been washed.*

Oshewa, *v. p.*, *especially said of corpses*; páhali pa ku oshewa, *a place for washing.*

Ota, *v. n.*; (1) *to grow*; ku méa, tóa mite, ku toka mtangáni kilijo ndani ku toka nde; *e.g.*, mahindi yanaóta, *to grow, thrive, bud, which process is caused by the heat or warmth of the soil, hence:* (2) ku ota, *to warm oneself, to bask*; ku ota motto, *to sit squatting near the fire, to get its heat or warmth*, ku keti kando ya motto muili upáto harri; ku-m-kanza mtu motto kua kitămbā kitiwájo majini kiwekoájo kando ya motto, ku-m-bandíka muilini; (3) ku ota, *to roast, to fry on the fire without* ghee, *&c.* (*cfr.* óka, *v. a.*), otéa, *v. obj.*; ku otewa, *v. p.*; (4) ku ota (*Kimrima*, ku lóta; *Kinik.* ku lóha) ndóto, *to dream a dream, to keep, as it were, sitting in the same place and dozing, which causes dreaming*; ku ota jua, *to bask in the sun*; ku ota, katika uzingizi *to dream in sleeping*; ku ji-otea jua, *to bask, to expose oneself to the sun, to warm oneself at the fire or sun*; ku ota motto *or* jua.

Ku osa, *v. c.*, *to make to dream* (*which is ascribed to the* koma).

Otáma, *v. n.* = ku jujuma *or* dutama = ku keti kua ku jizuía kua măgŭ matúpu, *to sit squat, or rather to sit upon the heels* (*especially when it is cold*), *not upon the bare ground; to sit on the calves of the legs, as the natives do on going to stool; to half sit. R. writes,* dudhŭmā.

Otamía, *v. obj.*, *to brood, to hatch, to sit hatching*; kuku yuwaotamía mai.

Otamíwa, *v. p.*, *to be hatched*; *cfr.* atamia, kalía.

Otána, *v. rec.*, *to dream of one another.*

Otésha, *v. c.*, *to cause to dream.*

Otéa, *v.* (*vid.* ota); ku-mu-otéa = ku sama ndiáni, ku jifíta (ku-m-pigía jámba), *to waylay one, lit., to sit* (*at squat*) *for one, to stoop down near the wayside for one, viz., to rob or kill him; to lie in wait for*; ku lala vizia; (1) ku otea, *to warm oneself*; (2) *to waylay one* (*both acts in a squatting manner*); mahali pa otewápo watu, *a lurking-place*; ku otesha, *to cherish, Eph.* v. 29.

O'té, *adj.*, *everyone, all*; watu wote, *all men* makásha ióte, *all boxes*; kitu chote, *all or everything*; vitu viote, *all things*; niumba zote, *al houses*; tuendezote, *let us all go together*; tuende wote, *let us both go*; lo lote, cho chote, *&c. whatsoever.*

O'vu (*or* bovu), *adj.*, *rotten, bad, spoiled, corrupt, wicked*; niumba mbóvu, *a bad house*; mtu muovu, *a bad man.*

Owáma, *v. n.*, *to be steeped.*

Owámisha, *to steep.*

Owéka, *v.* (*vid.* ponda), mtelle ukiwa unaowékŭa ni ku ponda, *to become soft.*

O'ya, (1) *v. n.* (*Kinika and Kimrima*), *to rest from fatigue, to repose, to make a pause* = ku pumsika (*Kimwita*).

Oyésa *and* oyesésha, *v. c.*, *to cause to rest* = pumsisha; *cfr.* wesésha.

O'ya, (2) *s.*, óya umója, *one handful* (*given with the hand open*) (*pl.* nióya); *e.g.*, nióya mbili, *two handsful*; oya wa mtelle, *pl.* nióya za mtelle.

Dópa (*or* jópa *or* topa—*the word varies in various dialects*—la, *pl.* ma), *a handful or appropriate quantity of ropes, sticks, &c.*; dopa *or* jopa la gnongo *or* fimbo *or* fito, *a handful of gnongo, or a proper quantity of* gnongo, *sticks or switches, a small bundle of them.*

Koffi (la, *pl.* ma), koffi ameni-pa koffi mmoja la mtelle, haku-ni-pa makoffi mawili, *he gave me the measure of two hands full, he gave me not the measure of two hands full separately*; makoffi mawili yafania kebába *or* nióya nne.

Konsi (ya, *pl.* za), *a handful given with the hand compressed* konsi ya mtelle heifai.

Mgnánda (wa, *pl.* mignanda, ya), *a handful taken with the fingers*; *e.g.*, mgnanda wa támbi, *a handful of vermicelli taken by the fingers of the hand*; ku piga mignanda miwili *or* ku téka *or* jota mgnanda mmoja wa tămbi, *to reach forth with the fingers one handful of vermicelli*; mtu huyu ana-zi-piga gnanda tambi, ana-zi-teka, akatukúa.

Ngúmi, *signifies the fist clenched and ready to strike* (ku piga ngumi).

O'za, *v. n.*, *to rot, to spoil, to become bad*; ku tía madáwa isióze, *to apply antiseptic means, to embalm.*

Ku ozesha, *v. c.*, *to make to rot.*

O'zŭa, *v. p.* (*vid.* ku óa, *v. a.*, *to marry*) (*cfr. Luke* ii. 5; pamója na Mariam aliekua anaózua kúa mkewe).

Ozeléa, yaozelea mballi.

P

Pă, *one of the genitive particles. This particle only accompanies the noun* máhali *or* páhali, *place, e.g.*, máhali pa watu, *the place of men. It is besides used in various compounds referring to place;* hapa, papa, *here;* hapána, *there is not. In compounds referring to distance,* pa *is changed into* po; hapo, papo, *there;* ndípo, *yea there;* pásipo, *not there, &c.* Palina *or* palikúa na mtu, *there was a man;* hapána, *there is not;* niumbani pa Abdalla, *by Abdalla's house.*

Pa, *adv., where, there;* pana kelèle gani hapo, *what noise or cry is there?*

Pă, *v. a.*, kú-m-pă, *to give him;* amé-m-pă kissu, *he gave him a knife;* ata-ní-pa, *he shall or will give me;* yuwá-m-pa, *he gives him;* ní-pă *or* nipa mimi, *give me;* nahúda yuwápi, ni-m-pe nauiliyakwe, *where is the captain, I must give him his fare;* ku-m-pa ahadi, *to give a promise to.*

Pawa (*or* péwa), *v., to be given, to have given to one, to receive.*

Pána, *v. rec., to give each other* (*vid.*, pana), ku pana mikóno, *to shake hands;* ku pana uáhadi *or* ku ahadiana, *to league, to be leagued;* kupana zámu.

Palíka *and* péka, *v. n., to be given; or, properly, to be giveable, to be capable of being given.*

Pā (*or* páa), *v. n.* = kŭ pā jŭ, ku kuéa, *to ascend, to go up, to fly; e.g.*, muewe anapā jŭ kábisa, arúka sana, *the hawk flew very high;* mikójo ina-ni-pā *or* mafi yana-ni-pā, *lit., the urine or the excrements of mine rose up or flew back, as it were, into the bowels, because I was frightened on going to stool;* jua linapáwa, *the sun has risen* (R.).

Pā, *s.* (wa, *pl.* wa *or* za), *a kind of antelope;* pā wa mituni, *the antelope of the forest.*

Pā (*or* paa), *v. a., to take off* (= ku ondoa), *to scrape off, to shave off, or abrade, e.g.*, ku pa mamba ya samaki, *to scrape off the scales of fish;* ku pā viázi, *to scrape sweet potatoes;* ku palía, *v. obj., to scrape for one; e.g.*, u-ni-palíe samakiyangu, ku palía shamba, *to turn the ground;* ku palía roho, *to irritate the bronchia;* ku pálisa, *v. c., to irritate the throat by loud speaking;* palika, *to be scraped;* palilia, *v., to form small heaps (said of plants) in turning the ground;* palilika, *e.g.*, mahindi hayapaliliki, nti ni ngumu; palilisana, *v. rec., to help each other in* palilia; palilisa, *v. c., to turn the ground for wages;* paliwa, *v. p., to be irritated in one's throat;* paliliva, *v. p.*, mahindi yapaliliwa; ku páa sandarusi, *to clean gum-copal.*

Pā, *v. a.; or* ku páa motto = ku toa motto kua gai, *to take off fire with a potsherd, to fetch fire.*

Pāza, *v. c.; to make to rise;* ku paza púmzi, *to draw in the breath;* ku paza mtelle, *to grind rice roughly, coarsely, in the mortar or on the mill-stone* (*Kirab.* valasa); unga wa ku pāza *is mixed with* unga wa tatu.

Pā (*or* páa), *s.* (la, *pl.* măpā, ya), *the thatched roof of a house;* niumbayangu ina măpā manne, *my house has four slopes, viz.:* măpā mawili ya kiambáza, na wipā wiwili, *viz.*, kipā ja mbelle na kipā ja niúma.

Paanda, *s., a trumpet* (St.), *a gadfly.*

Paange, *a horsefly* (St.).

Pādă, *s.* (rectius păttă), *a twin;* ku viā pădă, *to bear twins; Kiung.* pacha, *a twin;* pada *or* patta ya nde, *a child of which its mother was pregnant while suckling a previous child.*

Padapada, *s.; vid.* kigúgu; *vid.* patapata.

Padika (*Kiung.* pachika), *v. a.;* ku padika mvi upoteni ku fúma, *to place the arrow upon the bow-string to shoot;* ku ji-paika kissu kiunóni, *to put the knife or stick into one's girdle or the cloth around the loins.*

Padógo, *adj., small; scil.* pahali, *a small place, almost, nearly;* káribu na, *I was like to, or I was nearly, or I had like to be killed,* padógo nimenáwa.

Padre (*or* padiri), *s.* (*pl.* mapadre *or* mapadiri), *a padre, a priest, clergyman. This word is known from India.*

Páfu, *s.* (la, *pl.* ma), *the lungs.*

Paga, *v. a.* (*Kimrima*), *to strike hard, to harpoon a whale;* ku-m-paga ngumi = ku-m-piga ngúmi = ku piga kua nguvu sana.

Păgā (*or* paja), *v. a.* = ku wăgā matambáfu, *to hang a thing over the shoulders and neck and carry it;* ku tămbā na mbáfu.

Păgā, *v. a., to seize one;* pepo ame-m-păgā mtu, *an evil spirit seized a man, made him ill;* na mtu amepagáwa ni *or* na pepo, *the man was seized* = ameshikoa ni pepo.

Pagada??

Pagája, *s.* (*vid.* shupi), *a kind of basket.*

Pagára, *v. a.* = ku wăgā; *e.g.*, mkóba mafuzíni, *to hang a bag over the shoulder.*

Pagáza, *v. c., to cause to seize or carry, said of sickness or a load* (*hence,* mpagázi, *a porter, carrier*) (*Kiung., said of evil spirit causing a man to fall sick*); (1) pepo ana-m-pagaza mtu = ana-m-fania ugonjoa kua ku-m-tisha *or* kutusha, *when a man sees at night anything that frightens him, the natives consider it to be the appearance of a* pepo *or* shetáni. *On account of sudden fright people are often instantly seized by fever or other kind of sickness. In*

order to cure the sick person, the people endeavour ku punga mgónjoa kua ngóma na keléle, *to expel the feelings of fear, and at the same time to call the evil spirit in order to ask him what he wants and by what means he may be appeased;* ku pagáwa ni bílisi *or* pépo, *to be possessed of an evil spirit* (iblis *in Arab.*). (2) Mkurugenzi amepagáza watuwakwe mizígo mikúba ya mali, *the leader of the caravan caused his people to carry large loads of goods.*

PAGÁRA, *v. a.;* ku pagára hírizi matambafu, *to wear strings of charms over the neck and shoulder on both sides of the body,* matambáfu; *to creep, to wind around; the sing.* uafu, *pl.* mbáfu, *side, ribs*).

PAGÁRO, *s.;* hírizi ya ku pagára matambáfu (ku tambā uáfu) ku-m-túliza mtu mdungumáro pepo wa Kishakini (Shakini, *a country in the Somali land*). Pagáro ni hírisi za mísi ku fúngoa na úzi meusi, *a charm made of roots, tied up with black thread and suspended over the neck and shoulders;* pepo ya Shakíni aki-m-pagáza mtu, watu anafunga pagáro, ku-m-túliza pepo, *when the spirit from Shakini seizes a man, the people tie a charm to him to appease the spirit.*

PÁGŌA, *s.* (ya, *pl.* za mifi *or* mivi) (= niána ya, *pl.* za mifi, (*Kimrima*), *barb of an arrow.*

PAGÚA, *v. a.;* ku pagúa matánsu ya mti, *to cut off the branches of a tree, or* ku pagúa witausu wia utagā ; ku pagúa (= ondoa *or* ku ondósha) tansu *or* panda za mti (*cfr.* pogóa); ku pagúa miá = ku ondóa miba za miá; ku pagúa miá = ku ondóa miba za miá; ku pagúa *or* pajúa *or* babúa *or* kuaniúa *or* tabúa makumbi, ku suka makuti, *to strip off one by one the sabre-like threads or stalks of the cocoa-leaves, to twist* makúti, *vid.*

PÁHALI, *s., place;* páhali fulani, *at a certain place.*

PAJA, *s.* (la, *pl.* ma), *the thigh* (*Kijómfu,* kiwéo; *Kinika,* kiga), *lap; vid.* ku-m-pakáta mana, (bapa la usso, kiwingo cha usso), *to have the child upon the lap;* pája la usso.

PAJE, *s., red* mtama (*Pemba*) (St.).

PAJI, *s.* (1) paji la usso, *the forehead;* (2) paji = kárimu, *liberal.*

PÁKA, *s.* (wa, *pl.* wa *and* za), *a cat;* paka múme *or* shume (mpéfu), *a large male cat* (*pl.* mapaka mashume makúba).

PÁKA, *v. a., to anoint, to lay on, to spread upon, to besmear on, bedaub, to rub in;* ku-m-paka mafuta, tōkā, udóngo, *&c.*

PAKANA, *v. rec., to anoint, to rub each other.*

PAKA, *v. a., to set or fix bounds;* ku fania mpáka; *e.g.,* wanapaka shamba, *they set bounds to a plantation;* ku pakána kua mpáka, *to border one upon another.*

PAKÁNISHA, *v. a., to confine or border, to join.*

PAKAJA, *s.* (ya, *pl.* za) (*vid.* dundu, *pl.* ma—), *a kind of basket made by plaiting together part of a cocoa-nut leaf;* ni chombo cha ku tilía sámaki kamba, *&c.*

PAKAJA (*pl.* ma—), *people prowling about at night to rob or do other mischief.*

PAKÁSA, *v. a., to twist rope* (ngole).

PAKÁTA, *v. a., to put upon one's lap or knee;* ku weka ju, ku léfia léfia, *e.g.,* mkóba mafusíni upáte ku lewalewa, *to hang a bag over the shoulder* (kua ku tia úgue kua kuapáni) (*Kimrima,* ku wăgā mkoba kuapáni); ku-m-pakata mana mapajani kiweoni, *to rock a child on one's lap or knees; or* ku-m-pakata (*or* wăgā) mana fusini, *to swing a child on the shoulder;* pakatika; muana huyu hapakatiki, yuwafuruguda.

PAKÍA, *v. a.;* (1) = ku tía kitu dauni, *to put things or loads into a boat or vessel, to embark, to load a vessel, to have on board;* (2) pakia, *to turn out;* muhogo mungine hupakia kúa mema, *turns out good.*

PAKILÍA, *v., to embark for, to put on board, for;* Mzungu ame-ni-pakilia mtamawangu aki-ni-lettéa, *the European embarked my corn (for me) and brought it to me (to put on board for).*

PAKILÍWA, *v. n.;* muigni jombo amepakiliwa mali ya kede na kede katika jombojákwe, *to the owner of the vessel were committed as freight various things;* wali anapakiliwa viombo viakwe.

PAKÍWA, *v. n., to be loaded, freighted; e.g.,* dau limepakíwa tende, samli, náfaka, *the boat was loaded with dates, butter, corn, &c., or the boat had a cargo of dates, corn, &c.*

PÁKIZA, *v. c., to stow on board a ship.*

PAKO, *thy, your, after* mahali *or* pakali, mahali-pako, *thy place.*

PAKÚA, *v. a.;* ku-pakúa wali = ku tóa wali katika jungu na ku tía sahinini, *to take boiled rice out of the cooking-pot and put it into a plate, to ladle out or take out of the pot, to dish.*

PAKULÍA, *v.;* ame-m-pakulía waliwakwe, muigni hapo, *to put boiled rice for one into a plate, as he is absent, and consequently cannot do it himself.*

PAKÚNA, *v. a., to scratch;* usipakúne kiónda, kita kuendeléa, *do not scratch the wound, else it will grow larger* (usikúne pápo pa kiónda).

PAKUSSA, *v. a.* (*Kinika* vakúsa) = ku pangussa; *e.g.,* ku pakussa fumbi, *to sweep off dust with one's hand; cfr.* ku vuta vumbi.

PAKUTOKÉA, *an outlet, a place to go out at* (pa ku tokéa).

PALĒ, *pron. dem., there, that place, not very far off;* palēpalē, *just there, at that very place.*

PALÍA, *v. a.* (1) (*cfr.* pā, pā) (=ku kohósa), *to enter one's nose, irritate the windpipe, and thereby cause coughing; e.g.,* tómbako ina-ni-palía (= ina-ni-kohósa); nazi ina-palía muhógo = inangia ndani kana samli, tui la nazi linapalia muhogo; kitu kina-ni-palia (kohosa kina-ni-fulia katika kō) maji yana-ni-palia *or* fulia, *the water hurts me when it goes the wrong way; but of food they say:* chakula kina-ni-songa paliwa na maji *or* na mate, *to be choked with water or saliva.*

PALÍA, *v. a.* (2) *to hoe, to turn the ground;* ku palía kūekūe = ku ondósha niassi, kilímo kipáte ná-fasi, *to till the ground the second time to remove the weeds from plantations.*

PALILÍA, *v. obj., to hoe up the soil between the crops or round the growing crops.*

PALÍA, *v.* (3) *to fetch fire* (*vid.* ku páa) *for or in behalf of somebody;* ana-m-palia motto, ana-m-pelekéa, *he took live embers and sent them to him.*

PALIKÚA, *v. a., there was or were;* palikúa na mtu mjini, *there was a man in town.*

PALILÍZA, (1) *v. a., to cause to hoe;* (2) *to bring enmity upon one, to excite hatred against one by aspersing him to another man who may be his friend* = ku-m-tongeléza *or* tongéa maneno yasiofā, ku sema, feláni ni muófu, haifai, amefania vibaya via kethe na kethe.

PALILIZÁNA, *v. rec.*

PÁLIPO, *where there is.*

PÁLISA (*or* PÁLIZA), *v. a.* (*vid.* páa, *to ascend*), *to lift up one's voice, to speak aloud;* sasa amepálisa sautti (*vid.* ku pása = ku toléa nde maneno, ku sema kua nguvu *or* kua sautti kú).

PALIWA, *v. n.;* amepalíwa ni mate = amekohósoa ni mate yaliokosha ndiayákwe mióni, *he was compelled to cough because the saliva went down the wrong way.*

PAMÁMBA (*lit., there where is a rock*). Kiumánzy *is the rock which is on the entrance of the river Dana.*

PÁMBA, *s.* (1) (ya, *pl.* za), *cotton;* mpamba, *the cotton shrub.*

PÁMBA, *v. a.* (2), (1) *to adorn one, to decorate one with fine dress, gold rings, &c.;* (2) ku-m-pamba maiti *or* mtu aliekuffa, *i.e., to put a piece of cotton into the nose, mouth, eyes, ears, vagina, buttocks, and under the nails of the deceased person,* ku enda kua tōhāra. *The Suahili do not bury without having adorned the apertures of the body of the deceased* (*cfr.* masíkoa); ku fania uzúri, urembo, haiba; ku pamba niumba, *to furnish a house.*

KU-JI-PAMBA, *to adorn oneself, to dress out, to trick out* (*with*), *to embellish.*

PAMBA PAMBA, *v. n.* = ni karibu na kú cha; walitoka kuli pamba pamba, *they went at dawn of day* (R.).

PAMBÁJA, *v. a., to embrace.*

PAMBÁJA, *s.* (ya, *pl.* ma—), *embracing;* ku-m-piga pambája, *to embrace one.*

PAMBÁNA, *v. n.;* viombo viapambána, (1) = vina; muendo saua saua *or* viábiri, *the vessels go or sail together side by side, at a short distance from each other, but in the same line, and in a narrow place;* (2) viombo vinapambána = vinagotána *or* kutána ku fundíka, *the vessels fall foul of each other, or run against each other, and are broken.*

PAMBÁNIA, *v. a., to out-talk people in judgment, in order to cover one's own crime: the noisy person wishes to speak alone, lest others find time to defend their cause. Such liars are often imprisoned on account of their impudence;* (2) *to belie people;* ku pambánia maneno ya watu kua kelćle, *to make people forget their words by great noise.*

PAMBANISA = hanikisa, *v. a.;* maneno haya uneno suafi, usi-ya-pambánise, *these words are very weighty, do not confound them with noise.*

PAMBÁNISHA, *v.* = ku weka vitu saua saua, *to expose, lay out, exhibit, to bring together, to compare;* viombo, *furniture, utensils;* ku fania kundi la viombo, *to exhibit a heap or multitude of implements to be chosen from;* (2) *to cause two vessels to run against each other, to pick a quarrel or scuffle with one.*

PAMBANIWA, *v., to be made to forget one's word, to be out-voiced.*

PAMBANÚA, *v. a., to loose or separate from each other, to distinguish, discriminate, to explain;* ku pambanúa maneno *or* hesábu, *to explain words or an account.*

PAMBANÚKA, *to be separated, to clear up, to rise early in the morning.*

PAMBANUKIWA, *to oversleep oneself, to sleep too long?*

PAMBANULÍA, *v. obj., to describe by distinguishing, to explain to one.*

PAMBAUKIWA, *v. p., to be dawned (Kathi Ali used this word), if this word could be used in the passive by the English.*

PAMBAZÚA, *v. a., to speak plainly* = ku funúa neno, kulla mtu ajúe, asinéne kua ku fita, neno líwo wazi; *to make clear, clear up = to explain a word, so that everybody can understand it.*

PAMBAZÚKA (*or* PAMBAÚKA), *v. n., it clears up, it becomes day, to become light in the morning;* ku pambazuka *or* pambaúka *or* tanzúka (ulimengu unatanzúka, wingu lililofunga linatanzuka), *to dawn;* ukungu unawamba ulimengu; kuna kueúpe, *to be grey dawn.*

Pambelle, *adv.*, *in front* = pă mbelle, *there where the front is.*

Pambía, *v. a.;* ku pambía wali, *to spread boiled rice level with a spoon, cover the pot and make a fire over it.*

Pambíka, *v. a.;* leo mana huyu anapambíka = yuwavă ngúo nzuri sana, *to be adorned;* (2) ku pambika (*or* papíka) mawáno ya mifi kua mbawa za kosi katika táko ya mifi, *or* ku pambika kua uzi wa mnanazi *or* makáno ya gnombe.

Pambo, *s.* (1) (*pl.* za) (*sing.* upámbo) = miti ya ku tia na ku anikía samaki, ku simika motóni samaki ku pata kaúka kua moto, *pieces of wood on which fish are suspended and exposed to the sun or placed over a fire, to get dry for preservation's sake.*

Pambo, *s.* (2) (la, *pl.* ma—), *an ornament of any kind* (uzúri, urembo, haiba), *finery, attire;* pambo niumba, *furniture of the house.*

Pámka, *v. n.* (*Kipemba*); ku pámka mlimáni (*Kimvita*, ku teremúka mlimáni), *to descend from a hill or mountain.*

Pamója (*or* pámŭe), *adv.* (*Kiung.*), *together with, lit., at one place with;* máhali pamoja na amekuenda pamója na watu, *he went with the people.*

Pámŭe, *adv.*, *vid.* pamója (*old and poetic*).

Pana, *there is or are, there was or were.*

Pána, *v. rec.* (1) *to give each other, to pass things round from one to another, to interchange gifts* (ku pă); wamepána túnu, *they exchanged presents, gave presents one to another.*

Pána, *adj.* (2) (*cfr.* upana), *wide, broad;* nti hi ni pána, *this country is wide in extent;* mto hu ni mpána, *this river is broad;* juto ni pana; ubáo hu ni upána; kitu hiki kipána; máhali hapa ni papána; ni báo pana; kasha pana (*pl.* ma—mapana); ngúo pana; kissu kipana; niumba pana; nguo hi ni pana; upana hu, *this breadth;* jembe pana (*pl.* membe) mapána.

Pana pana, *level, flat, even.*

Panalía wazi, *it sounds hollow.*

Panápo, *where there is, are, was or were.*

Panda, *s.* (1) (ya, *pl.* za), *fork, bifurcation;* za mti, &c., panda za mto = mikóno ya mto, *the point where a road divides into two, or where two rivers join, or the bough of a tree forks.*

Pánda ya ndía (*or* ndía panda) (*Kiung.* njia panda) = magawaníko ya ndía, *lit., a road of dividing, a place where roads meet, a way which branches off into by-roads or several other roads, a by-road, cross-way. It is on the cross-ways where the natives make their* sádaka, ku sukúmiza maofu kua kulla mahali, *for they believe that on cross-roads there are evil spirits, wherefore they will not throw rubbish in such places. Reb. takes* ndía panda *for by-way, by-path, by-road, and* ndía ya mkingamo *for cross-way.* Ndia kŭ *is a highway;* ndia panda, *a road of separation, a cross-way.*

Panda, *s.* (2) (la); la mtende *or* la mnázi = sháwi la nazi litokálo tembo. *It is that shoot of the cocoa-tree which yields the* tembo (*vid.* gema). *When it bears* nazi, *it is called* sháwi. *It must be neither too young nor too old in order to yield* tembo. *The natives tie it fast with* mbugu, *and cut off the end of it three times a day, in order that the liquor may not cease to run.*

Panda, *v. a.* (3) (= ku kuéa), (1) *to ascend, to mount, to climb up a tree,* ku panda ju ya mti; *e.g.,* ku panda mnázi; ku panda (ju ya) ferasi, *to ride a horse; to go on board;* jaházi inapanda muamba = inakuéa muamba, *the vessel struck on a rock;* (2) = ku yă, *to plant, to sow, to set the seed in the ground;* tembo ni panda la anzálo *or* lianzálo ku fúngua (*tapped* panda).

Pandana, *v. rec.*, *to lie across one another.*

Pandána, *v. rec.* (= shikana), *to be framed together; Eph.* ii. 21.

Pandía, pandika.

Pándisha, *v. c.*, *to make one to sit or ride* (*Luke* xix. 35), *to make to go up, to raise, to hoist.*

Pándua, *v. p.;* hatta pandu yamkúe, *until victory is gained.*

Pánsa (pánza), *v. a.*, (1) *to set up, to raise* = kuesa; *e.g.,* ku pansa mtámbo wa bunduki, *to cock a gun, lit., to raise the cock of a gun;* (2) ku pansa = ku kusánia; *e.g.,* ku pansa gnombe, *to gather bullocks* (*e.g., when the natives in their contentions endeavour to out-do others by sending them a larger number of bullocks than that party expected to receive*).

Pánde, *s.* (*sing.* upande) (wa, *pl.* za), *part, piece, pieces;* pande mbili, *two pieces, on both sides, a small piece,* kipánde; pande zote, *all around.*

Pandio, *s.;* pandio za mnázi, mnázi hu hauna pandío, ni ku paraga; *i.e.,* ni kifúa ku gandamana na mti, *to press the breast against the tree* (*vid.* paraga), *because there is no ladder.*

Pandu, *s.*, *a kind of fish;* pandu huyu, *pl.* pandu hawa.

Pănga, *s.* (ya, *pl.* za), *a cave, den;* ku ji-fita pangani ya (*or pl.* za) mawe, *to hide oneself in a cave; cfr.* pango.

Pánga, *s.* (1) (*pl. of the sing.* upanga, *a sword*).

Pánga, *v. a.*, (2) (1) = ku weka mstári wema, *to put in a line, to set in order;* ku panga makasha, *to set up boxes in a line;* (2) ku-m-panga mtu niumba kua úgira, *to rent, to hire a house, to give one a house for rent;* Gábiri ame-m-panga Baniani niumbayakwe, na Baniani amepangoa niumba

ya Gabiri, *to give one a house for rent. Gabiri placed a Banian in his house, or let out his house to a Banian, and the Banian was placed in the house of Gabiri on condition of paying rent;* ku-m-tia Baniani niumbani ku pata úgira kuakwe.

Pangána, *v. rec., to be in rows, to sit in rows; e.g.,* tumepangána daúni tumekúa watu wangi, tukakéti wema kua saffu dau lisiléwe, *we sat in rows in the boat; we were many, but we sat in good order, lest the boat should reel over.*

Pangasa?

Pángisha, *v. c.;* (1) ku pángisha watu niumba, *to let a house to, to give people a house for rent;* muigni niumba amepángisha watu niumbanimuakwe, na wālé watu wamepangishoa, *the proprietor of the house gave the people his house for rent, and those people were given the house for rent;* (2) ku pángisha watu katika kárāmu, *to place people in a row or in order at a feast;* ku weka watu wema na saffu, *to cause the people to sit in ranks.*

Pangulía, *v. obj.;* ku-m-fuma kua ku pangulia? *broider? interlace?* ku pangilia = ku toma, tomokea, *to hew out (e.g., a canoe or mortar)?*

Pangine (*vid.* ngine), *another place, or other places.*

Panginépo, *elsewhere.*

Pāngo (*or* paango, *or* mapāngo), *s.* (ya, *pl.* za), *a hole of moderate size;* pango ya nti, ya mti, *a hole in the ground, in a tree;* panga ya pania, *a rat-hole;* mpángo (*pl.* mi—) wa pánia *is a very large rat-hole;* kipango ja pánia, *a very small mouse-hole;* pango (*hole*) *must be distinguished from* panga, *a cave; vid.* kipango, *a small mouse-hole.*

Pangu, *my; e.g.,* mahali pangu, *my place; cfr.* angu.

Pangúa ári (*or* maófu tu), *revenge for evil, e.g.,* upangúe ári (*evil*), miongoni = mua Mayahudi, *take vengeance on the Jews for the evil they have done.*

Pangussa, *v. a., to rub off, to wipe or brush off; e.g.,* taka za muili; pangussa vumbi katika viombo hivi, *dust these vessels.*

Panja, *s., the forelock;* mapanja, *the receding of the hair on each side of the forelock* (St.).

Pánia, *s.* (wa, *pl.* wa *or* za—), *mouse, rat;* pania wa mawe, wa niumba, wa mitu *or* pania wa shamba, *the rock, house, and forest mouse. The* pania wa máwe *is called* búku (la mawe), *and is eaten by the Wanika.*

Panía, *v. a.,* (*vid.* ku séga), ku ji-panía (*or* ku panza) ngúo, *to wrap the cloth round the loins in order to go quickly, and to save one's cloth from thorns, &c.*

Paniamáfu, *adv. adj.* (*from* pa *and* niamā), máhali palipo niamáa, pasipokúa na keléle, *a quiet, noiseless place;* mahali pa shuári katika báhari ni wema ku tia nanga, hapana msukosuko *or* mtumbotumbo, *a calm place at sea which is suitable for anchoring, since there is no rolling of the vessel.*

Pansa (*or* panza), *v. a., to set up, to raise* (*vid.* panda, *s. n.*) (*cfr.* panía *and* panda) = ku ji-panía, *e.g.,* ngúo; (2) = ku ji-tueka, *e.g.,* thambi ilio-m-pasha kuffa, 1 *John* v. 16 (Sp.)?

Panúa, *v. a.* (= funúa), *to open, to extend, to make broad, to widen;* ku panúa dau kua ku tía viwángo; (2) *to note* (Sp.).

Panúka, *v. n., to become wide, to be far asunder;* mahali hapa pana panúka *or* ni papána.

Panulía, *v., to spread, extend, to straddle;* muigni pumbu ya makende yuwapanulía măgú, apate néfăsi, *he who has a swelling of the testicles spreads out his legs to get room (in walking), to widen for.*

Panzi, *s.* (1) *a grasshopper of various colours; cfr.* nioye; (2) *a kind of fish* (*pl.* mapanzi).

Páo, (1) *their; e.g.,* mahali páo, *their place;* (2) páo (*pl.* mapáo), *very thin rafter for a thatched roof.*

Pápa, *s.* (wa), *a shark much liked for food by the natives. It is chiefly imported from the southern coast of Arabia in a dry state. The exportation of the dry* pápa *and* ngú *forms the principal article of trade of some of the South Arabian coast-towns.*

Papa, *v. n.* (*cfr.* bapa), (1) ku papa rokhoni, *to doubt, tremble;* msiwe na rokho ya ku papa *or* bapa, *Luke* xii. 29; ku-ji-papa moyo; yuna papo la moyo; moyowakwe ume-m-papa; yuna rokho ya ku-ji-papa moyo; (2) papa hapa, *just here; from hence,* kua papa hapa, *Luke,* iv. 9.

Papása, *s.* (*sing.* upapása wa mukáte) (*pl.* za), mukate wa makópa ya muhógo, *bread made of dried pieces of* cassava, *when baked with ground* nazi (tui) *it is excellent food.*

Papása (*or* papassa), *v. a.,* (1) *to grope, to grasp at, to feel after a thing by groping along in the dark*—muifi yuwapapassa usiku; (2) *to touch one gently, to stroke softly.*

Papási (*or* pási), *s.* (wa), *ticks, an insect* (kama kúpa) *which is said to cause fever to one who is bitten by it. The fever-stricken person has very offensive breath. The fever is of long duration. The* papasi *is found in Teita, Usambara, and other countries of the coast; Kin.* pahási.

Papáta, *v. a., to dote??*

Papatíka, *v. n.* (= ku taúa taúa, *to pant?*), *to*

flutter; kuku yuwapapatíka (yuwapiga mabawa), *to struggle like a dying hen, or bird.*

Papatúa, *v. a.* (*redupl. of* patúa) (= ku ondóa, tóa), *to take off; e.g.*, ku papatúa magánda ya mbázi ku pata tundalakwe ndani, *to husk* mbazi (*vid.*), *in order to get the fruit inside.*

Papáyu, *s.* (la, *pl.* ma), papaw, *a fruit which is very sweet;* mpapuyu, *the* papaw *tree;* ukila konde za papáyu, utakúnia miniō, *if you eat the* konde *of the* papaw, *you will evacuate worms, it is considered to be a good vermifuge;* ni dawa ya miniō; (papayi, *pl.* mapapayi, papaws, *a common kind of fruit*) (St.).

Papayúka, *v. n.*, *to be delirious, to rave in fever, to talk to oneself;* ku sema katika homma kali; akilizakwe ni majúruhu majúruhu = hajui máana ya manenoyakwe.

Papayúsha, *v. c.*, *to cause to rave, to make delirious, to wander.*

Papía, *v. a.*, *to eat everything that may be within one's grasp, and to eat with boisterous eagerness* (kula kua pupa) *in such a hurry that others get but little of the food placed before them.*

Papíka, *v. a.*, ku papika mbáwa wanóni, *to tie feathers to an arrow, to make it fly straight and far; cfr.* pambika.

Papo, *adv.*, *there;* papo kua papo = lilo kua lilo = saua saua; *vid.* na papo hapo akiwa yu kali akisema, *Luke* xxii. 60; yuna papo la moyo; *vid.* papa.

Papúa, *v. a.* (= rarúa), *to rend, to rend to pieces, to tear.*

Papúra, *v. a.*, *to claw, to rend, tear, lacerate, to pounce with the talons and tear, scratch deeply; e.g.*, tui ana-m-papúra mtu kucha, *the leopard has torn the man with his claws;* mti *or* muiba ume-m-papúra, *the tree or thorn has rent him* (*or caused a rent on his body*) *when passing it.*

Papuriana, *v. rec.*, *to pick holes in one another's reputation* (St.).

Papuríka (*or* papúroa) (ni mti *or* tui), *to be rent, lacerated, scratched.*

Para, *s.*, *a scraping, sliding;* ku para, *to scrape on the ground.*

Parága, *v. a.* (*Kin.* ku ñombéra) ku paraga mti = ku kuéa mti kua mukono na māgū; *to climb a tree* (*cfr.* sombera); muazi hu hauna pandío, ku paraga, *v. a.*

Parahara, *s.*, *a large kind of antelope.*

Parapanda ? (R.).

Parapára, *v. a.*, *to paw, to wince like a horse.*

Parara, *s.*, *a species of bird peculiar for the clicking noise it makes with its wings, while it is never heard to sing* (namkabúdu, *in Kiniassa*) (*Reb.*)

Parfujo (*or* parafújo), *s.*, *a corkscrew.*

Paria (paria *and* para), *v. a.* (*cfr.* sai), *to gain or take one's property by gambling* (ku teza dádo, *dice*) Abdalla ame-m-paria Rashidi (= ame-m-toalia) fetha, pembe, watúma, náfaka sebabu ya ku-m-shinda matezóni, *Abdalla has taken from Rashid money, ivory, slaves, corn, because he over-matched him in gambling. The people of Fomvu are said to have been passionately fond of gambling, by which they ruined themselves.*

Pariwa, *v.;* ameparíwa nguoyákwe, sebabu hana mali ningine, *his cloth was taken from him* (*in gambling*) *because he had no other property.*

Párōa (*or* baura), *s.* (ya), nánga ya párōa ina makómbe manne, laken paura ina makómbe mawíli (*vid.* nanga), *the* nanga ya párōa (*native anchor*) *has four hooks, but the* paura (*a European anchor*) *has only two.*

Parúa, *v. a.*, ku parúa parúa, *to huddle up;* ku faniza kazi harraka na ku ondóka, *to do the work hastily and to go away;* ameparúa kaziyakwe, *he huddled up his work;* mparusi, *a huddler.*

Páruga, *v. n.*, *to be rough and grating.*

Paruza, *to grate, to be harsh.*

Paruzana, *v. rec.*, *to graze* (*as of two boats, &c.*).

Paru paru (*or* maparu paru), *s.*, *huddling* (*cfr.* mparúsi, *huddler*), ku fania kazi parupáru *or* maparuparu, *to do the work by huddling, consequently badly.*

Pása (*or* paaza), *v. a.*, *to grind corn coarsely, not to make fine meal;* ku pasa = passúa passúa pande mbili, usiságe m'no mtelle.

Pāsā, *v. n.*, *to become, to be fit, to be suitable for, to become a duty* (Er.), nti ikitóa kúa na mambo matátu, inapasa ku tama; (1) tabibu; (2) sultáni; (3) tájiri mku, *where there is no king, no physician, no merchant in a land, thither you must emigrate.*

Pasha, *v. a.* (*or v. c.*, *from* pa, *give* ? ?) (*vid.* pata) (= ku tóa káratha), (1) *to lend money to one without interest, but only for a short time. To accommodate one with money for a few days, without demanding interest; e.g.*, wéwe léo húna reáli tano, mimi ta-ku-pasha hatta kesho kútoa, *or* mimi ta-ku-kárithi fetha hatta kesho kútoa laken ukidáka siku kumi, ta-ku-kárithi kua rubu *or* ta-ku-pasha rubu, *thou hast not to-day five dollars about thee, but I will lend them to thee till the day after to-morrow, but if thou wilt have them for ten days, I will lend them to thee on condition of thy paying me a quarter of a dollar interest;* ku pasha (*probably* washa) motto, *to warm up, to*

set before the fire (St.); ku pásoa ni úshŭru, *to be tributary;* wadáka ku páshoa júa marra moja, *you desire that one should know all at once;* (2) *must, ought, to be under the necessity* = ku-m-lázima; *e.g.,* ya-m-pasha, ku enenda (= kina-m-lekéa *or* wina-m-lekéa, *or* ya-m-lázima ku enenda), *he must go, or* yuwa pásoa ni ku enenda; ime-ni-pasa ku enenda, *I ought to go;* Fáraji (*n.p.*) anakwisha pásŏa, anakuenda Bárawa; ime-ku-pasa-je? *what had you to do with it? why did you concern yourself about it? Reb. derives* "ku pasa" *from* "ku pata;" pasa (*as Reb. writes it,* basa) *means: to behave, to become, to be necessary to;* mtu wewe! haiku-ku-pasa ku tenda *or* fania neno hili; neno hili lina-ku-pasa pasa ku tenda; vitu visivio pasha, *unbecoming things; but* "pasha" *means lend and borrow;* ku ji-pasha, *to let to be given, i.e., to borrow;* ana-ni-pasha mtama, *he lent me* mtama; ku pasha, *food, money, &c., but of tools, &c., they say:* ku azima, *to lend, e.g.,* chombo, nguo; somo! ni pasha kitu fuláni; ku-ji-pasha fetha = ku daka karatha. Ku pasha, *to lend out, to put out, lit., to cause a thing to be obtainable for somebody, to cause one to obtain something* (Er.). *This explanation appears to me the most satisfactory.*

Pasía, *s.* (ya, *pl.* za), *a veil, a curtain (before a door) which may be a large piece of cloth of various colours, or a mat* (jamfi), *to screen a bedstead, or the room of the women from sight* (*cfr.* msútu); ku tungíka pasía *or* ku funga pasía, ku lewa léwa.

Pasía (*or* pashia), *v. obj., to lend out, or put out property in the absence or in favour of the owner; e.g.,* nime-ku-pashía maliyăko pia iote, nawe umepashíwa malizako, *I have lent out all thy goods for thee.*

Pasana, *v. rec., to be infected* (?).

Pasanisha, *v. to infect.*

Pashiwa, *v. p., to be lent.*

Păsipo, *conj., where there is not = without, except;* baba ame-m-piga mana pasipo sébăbu = asipokúa na sebabu, *without cause.*

Pasiwe, *may there be not, without there being;* asi-mu-óne, *without seeing him.*

Passi, *s.* (ya), *an iron ferule fixed to the end of a walking-stick, to prevent its being cleft or otherwise spoiled.*

Păsúa, *v. a., to split* (kua msuméno *or* kissu, *to cleave*); ku pasúa, *must be distinguished from* ku shánga (*Kimrima,* ku tanga), *which refers to the splitting of wood by means of a hatchet* (ku shanga kuni kua shoka), *which business requires great physical power;* ku pasúa tango ndizi, mihógo, *&c.,* ku pasúa vidogo vidógo, *to split into small pieces* (*wood*), *to split down* (*branches*); ku kuanúa, *to be split down;* ku kuanúka.

Pasúka, *to be split, to burst, to become rent; e.g.,* nazi imepasúka kua júa, *or* m'ezi; búndŭki imepasúka kua ramía nengi; mtóto wa sultani akapasuka ussóni akatoka damu, *the king's son was lanced in the face and did bleed.*

Pasuka pasuka, *to be rent to pieces, to be split up.*

Pasulia, *v., to split asunder, to cut up or rip up for one;* barúdi ime-m-pasulía bunduki; ame-m-pasulía kukuwakwe.

Pasuliwa.

Pătă (*or* patta), *s.* (pacha, *in Kiung.*) (ya, *pl.* za) (máma), *a twin* (wana wawíli kúa pamója, mtumke ameviá pătă, *the woman has given birth to twins;* pătă ya ndáni, *to be pregnant with twins;* pata ya n'de, *pregnancy with one child whilst another is at the breast;* ku vialiwa *or* zaliwa pata; muana pătă amedúndua ni wensiwe ugirawao wapata ku dundisa (?) *the twin child was pecked by his comrade?* muana huyu ni pătă; wana hawa ni pata. Pata, *however, does not signify only twins, but in general several children born at the same time* (R.).

Pata pata, *e.g.,* majumba, *the houses are close together* = karibu karibu (*cfr.* mda, *cluster*) (*cfr.* ngi ngi); ndia pata *or* panda?

Păta, *v. a., to get, to obtain, to happen, to succeed;* amepata pembe nengi, *he got much ivory;* kissu chapata, *s.c.,* ukáli, *the knife has got, s.c., sharpness, it is sharp;* kissu hakipati, *the knife is not sharp;* ku pata hasara, *to lose;* cha patajo? *what is it worth?* kitu kilicho-m-pata, *the thing which happened to him;* ku pata kíma, *to be worth;* ku pata ku fania, *to succeed in doing;* ku pata ku júa, *to learn, lit., to get to know.*

Ku-ji-patania, támani (*vid.*), *to get the prize.*

Patána, *v. r., to get each other by agreeing one with another, hence, to agree, to be reconciled, to be of one accord;* ku sikiána, ku kubaliána manéno, ku ata kóndo.

Patánisha, *v. c., to cause to agree, to conciliate, to bring to an agreement;* ku fánia súlukhu kua watu waliotéta, *to make peace between quarrelling people.*

Patanishoa, *v. p., to be conciliated.*

Patía, *v., to obtain for one, in one's behalf, to get for;* nime-m-patía faida, *I obtained profit for him, I profited him, I was useful to him.*

Patíka, *v., to be obtainable, to be seized in the very act of doing something;* amepatika uzinzini, *he was seized in the very act of fornication.*

PATIKÁNA, *v., to be found, obtained, obtainable, procurable, to exist;* mali yaliopotéa yamepatikána tena, *the lost property has been found again;* amepatíka *or* patikana na shidda, *to fall into, or meet with difficulties.*

PATILÍA, *v., to try to obtain, Latin* "concipere iram," ku kasiríka sana, *to be angry;* mama leo ame-ni-patilía hasirayákwe, hasíra ya moyowakwe, *the mother was angry with me to-day;* amekuenda kua ku patilía nafsiyákwe hasíra, *he went away in anger, lit., he went away making himself conceive anger.*

PATÍLIZA, *v. n., to grow angry with one, to visit upon, to give vent to one's feelings of indignation* = ku shika koro, ku-m-tukulía kasráni; *e.g.,* baba ame-m-patíliza mana kua sebabu ya neno óvu.

PATILIZÁNA, *v. rec., to make each other obtain or give abusive words, to conceive anger one against the other, to reproach each other angrily.*

PATISA, ku patisa maji, *to depart, to go when the tide sets in, at high-water, or flood-tide.*

PATIWA, *v. n.* (*cfr.* ku patia). *St. writes* pathiwa = záwa, viáwa, zalíwa, vialiwa, *to be born.*

PÁTOA, *v. p., to be seized; e.g.,* patoa ni údŭru, *to be seized by an emergency; when followed by an Inf. the* ku *is dropped; e.g.,* upáte legéa, upate póndoa, *to get soft by being pounded; the moon or sun is* pátoa, *seized or eclipsed by a monster snake, as the natives say, lit., to be got, i.e., to be seized or eclipsed;* aka pátoa ni gliátabu, *to grow angry.*

PATÁSI, *s., a chisel* (St.).

PÁTI, *s., a coloured cloth brought from India;* m'do wa pati, *or* kisabáo ja pati, *a cushion, or a jacket of coloured cloth, striped.*

PATIALA, *s., a great cheat, a thorough rogue* (St.).

PATO, *s.* (la, *pl.* mapáto), *what is got, gettings, income, the thing obtained* = fungu, *attainment, acquisition, proceeds; e.g.,* ukituma mali, utapata mali, pembe, gnombe, *&c.,* ndilo pato kwanza nalikúa na pato, sasa sipáti tena.

PÁTTA, *s., a hinge* (St.).

PATU, *s.* (*pl.* za) (*sing.* upátu)? (R.).

PATÚA, *v. a.* (*vid.* papatúa), ana-m-pa muhogo ku patúa = pasúa.

PATÚLA, *v. a.* = palula?

PÁU, *s.* (*sing.* upáu) (*pl.* za), (1) pau za niumba, *the rafters or purlins or spars of a native roof, which are poles, not beams, as in European houses. The* páu *rest on the* makomba moyo (*sing.* komba moyo), *which are a little larger than the* páu; (2) páu za juma, *iron bars* (*sing.* upáu wa juma, *iron bar*). *The small sticks are tied horizontally to fasten the thatch to.*

PAÚA, *v. a.;* ku paúa mákŭa na muamba, *to cut a notch in a rafter (at the large end) in order to tie it to the* muamba, *i.e., transverse beam which connects both sides of the roof of native houses. The notch prevents them from slipping out, and consolidates the binding of the* makombo moyo *to the transverse beam;* ku paúa niumba = ku funga fito nengi katika niumba ya niassi, *to bind the rafters on the roof;* ku paúa, *to bind the rafters upon the house;* ku pauka, *the rafters are to be bound, to be raftered.*

PAULIWA, *v. b., to be bound, the rafters.*

PAULIA, *v. obj.;* fito za ku paulía (ku funga pā la paulia), niumba; *vid.* ufíto.

PAURA, *s.* (ya) nánga ya paura, *the large (European) anchor, which has two flukes;* makómbe mawili ni, *opp.* nanga ya parŏa, *which has four flukes.*

PÁWA, *s. pl.;* páwa za wifufu (*sing.* upáwa wa kifúfu, *the native ladle, which is made of the half of a cocoa-nut shell.*

PAWA (*or* PEWA), *to be given; cfr.* pā.

PAWA NATI, *he who has given (land), hence, the proprietor* (Er.) (= páwa na nti).

PÁYA, *v. a.,* (1) *to talk during fever, or in sleep* (= ku ewedéka; (2) *to prattle, chatter* (ku similía maneno ya burre); (3) *to blab out a matter;* asipo úzoa yuwaséma.

PÁYO, *s.* (la, *pl.* mapáyo), mtu huyu yuna páyo mno, *this man is a chatterer, babbler, one who cannot keep a secret;* mtu ana payo, *or* muigni payo, yuwasema payo *or* mapayo, hawézi ku ambíwa maneno ya fáraga, *this man is a blabber, one cannot tell him a matter of secrecy.*

PAYÚKA, *s. a.;* ku nena maneno, asipoúzoa ni mtu, *to blab out a thing without having been asked; e.g.,* jusi nnaokota dungo la ambari, amepayuka nafsiyakwe.

PAYÚSHA, *v. c.;* tembo lime-m-payusha, *the* tembo *caused him to chatter, to make one talkative.*

PAZI (*or* PAPAZI) (*vid.* pasi *or* papasi), *an insect, &c.*

PAZÍA, *s.* (ya, *pl.* mapazía), *a curtain.*

PÉA, *v. a.,* (1) *to sweep or clear* = ku takassa, ku fiagia; kipéo cha ku peléa *or* pieléa, *a broom;* (2) *v. n.,* ku pefúka, *to grow to one's full size, to reach the limit of growth, to grow old;* mtu huyu anapéa = anakúa mpevu, mkóngue.

PÉA (*or* PÉRA), *s.* (wa), *a rhinoceros;* (2) péa, kifara, *a species of thorn resembling the horn of a rhinoceros.*

PÉFU (*or* PÉVU), *adj., to be of age, grown up, full grown, but not yet fully ripe;* mtu aliekúa mtu mzíma, aliepevúka, alievialíwa si leo.

PEFÚA (pevúa), *v. a.,* ku jipefúa = ku jifániza

mtu mpefu *or* mzima, *to consider oneself equal to a grown-up person, to make full-grown;* ku-ji-pefúa, *to think oneself a man.*

Pefúka (pevúka), *v. n., to become full grown, to have come to full size, but not yet to full ripeness;* embe limepefúka, *the* mango *is grown, but is not yet soft enough for eating;* ni káribu na ku iva, *it is nearly ripe, it begins to redden. When it is red and soft, it can be eaten;* lime iva, *it is ripe;* kóroma lime pefúka ni karibu na kúa nazi; maembe yana pefuka, laken haija ivoa, laken mahindi yana ivõa, laken haija pefúka.

Pegni, *having (of place), where is or where was; e.g.,* pegni mtende, *where the date-tree is or was.*

Pégnia, *v. a., to push through; vid.* penia, *v. a.*

Pegniégnie, *s., cause* (pa); *cfr.* peniénie, *s.*

Peké (*or* püekée), *adv., abandoned, deserted* (pa ku éka *or* weka, yée, *to have him alone*), *alone;* pásipo mtu, *without companion;* pasipo m'ke *or* múme, *without wife or husband.*

Pekeyangu, *by myself, I alone;* pekeyetu, *by ourselves, we only, &c.;* nduguzangu wa-ni-tilia khofu kũa kúa pekeyangu.

Pekéja, *v. a.,* (1) = ku sua (rectius zua), tundu kua kekée, *or* kua kissu ja nta, *to bore a hole with a borer or pointed knife.*

Pekéta, *v. a.,* (1) = sokóta *or* fikija, *to turn, rub with the hand or fingers; e.g.,* ku pekéta motto kua ulindi na uimbombo, *to light a fire by turning the* uimbombo (*vid.*) *between the hands on the* ulindi (*vid.*) *until it ignites, to get fire by twirling a stick;* (2) ku pekéta watu hua fítina, kua keléle, kua maneno maovu, kua utáwi = ku wekéa watu uthía, *to vex people by enmity, by noise, by bad words, by witchcraft, &c., to rub or turn and beat them about, as it were, by vexations, to spoil their friendly relations with each other, to spoil their work, property, &c.;* amepekéta kazi ya watu hatta isifáe tena, *he spoiled the work of the men so that it should be useless.*

Peketéka, *to be affronted or disgraced by bad language, to scorn, to have no fear about one* (St.).

Peketekéa, *v. a.* = ku-m-fedulikía, ku-m-totéa maneno yasiokúa na ádabu, maneno ya káshifu, ku-m-thárău, *to treat one contemptuously, despicably, to disgrace or affront one* kua matukano (*by contempt*).

Pekúa, *v. a., to scratch like a hen.*

Pekuzi = jasusi, pelelezi, *inquisitive.*

Péle, *s.* (*sing.* upéle), (ya, *pl.* za), (1) *cutaneous disease;* péle ya muili, *itch, scab on the body, produced by bad food, especially by eating* pũéza (*vid.*), *gunpowder and* (kibríti) *sulphur are native remedies for itch.* Nadudúkũa ni péle, *or* pele zina-ni-dudúka (chuchuka) muili ote; (2) Pele *is also a sickness among goats, which must be killed when recognized; some die, some recover;* (3) *the natives have also a kind of cutaneous disorder which they call by the same name.*

Peléa, *v.;* upéo wa ku peléa niumba (*Kipemba*), *a broom; vid.* péa.

Péleka, *v. a.* (*cfr.* bereka *in Kiniassa*), *to send, convey* (*persons or things*). *It is to be distinguished from* ku tuma, *to send, lit., to make use of, to employ for sending, which refers only to persons who are sent or commissioned.* Baniani amepéleka mali kua ku tuma watuwakwe kuangu, *the Banian sent property by sending his people to me.* Baniani amepeleka watuwakwe kuangu, *the Banian sent his men to me, or* Baniani ametumíwa watuwakwe akapéleka mali kuangu; ku peleka *includes persons and things, but* ku tuma *allows only of persons. In* ku peleka *the sender may himself go with the person or thing he wants to send, but in* ku tuma *the sender remains at home* (*Reb.*). Peleka, *to cause to arrive at a place distant from the person speaking, to send, to take, to conduct.*

Pelekéa, *v. obj., to send, to take or conduct to one;* Baniani ame-m-pelekéa Mzungu reali mía, *the Banian sent* 100 *dollars to the European. But* Baniani ame-ni-lettéa reali mía, *the Banian brought me* 100 *dollars;* na mimi nimelettewa reali mía.

Peleléza, *v. a., to behold* (?) *to blab out, to report secret matters, to spy out.*

Pelelézi, *s.* (ya, *pl.* za), shoka, *&c., blunted places or parts on the edge of a hatchet, &c.*

Pelekana (*or* pelekeana); *v. rec., e.g.,* ku-majembe, *to send each other hoes to indicate that one will till the ground for the other;* (2) *to accompany each other.*

Pelekéza, *v. caus.;* ku pelekeza janda (= ku oniesha), *to point to a place with the finger* (Sp.).

Pema, *adj.;* mahali pema, *a good place; vid.* éma.

Pemba, *v. a.,* (1) *to fetch down fruits with a hook tied to a pole, or with a pole which is hooked at the end;* ku pemba émbe kua upémbo, *to hook down a mango;* (2) ku pemba kua ákili, *to obtain a thing by cunning, in a clever manner* = ku pata kua ueréfu *or* tartíbu (ku pemba watu kua uerefu ni kazi ya mpemba *or* ya muigni akili). *Such a person looks friendly, but is trickish at heart;* (3) ku pemba, *to reach, to stretch forth?*

Pémbe, *s.* (1) (ya, *pl.* za), (1) *horn in general;* pembe ya gnombe, ya kifáru, ya ndófu, ya niáti, *&c.;* (2) *the corner of a house;* pembe nne za niumba, *the four corners of a house. Much valued by the natives is the* pembe ya nioka (*the serpent's*

horn), *which the natives describe as being white, thick, and heavy, and a few inches in length. They use it as an antidote against swellings in little children. A little of the horn is reduced to powder, and rubbed into the affected part of the body. It is very expensive.* Katika marathi ya nika upáte dawa ya nika (*viz.*, ya nioka wa nika), *i.e.*, *for the disease called* nika *you must endeavour to obtain the medicine of the* nika (*i.e.*, *of the serpent called* nika). *The* nika *disease consists in a swelling spread all over the body. It is also called* marathi ya ndófu (muili wote unafúra, unakúa mnéne kama ndófu); kúa pembe na pembe, *to have corners, to be all corners, to be angular.* Pembeni, *in the corner.*

Pémbe, *s.* (2) (ya, *pl.* za), pémbe za muómo; *vid.* ndéfu.

Pembe, *s.*, *a bird, the hornbill, the spur of a cock.*

Pembéa, *s.*, *a swing.*

Pembeléza, *v. a.*, *to beseech, to implore.*

Pembéza, *to rock, to lull* (St.).

Pembo (ya) (*sing.* upembo), *poles or sticks with hooks.*

Penda, *v. a.*, *to like, to love, to wish, to choose, to prefer, to approve;* ku jepéa = ku penda.

Pendamána? *perhaps for* petamana?

Pendána, *v. rec.*, *to love each other.*

Pendéa, *v.*, *to love a thing for one's sake;* ameni-pendéa manangu, *he loved my son for me, for my sake;* una-ki-pendéa—ni kitu kile, nacho ni kibaya.

Pendéka, *v. a.* (mtu apendoai ni watu) = aliependéka kua watu, *he is the favourite of the people, loveable.*

Pendekéza, *v. a.* = ku penda mno; ame-m-pendekéza mkéwe, *he loved his wife very much* (*although he was unfaithful*), *to render oneself loveable, to make pleasing;* ku ji-pendekéza, *to flatter, to ingratiate oneself with.*

Pendeléa, *v.*, *to become desirous, to have a predilection for one, to be prepossessed in one's favour, to love one more than another, to favour, to be partial to;* kathi ana-m-pendeléa mtu huyu aka-m-pa hakki; nlipoona watu wangi wasáfiri bassi nami nikapendeléa ku sáfiri.

Pendeléo (*pl.* ma—), *a favour.*

Pendeléza, *v. c.;* wali ame-ni-pendeléza kua kathi, *the governor caused me to be loved by the* kathi *more than others, to make another love one.*

Pendesesha?

Pendéza, *v.*, *to please one, to cause one to love, to become pleasing;* nime-m-pa kathi kitu ki-m-pendezájo, *I gave the* kathi *a pleasing thing* (kitu ki-m-pendezájo moyonimuakwe).

Pendezéa, *v.;* nime-ku-pendezéa mana huyu, *I caused thee to have love for this child;* ku ji-pendezea kua felani, *to ingratiate, insinuate oneself, to a certain N. N.*

Pendezéwa, *to be liked, to be glad, to be pleased, delighted;* sultani amependezéwa moyoni muakwe hakutukíwa, *the king was delighted in his heart, he was not angry,* wapendezewá, je? *what are you glad about?* kuako n'na pendezéwa, *Luke* iii. 22.

Pendo, *s.* (la, *pl.* ma—), *love;* pendo la mali, *love of property;* nangoja pendozao, *I wait for their wishes* (*cfr.* mapendo, mapenzi, upenzi); pendozao ni ku penda mtu matóni, *their love is only to love before man's eyes.*

Péndoa, *s.;* ndízo pendoazako hizi unifaniázo, *or* unipendázo (R.); pendozakwe zili mbelle saidi ya yule muana wa *Kiunguana* (R.)?

Pengé, *s.*, *curve, bent* (Er.).

Pengi, *many places* (St.) (*Kiung.*); *cfr.* ingi.

Péngo, *s.* (la, *pl.* ma—), *a notch, a place where a triangular bit is broken out* (St.), *tooth-gaping; Wanika* wafania pengo la meno kásidi kúa wazúri; *Kisuah.* muánia wa meno (*vid.*) ana pengo, *he has lost a front tooth;* pengo, *a gap left by a tooth.*

Pénia (pegnia), *v. a.*, *to slip or go, enter into, to penetrate, to creep through;* (kungía kua ku-ji-niongóa, *to enter by turning and winding;* kua ku jipiga mapindi), amengía mlangóni kua ku pénia hakupata nefasi; ku pénia pangóni; ku pénia pénia mitúni, *to go in a stooping posture under the trees of a forest, until an open space is reached.*

Peniéa, *e.g.*, tundu ya ku peniéa.

Penieza (*or* peniesha), *v. c.*, *to cause to slip into, to enter;* ame-m-penieza ngóme, *to push into, to put through, to push through the fort.*

Peniezéa, tundu ya ku peniezéa mkóno, *a hole whereby to put or push the hand into;* ame-m-peniezéa kathi fetha kua féraga ku-m-takassa rokho, mtu asijúe, *to tender money to the* kathi, *secretly to influence him without anybody knowing;* Yudas amepeniezéa mayahudi kua sirri ku-m-shika Kristosi; *hence* Yudas mpeniezi, *Yudas the traitor.*

Peniénie, *s.* (ya), *a secret which is known only by a few men, e.g., the secret plan of a king;* mimi nimepata peniénie ya manéno, maneno ya sirri, ya ndani, *I have got an inkling of the arcanum, secret plan, I have got private notice of it* (kua ku penia penia).

Pénu, *s.* (ya), (1) *the aperture of the urethra;* tundu ya mbó ya ku peniéa mikójo, *or* ya ku kojoléa; (2) *plural of* upénu (pénu za niumba), *vid.*

Péo, *s.* (*sing.* upéo, wa) (—*pl.* za), *broom, besom; cfr.* ku péa.

Pépa, *v. n.;* ku pépa kua ndā, *to stagger in consequence of great hunger*; hana ngúfu kabisa kua ndā; akinenda yuwapépa, *he reels as he goes from weakness, caused by want of food; cfr.* choka.

Pépe, *s.* (*pl.* mapepe), *chaff;* ganda la shuke lisilokúa na mtáma, *the husk of the ear without grain; vid.* mtáma, *s.*)

Pepéa, *v. a., v. intens.* (*cfr.* pea, *v. a.*), *to fan, to blow; e.g.,* ku pepéa motto kua kipepéo, *to fan or blow the fire with a fan; but* ku fufía motto kua miómo, *to blow the fire with the lips.*

Pepeléa, *v., to blow or fan for one; e.g.,* ku-mpepeléa mana, wali upáte ku póa, *to fan the boiled rice for the child in order to cool it.*

Pepéwa, *v. a., to be carried about.*

Pepéo, *s.* (la, *pl.* ma—), *a fan; sing.* upepéo (wa).

Peperúka, *v. n., to be blown away, to fly off, to soar; e.g.,* ngúo itapeperúka kua pepo, *the cloth will fly off with the wind.*

Peperúsha, *v. c., to cause to fly off, to blow away;* pepo itapeperúsha ngúo.

Pepésa, *v. a., to wink;* ku túliza, *s. c.,* jito, *to keep the open eye steady; e.g.,* ku pepesa jito akilenga *or* akishika shebaha asikoshe, *to keep the eye steady when one takes aim in shooting, in order not to miss it. One eye is shut* (ku fumboa), *whilst the other is open and steadily directed toward the aim.*

Pepesúka, *to totter, to be shaken.*

Pepéta, *v. a., to sift or winnow a thing in a sieve* (utéo); ku pepéta mtelle wishoa witóke, *to winnow the rice in order that the chaff may go off; cfr.* kitango pepeta. *Sifting is done by shaking and tossing in a round flat basket.*

Pepetéa, *v. obj.*

Pepetúa, *v. a., to force open* (St.).

Pépo, *s., a strong wind;* kuavuma pepo leo, *but* upepo, *an ordinary wind, and* pépo, *devil, evil spirit;* maji ya pepo, *fresh water* = maji matáamu; pepo za chamchela, *a whirlwind* (St.) (*Kisusúli*).

Pépo, *s.* (*vid.* upépo) (wa, *pl.* pépo, za), *the winds, coldness;* pepo za bahari za vuma, *the winds of the sea blow. The plural is used on account of the noise or rush caused by the wind.* Leo kuavúma upepo, *the wind (in general) blows to-day;* kuuavuma upepo usíku, *the wind blew at night;* pepo mbáya, *an evil spirit, ghost, demon;* pépo wa mtu, *pl.* pépo wa watu; mtu ame-pagáwa ni pepo, *a man was seized by an evil spirit;* pepóni, *in paradise* = beredini *or* raháni = máhali pasipokúa na mashaka, *the place where there is coolness, rest and relief from trouble. This expression of the Muhammedan theology refers to paradise, which they describe as a cool and blessed place, freed from the troubles of the present world;* pepo ya kesho *or* vema *or* viema via kesho, *the rest or bliss of to-morrow, opposed to* pepo za léo, *or* vema via leo, *the rest or good of to-day, meaning the goods of this world, distinguished from the happiness of to-morrow, of the world to come;* ukifánia vema utangía peponi ya (*or* za) kesho ahéra, *if thou doest well, thou shalt enter the rest of the world to come.* Muigni pepo na jahim, *God, the Lord of Paradise and Hell.* Ahéra *seems to be a corruption of the Arabic word* el-akher, *the other, viz., the other world vid.* ahéra.

Pepúa, *v. a., to sift and separate large and small, whole and broken grains.*

Péra, *s.* (la, *pl.* ma—), *guava;* mpéra, *the guava-tree.*

Perléma, *s.* (la), *a swelling of the cheek* (tafu) (*vid.* matumbui tumbui), péle nengi.

Perembe, *s., flute?*

Pesa, *v. a.* (1); ku pesa mato, *to blink, to close the eyes quickly, and to open them again;* ku pesa = ku fumba mato na ku-ya-fumbúa; ku pesa pesa, *to wink; cfr.* angazía.

Pesa, *s.* (2) (*pl.* mapesa, ya, *pl.* za), *a small copper coin of India, since* 1845 *introduced to the Suahili coast. This Indian quarter anna is the only small coin on the Suahili coast.*

Pesa, *s.* (ya, *pl.* za), *pice, when few, but* nadaka mapesa ya robo, ya thúmuni, &c. *At Mombas the value varied in my time from* 28 *to* 32 *for a* ¼ *dollar, according to the supply in the market. At Zanzibar you get between* 112-140 *pice for one dollar.*

Péshe, *v. n.* = pasha, *v. n.* (*vid.*); ya-m-peshe ku enenda, *he must go, it becomes him to go.*

Pesi, *s.* (la, *pl.* mapési), *the fin of a fish;* pesi la samaki.

Peta, *v. a., to bend, bow, curve, wrap up* (ku kunda) (ku peta gũ *or* usso = kunda usso, *to look angry*); ku peta jito moja, *to shut one's eye.*

Ku petesa (*or* petesha), ku niuma ? *v.c., to bend?*

Peta peta, *v. a.; e.g.,* ngúo na ku-i-weka kashani, *to wrap or fold up a cloth and put it into a box.*

Petána, *v. rec., to bend round, to be bent in a circle.*

Petemána, *v. to be bent round, to be crooked; e.g.,* fimbo inapetemána; mukono unapetemana, *the stick or hand is crooked, bent.*

Petemánisha, *v. c., to cause to bend or become crooked;* ku petemanisha fimbo hatta ku gotana ntayakwe (ntazakwe), *to cause a stick to*

bend until the ends meet; (2) *to put into one another, e.g., a clasp-knife.*

Petemesa, *v.*

Péte, *s.* (ya, *pl.* za, *or pl.* mapete), *a ring;* póte ya shikio, *or* ya masikio, *an ear-ring. Dr. St. takes* pete *also for "staple"* = tumbure.

Peto, *s.* (la, *pl.* mapéto), *the bending or rolling up of a bundle, a thing carried, a bag of corn which is not quite full;* kanda lililo pungúzoa náfaka, *a bag wanting corn. The bag is not full, and consequently the empty part of the bag must be folded up and closed.* Kanda likijā, ni mzigo, *when it is quite full, it makes a load. But about two or three measures* (pishi) *of corn make only a* peto, *not a* mzigo (*load*); kipéto *means a packet, bundle; e.g.,* kipéto cha niáraka, *a letter-packet.* Peto mbili, *viz., a rope which is twofold* (R.).

Petu, *our; e.g.,* máhali petu, *our place.*

Petúa, *v. a.* (= pindúa), *to overturn, capsize;* ame-ni-petúa daulangu = amepindúa daulangu, *he capsized my boat.*

Petúka = pindúka (teguka), *to become sprained.*

Petuliwa = pinduliwa.

Petúsa, *v. c.* = pindúsa.

Péu, *s.* (*vid.* keu).

Peúka, *v. n.*

Pévu, *full-grown; vid.* péfu.

Pevúa, *v. a., to make full-grown;* ku-ji-pévúa, *to think oneself a man.*

Pevúka, *to become full-grown.*

Pewa, *v. p.;* ku pewa *or* pawa (*vid.* ku pa), *to be given, to get from some one, to receive.*

Pezi, *s.* (*pl.* mapezi), *a fin; vid.* pesi.

Pi, *interrogative particle;* wápi, *where?* wengapi? *how many?* furaha ipi! *what joy!*

Pía, *s.* (la, *pl.* mapía), (1) *the fruit of the* mpía *or* mlilána-*tree, which the people use in playing* (pía la ku tezéa watu); pía ya ku tezéa watoto, *a spinning top, toy, playthings of children;* (2) pía (ya, *pl.* za) ya gú, *the ankle-bone, projection of the shin-bone;* pía ya góti, *the knee-cap* (pía ya góti ina-ni-fiúka *or* tengúka heikái saua saua, *the knee-cap is turned aside out of its place;* (3) *new;* ngúo pia, *a new cloth;* moyo m'pia, *a new heart;* kitu kípia, *a new thing;* niumbá pia, *new house;* (4) *all;* watu pía (wote), *all men;* makásha pía, *all boxes* (*or* makasha pía iote, *completely, utterly*); kazi zote, *all works;* (5) pia, *burn;* kú pia, *to burn;* niumba inakúpia, imekúpia, itakúpia, *the house burns, burnt, shall burn* = ku teketéa motto; ku pisha kua motto = ku teketeza, piga *or* toma motto niumbáni, *to destroy a house by fire;* (6) pia, *a top, a humming top* (St.).

Piga, *v. a., to beat, strike;* baba ame-m-píga mana fimbo (kua fimbo), *the father beat his son with a stick. The verb* ku piga *is combined with a great number of nouns, to denote action;* rokho ime-m-piga, *or* rokho ime-m-piga nia, *or* rokho ime-m-taháruki, *conscience smote him.*

Anapigua hatta akipigika (*vid.* anatukanua hatta akitukaníka).

Ku-m-pigisha (*or* ku-m-tilia kiapo), *to cause one to take an oath.*

Ku piga keléle, *lit., to strike a noise, to shout* (kua maneno) = *raise a noise, to cry;* ku piga mafungu, *to make portions;* ku gawánia, gawaniza, kitu ni chao; kitu cha ku wa-pigia mafungu; ku piga mbío, *to go quickly, to run, to gallop;* ku piga mvuke, *to smoke meat;* ku piga mbiu, *to strike a buffalo's horn;* ku piga mstari, *to rule a line;* ku piga mtakasso, *to rustle like new clothes* (St.); ku piga uwinda; *vid.* uwindā; ku piga mteu, mbinja, mbizi, mbáo, msumári, ngóma, mapindi; ku piga ussoni, *to weary one;* ku piga teke, *to kick;* ku piga bunduki, *to fire a gun;* ku piga miao, misono *or* miunzi, *to make a whistling noise;* ku piga fundo, *to tie a knot;* ku piga falaki, *to foretell by the stars;* ku piga chappa, *to stamp, to print;* ku piga koffi, *to slap, to box the ear;* ku piga magoti, *to kneel;* ku piga kiówe, *to scream;* ku piga kengéle, *to ring a bell;* ku piga mawe, *to stone;* ku piga kura, *to cast lots;* ku piga mikambe, *in bathing to dive and fling over one leg;* ku piga mizinga ya ya salāmu, *to fire a salute;* ku piga pua, *to snort;* ku piga niayo, *to gape;* ku piga randa, *to plane;* ku piga pembe, *to gore;* ku piga umeme, *to lighten, to flash;* ku piga bandi, *to tack* (*in sewing*), *to baste;* ku piga *or* bisha mlango, *to knock at the door and cry* "Hodi;" ku piga moyo konde, *to gather up one's courage;* ku piga iówe, *to cry for help;* ku piga na nti, *to strike on the ground;* ku piga chafya, *to sneeze* (ku enda chafya); ku piga pigo, *to strike a blow;* ku piga bomba, *to pump;* ku piga ramli, *to fortell fortune* (*by diagrams*).

Ku pigisha, *to break or mangle a language;* ku pigisha maneno ya Kisuahili, *to speak broken Suahili.*

Pigána, *v. rec., to beat each other, to fight or war one with another.*

Pigána kua mbávu, *to wrestle.*

Pigánia, *v.;* ku-ni-pigania, *to beat one another on my account.*

Piganika, *capable of being beaten.*

Pigánisha, *v. c.;* (1) *to cause to beat or fight; e.g.,* ku wa-pigánisha mbúzi wawili (*or* maji-

mbi) ku angalía náni ni bora; (2) = ku sáliti, ku tongánia, ku fania fitina, *to cause enmity among men, to incite them against each other;* (3) ku pigánisha wita, ku angaliá kua juo, na sádaka na hírisi, *to prognosticate war by looking into the book, by sacrifices and charms.*

Piganishana, *v. rec., to set on to fight together.*

Pigía, *v.*, kidúde ja ku pigía juma, *an instrument with which to beat iron = a hammer, &c.*

Pigilía, *v.*, ku pigilía náfaka kua fimbo ishúke ndáni *or* tini, kitúmba kisilegée, *to ram corn with a stick in order to fill the bag which must be tightly full in trade;* ku pigilía, *to beat as roofs of stone, earth, sand, &c., are beaten in order to prevent the roof cracking as it dries, and to consolidate it while moist* (St.).

Pigiliwa.

Pigíwa, *v.*, sákăfu ya niumba imepigíwa, ni vipande via miti iwe ngumu, *the floor of the house was rammed or stamped (beaten by stamping), with broad pieces of wood, that it might become hard;* alipigíwa ukeléle, *a cry was made at him, or he had made at him a cry.*

Pígiza, *v., to cause to beat;* sukúni yawapígiza tanga, upepo wapiga nussu ya tanga bassi, na nussu inalegéa, inapeperúka. *The steersman allows the sail to beat or flap, the wind filling only the half of the sail, whilst the other half flaps about (which is dangerous on a vessel), i.e., is not turned to the wind, so that the sail makes the noise* "pu, pu, pu."

Pigo, *s.* (la, *pl.* ma—), *a blow, stroke;* ku piga pigo, *to strike a blow.*

Píka, *v. a., to cook, prepare food, to boil in water;* amepika jakúla mottóni kua maji; ku pika *is different from* ku andā (*vid.*).

Pikíwa, *v. p.*, nnapikíwa wali léo, *boiled rice was to-day cooked for me.*

Pikía, *v. obj., to cook for one;* mpissi ame-ni-pikia marra mbili leo, *the cook cooked twice for me to-day;* muiko wa ku pikía = wa ku geusía jakúla jungúni kisiteketée, *that the pot-ladle, the ladle for stirring up the food in the pot may not burn.*

Pilao, *s.*, pillaw, *an Indian dish.*

Píli, (1) *ord. numb., two (in counting);* píli wa pili, *the second;* ya pili yakwe, *the next;* mti wa pili, *the second tree;* kasha la pili, *the second box;* marra ya pili, *again, a second time;* yule wa pili, *the other.*

Píli, *s.* (2) (wa), *a kind of serpent of about six feet length, which enters houses in quest of mice and fowls.*

Pílpili, *s.* (ya, *pl.* za), *pepper;* pilpili manga, *black pepper (which comes from Arabia and India,* manga); pilpili hóho, *red pepper which is planted in Africa;* pilpili gusuráti, *which has very small pungent grains.*

Pima, *s.* (la, *pl.* ma—), *a fathom* (thira, *or* th'ra enne = *four cubits*).

Píma, *v. a., to measure, to weigh in the balance;* ku píma maji, *to sound.*

Pimía, *v. obj., to weigh out for one;* pishi ya ku pimía.

Pimisa, *v. c.*

Pimiwa, *v. n., to be measured for (anyone).*

Pinda, *v. a., to bend, to strain;* ku pinda uta, *to bend a bow;* ku pinda na mgū (St.), talipes?

Pindamána, *v. to be bent very hard, to be inflexible so that it will not give way or slacken;* mtu huyu apindamana, halegéi kabisa; muiliwakwe unapindamána *or* unashupána, unapindána unakazána; (2) *to be curved, crooked, contracted.*

Pindána, *v.* (= pindamana), *to be stiff, to bend together.*

Pindiwa, *v. p., to be bent.*

Pindi, *s.;* (la, *pl.* ma), (1) *curvity, winding, meandering, a twisting, a wriggle, turn, point of time, epoch, interval, short while;* pindi la nioka, nioka apiga pindi *or* mapindi, *the serpent winds itself round an animal which it will crush* = nioka yuwasongomana, *or* yuwajisongomésa nioka apiga mapindi konso la mti mrefu lililo tóngoa nta kama fumo, ku funda, *the serpent winds itself around the long pole which has been pointed like a lance, to break it;* (2) pindi ya (*pl.* za), pindi ya múa *or* ya mti, *the ring in a cane or tree, which marks its growth;* (3) pindi ya (*pl.* za), sáa, *the winding of time;* pindi ya súbukhi, ya dóhori, ya mangáribi; mtána yuna vipindi kumi na viwíli, *the day has twelve windings = hours. In eating, one says:* zama! fulani mu-ekéni naye, *resp.*, wajúa pindi adakapo kuja? (R.).

Pindia, *v. obj.* (*vid.* pinda), *to bend for one;* u-ni-pindíe utawangu? *will you bend my bow for me?* ku-m-pindía uta kua ku tilia upóte.

Pindíka, *v. a.*, ku pindíka mtámbo (= ku iníka *or* nanika mtambo), *to set a rope and tie it to a shrub, like a wire;* ku tega niama, *to catch an animal. This expression refers to the custom of the natives, who tie a long rope to the top of a pole, while they bend and tie the other end of the rope to a shrub, under which the animal will pass and be caught in the snare.*

Pindíwa, *v.*, nimepindíwa utawangu ni mtu mungine, *my bow has been bent for me by another man.*

Pindo, *s.* (la, *pl.* ma—), *lacing, the selvedge, the longer edge of a cloth;* pindo la ngúo, *the coloured stripe of a cloth.*

Pindu, *s.;* ku fania *or* piga pindu, *to tumble;* Waanga (*a people in Pemba*), anasimíka kitŏamgómba (kitoa ki nti, na măgú ya jŭ), kana mgómba (*vid.* kitoamgomba), anapindukía kua pili.

Pindúa, *s.* (1) (*sing.*) = mbishi; pindúa wamo, *there are obstinate people among them* (R.).

Pindúa, *v. a.* (2), *to upset, to overturn, capsize;* ku pindúa kua pili; wana maji wamepindúa dau, *the sailors capsized the boat;* ku pindua kua goshini, *to tack, in the lee (under the wind)*; ku pindúa kua-damalini, *to wear ship* (demáni, *the sheet of a sail*)*;* ume-pindúa vikombe viote, u-vi-weke upande mgini.

Pindúka, *v., to be overturned, capsized;* pindúka kua nasibu si kasidi, *accidentally, not on purpose.*

Pindukía, *v., to throw or tumble oneself over, to roll over;* ku pindukia kua pili, ku kuea ku pindukia mlima kua pili.

Pindukíza, *v., to throw a thing over; e.g.,* muifi amepindukíza mzigo kua pili, *i.e.,* ametupa nde ju ya kiwambása ja niumba, *the thief threw the load over the wall of the house.*

Pindulía, *v.;* ame-ni-pindulía daulangu.

Pinduliwa, *v. p.;* ngallingalli, *to be overthrown backwards.*

Pindúza, *v. c., to cause to be overturned;* watu wame-li-pindusa daulangu, wame-li-pinduza huko na huko ku muaya maji ya dau, *the people turned the boat in this way and that way, in order to pour out the water which was in it from having been capsized.*

Pinga, *v. a., to give a turn, to turn about* = ku sungúsa, *to hinder or block the way;* ku pinga shikío la jombo, *to turn the helm of a vessel;* ku pinga jombo kua shikío, *to turn a vessel to one side by the rudder;* ku pinga, *to lay a wager;* (2) ku pinga maneno; watu wote wamekúbali maneno haya, laken Rashidi ame-ya-pinga; *cfr.* binga (rectius pinga), *to cause difficulties.*

Pingamízi, *s., a meddler, one who gives trouble and spoils a bargain.*

Mpingáni, *s., stubborn, resentless.*

Pingána, pingamána; ku fania ubishi; kua ku pingana = shindána, *to accept reluctantly, to shock, to wrestle?*

Pingía, *v.;* kía *or* kipíngoa ja ku pingía = fungía mlango kua ndáni kua kibarango kikingamájo, *a bolt with which to close the door from within, to fasten the door by means of a bar inside.*

Pingiwa, *v. p.* (= ku shindaniwa ?)

Pingi, *s., a shrew-mouse?*

Píngili, *s., the piece of a sugar-cane which lies between two knots.*

Pingíti, *s.* (ya, *pl.* za) (*vid.* kipingíti) = kipande ja múa, *a piece of sugar-cane which the natives chew. Properly it means the ridge (ring) of the stalk of the sugar-cane.*

Pingu, *s.* (ya, *pl.* za); (1) pingu ya ku fungía mtu, *fetters, a chain with which a man (prisoner) is tied;* (2) pingu ya hírizi, *a charm tied to various parts of the body to keep off sickness and evil spirits. Some medicine, or a strip of paper written over with sentences from the Koran, is put into a small leather bag, or even a little piece of wood is tied to the legs, arms, &c.*

Pini, (*pl.* ma), *a haft, a hilt.*

Pipa, *s.* (la, *pl.* ma), *a cask, barrel, tub (a little barrel,* kipípa); pipa la ushánga, *a cask with beads.*

Pipia, *adj., new;* mahali pipia (St.).

Pirikána, *v. n., to be strong and well knit* = kakawána, *to be capable of great exertion, to be firm in all the muscles.*

Pisha, *v. c., to make to pass; vid.* pita.

Pisho, *s., cautery, marks of cautery.*

Pisi, *parched, maize.*

Pishi, *s.* (ya), *a measure for measuring solid matters. One* pishi *contains four* kebába, *one* kebaba *is about a pint basin full, about a pound and a half; cfr.* fara *and* rotteli.

Pisua, *v. n., to dote, to become silly.*

Pita, *v. n., to pass by or over, to surpass one, excel.*

Pisha, *v.* (= pitisha), *to let pass, to pass aside, to make room;* ame-m-pisha Mvita, amekuenda nai 'Amu, *he made him pass by Mombas (which place he did not enter into) and went with him to Lamu, which is often the case, when vessels which were to go to Mombas pass by it at night and run up to Lamu, or run down to Zanzibar;* ku pisha majira, *to pass one's time;* pisha mtana, *to pass the day;* ku pisha masika, *to winter, to pass the winter-time* (wakáti wa jaka); mito haipishi, *the rivers are impassable.*

Pishana, *v. rec., to pass while going opposite roads.*

Pishána, *v. rec.;* ku pishána ndiáni, *to pass each other on a road or at sea;* mézi (*or* muézi), unapishána, mezi ukiandama mbelle, mezi wa pili unaandama niuma. *This expression refers to one month having thirty, and the next only twenty-nine days. The former is* mezi kámiii *the latter* mezi mpungúfu, unapungua siku moja.

Pishoa, *v. p., to be passed by.*

Pitana, *v. rec., to surpass each other.*

Pitía, *v., to pass by one in the front;* ame-ni-

pitía (mbelle), haku-ni-ona; (2) *to slight, neglect.*

Pitika, *v., to be passed, to be passable.*

Pitilía, *v.* = pitía, *to overlook, pass by or over.*

Pitiliwa, *v. p., to be forgotten, to be neglected, to be passed in memory.*

Pitisha, *v. c.;* (1) *to let pass, to pass aside, to make room;* (2) *to cause one to pass by or through, so that he receives nothing, whilst others have received or do receive;* (3) *to cause one to go or pass in a road;* ame-ni-pitisha ndía ya káribu *or* ya mballi, *he made me go or showed me a near or long road.*

Po (1), *particle of locality and time, where, when, while, a curious manner of speaking;* mmoja wa-po, *one of them;* akipotewa ni mmoja wa-po (= awáe iote katika kondo wale; aliefania gisi hi mmojá-po nani? (*for* mmoja wa-po); mmojá-po ndie alieháribu (R.).

Po pote, *everywhere, wherever.*

Po, *s.* (2) (la, *pl.* mapo), *the fruit of the* mpo-*tree; vid.* m'po.

Pŏa, *v. n.* (*vid.* pŭa, *v.n.*), (1) *to dry up, to decrease to ebb, to subside;* maji ya m'to wa báhari yápŏa *or* yakaŭka, *the water of the creek is ebbing, decreasing;* yanakúpoa, *it has completed the ebb;* yatakúpoa, *it shall, will decrease* (*opp. to* maji yăjă, yanăjă, yatajă, *the water is, was, will be full,* kúa telle). *Hence* pŏa, *the coast, lit., the dry land* (R.).

Póa, *v.n.* (2), *to get or become cool;* ku pŏa béredi; maji yanapóa béredi, yalikúa motto, sasa yanapéa *or* yazizima, *the water becomes cool, it was hot, but now it is cool; to put away from the fire in order to cool.*

Póa, *v. n.* (3), *to become well, to recover from sickness;* amepóa márathi.

Póeléa, *v. obj., to heal of itself.*

Póza, *v. a.* (1), *to cool;* amepóza uji wa unga, *he cooled the (thin) meal soup;* (2) *to cure, heal, deliver;* Mungu ame-m-poza (= ame-mu-áfu) mganga ame-ni-poza kua daua, *the physician cured me with medicine; however, the Muhammedans dislike the latter expression, as only God, in their idea, is able to cure.*

Pózoa, *v. p., to be healed.*

Pŏă, *s.* (ya), *dry land, coast, shore, the sea-beach, sea (in general) which is near the land;* pŏa ya ya Mvita, *the coast of Mombas* (= bahari ya Mvita) (*cfr.* m'pŏa); poáni, *on the sea.*

Pŏa (*root*), *v. n.:* kú pŏa, *to get dry, in Kiniassa, hence* pŏa, *dry land, coast.*

Podo, *s., a quiver* (St.).

Poeléa, *v. obj.* (*vid.* pucléa); sauti ina-m-poeléa, *to be dry, to become hoarse.*

Pófu, *s.* (la, *pl.* ma—), *scum, froth, foam, bubble;* pofu la bahari, *the foam of the sea;* maji yakija yafania pofu; póf u la jungu, *the foam of a pot;* pófu la túi.

Pófu (*or* povu), *adj., spoiled, corrupted, destitute of fruit;* hindi póf u hálina tembe, lina gugúta tupu; mahindi mapófu, *the Indian corn is spoiled, it has no grains, the cob is empty* (heina kitu ndáni); mbázi pofu; upójo ni upófu.

Pofúa, *v. a., to spoil* (= ku vía), *destroy;* Mungu ame-m-pofúa máto *or* ame-m-pofúsha mato, asióne, *God has spoiled his eyes, so that the man cannot see; God has blinded him, so that the eyes have no power, like a tree which bears no fruit.*

Pofúka, *v.;* mahindi yamepofúka kua jua, *the Indian corn was spoiled by the heat of the sun;* mtu amepofúka mato, *the man is spoiled with regard to his eyes, he is blind.*

Pofuliwa, *v.;* mahindi yamepofuliwa ni júa, yanapofúka.

Pofúsha, *v. c., to cause to be void, spoiled, of none effect;* jua limepofúsha *or* pofúa wilímo (kilímo).

Pógo, *s.* (*sing.* upógo, *pl.* za), *on one side, not straight, one-sided;* watu hawa wana pogo za niussozáo kua sebabu ya ku tezáma upande; mti hu una upogo *or* pogo = kombo, tao, *to look sideways, to be curved, squint-eyed;* ku enda pogo, *to go not straight, to go one-sidedly.*

Pogóa, *v. a.* = ku kata matánzu ya mti, gógo liwe pekeyákwe, *to cut off the branches of a tree, so that the trunk remains alone.* Ku kuéa ju ya mti, ku kata matanzu ya ku fania (*or* piga) ngo *or* nganassa *or* ukígo.

Pogoléa, *v.;* m'dŭ wa ku pogoléa matanzu ya mti, *a knife for cutting the branches of a tree.*

Pogoléwa, *v.;* mti umepogoléwa ni watu, *the tree was cut by the people.*

Pójo, *s.* (*vid.* joko) (*sing.* upójo) (wa, *pl.* pojo za) (*e.g.,* pogo za shamba), *a kind of vetch; the Wanika call it* pozo (*Kimrima* joko).

Póka, *v. a.* (*Kipemba*), *to take with force, violently and suddenly* = pokónia, gniagnánia, ku-m-toalía kitu kua ngúvu, *to rob, plunder one, deprive him of his property forcibly.*

Pokana, *v.* = ku gniagnianana.

Pokónia, *v. a., to deprive one, to extort.*

Pókŭa, *v. p., to be robbed.*

Pokéa, *v. a., to take a thing out of another's hand to receive, to take up from some one, to hand over, deliver;* ku pokéa mukonóni; ame-ni-pokéa mzígo ndiáni, akatoa yée akatukúa, nami nimepumzíka, *he took the load from me on the road, he took and carried it, and I rested;* letta ni-kupokée mzígo, ni-tóe kuako, nawe upumsíke; tafáthali upokée, *I beg you to accept it, I beg your acceptance.*

Pokeléa, *v., to receive for another, to transmit, to take from one and deliver it to a third*

person. Kisuse (*a Suahili name*) ame-m-pokeléa Masudi (*n. p.*) fetha kua Mzungu = Mzungu amempa Kisuse fetha, na Kisuse ame-i-pokea kua Mzungu, aka-m-pokeléa Masudi, *Kisuse has handed over the money of the European to Masudi—Kisusi took it from the Mzungu and delivered it to Masudi, to whom it belongs*; na-ku-pokelea fethayako, *I deliver to thee thy money*; fetha ni hĭ, Masudi hapo, ewe Kisuse upokelée.

Pokeléwa, *v.*; Masudi amepokeléwa fetha ya Mzungu ni Kisuse.

Pokelezana, *v. rec.*, *to take off a load mutually*; ku tunza gnombe kua ku pokelezana, *to keep cattle alternately*.

Pokéza, *v. c.*, *to make to hand over, to cause one to take off from another's hand, to assist or help him*; mimi leo kazi nengi, nadáka mtu kua ugira, a-ni-pokéze kazi, a-ni-pokée, a-ni-seidíe kazi ku-ni-oyésha.

Pokezánia (*Kinika*), *to take off or shift from the other* (*e.g.*, *a load*), *and carry it by turns as each gets tired*.

Pokezána, *v. rec.*, *to take by turn, to take a thing from each other and carry it*; *e.g.*, ku pokesana mzigo; ku pokezána maneno, *to speak by turns, when the one speaks, the other is silent, and vice versâ, to do by turns*.

Pokéwa (*or* pokelewa), *v.*; nimepokéwa ni mtu mungine, *to be handed over*.

Póko, *s.* (la), *the bigness of a man's body*; muili wa mtu huyu ni poko, *or* mtu huyu yuna póko la kuelli, *this is indeed a big, corpulent man*.

Pokónia, *v. a.* = gniagnania, poka, *to extort, to take a thing forcibly from one, to rob him*; aka-fundika ungo akapokonia mke, *to ravish and snatch away a female*.

Póle pole, *adv.*, *slowly, softly, gently, moderately*.

Pómbe, *s.* = tembo; *vid.* [handwritten note]

Pombō, *s.* (wa, *pl.* ma), *a porpoise, dolphin; a kind of fish which follows vessels making repeatedly a blowing noise* (pōmbō yuwasáma yuwasúka).

Pomóa, *v. a.* = ku funda, *to cast off, to throw off, to make to fall*.

Pomóka, *v. n.*, *to fall or tumble down, to fall to ruin* (*Kimrima*); ku angúka (*Kimwita*); nimepomóka ndiáni.

Pomósha, *v. c.* (= angúsha), *to cause to tumble down, to throw or pull down* (= ku angusha); ku pomosha madáfu mnazini kua polepole, si kua ku poromósha kua mfúliso = harraka.

Pomózi, *s.* (ya mavi), *the sudden discharge of the bowels with a noise*; mtu huyu yuna pomózi.

Póna, *v. n.*, *to recover, to get well, to be restored to health* = amekúa mzima, amekúa katika mautti or káribu na kuffa laken amepóna, *he was near death, but was saved; he recovered. Latin*, incolumis evasit, *he came off, got off safe*.

Pónia, *v. a.*, *to preserve* (*e.g.*, *to preserve life from hunger*), *to cure, to save*.

Pónda, *v. a.*, *to crush, to pound in a mortar, to pulverize* (*different from* ku tuánga (*vid.*), *which means to take off the husks*; pónda ku tia kitu kinúni na maji na ku ponda kua mti, wíshōa vitóke; ku ponda pílpili, bizari, muhogo, *but* ku tuanga mahindi, mpunga, mtama, *&c*.

Ponda ponda, *v. intens.*, *to prostrate, to bruise, to deprive of strength*; *e.g.*, marathi ime-ni-ponda ponda (funda).

Pondéa, *v. obj.*; ame-ni-pondéa pilpili kinúni, *he has pounded the pepper for me in the mortar*.

Pondéka, *v.*, *to be pounded, or capable of being pounded, to be crushable*.

Pondekéa, *v.*; muaka jana kulikúa na mvúa nengi, mtáma umepondekéa nti, *i.e.*: una-angúka nti, *to fall to the ground, said of fruits* (*like* mtáma, mahindi, mpunga, *&c.*), *in consequence of much rain and wind, which beat the stalks to the ground*.

Pondekéana (*or* pondekána), *v.*, *to bruise or crush each other*; mtamawangu umepondekéana, umelegéa, umelemeána *or* umelemesána (*viz.*, mashuke za mtáma), *the stalks of the mtama lay one upon the other in consequence of much rain, wind, or heat of the sun*.

Pondo, *s.* (ya, *pl.* za), *a long pole, a bamboo-cane used for pushing a boat forward*; pondo za ku sukumía dau; ku-m-toma pondo, *a punting-pole*; (2) pondo ya niuma ya mviázi (= mji), *after birth, the former applies to human beings, the latter to the inferior animals. Sp. seems to have confounded* kóndo ya niuma *with* pondo (*cfr.* kóndo).

Ponésha, *v. a.*, *to make contribution* (*Rom.* xv. 26) (Sp.).

Ponga, *v. a.* (R.), muigni ku ponga *or* tupa mukono ?

Pongózi, *s.*, *a kind of large sea-mussel* (tă mkuba); *vid.* mapongózi.

Pónia, *v. a.*, *to make well, to heal, to save*; ji pónie, *look out!*

Pónia ponia, *s.*; ponia ponia yetu (*or* nafuyetu); hili júa, ndilo ponia ponia yetu, *this sun-heat was our rescue, i.e., because it was so hot the cholera did not come to us* (R.), *to Mombas* (*in June*, 1865).

Poniesha, *v. c.*, *to cure, to cause one to be made well*.

Ponióka, *v. n.*, *to slide, slip off, to escape, to slip out of one's hands*; mtu ameponióka makumbíni akaangúka, *the man slipped off the cocoa-*

branch and fell down; bilauli ime-ni-ponióka mukonóni, *the glass slipped out of my hand.*

Ponióshа, *v. c., to cause to let slip a thing on purpose or without purpose.*

Poniosнéa, *v.;* ku-m-ponioshéa kuku tembe za mtama katika nti, apáte dona.

Pono, *s., a fish which is generally in a state of torpor. Hence the Prov.,* mtu huyu ana usingízi kana póno, *this man sleeps constantly like the* póno (= yuna usingízi mno). *This fish is not good for food.*

Ponóa, *v. a.;* ku ponóa ngóvi, *to strip off the bark from the bast; vid.* kónge.

Ponoléa, *v.;* ku ponoléa ngóvi kua kigóngo.

Ponza; ku ponza, *to put in danger.*

Pooza, *s.* (*pl.* ma—), *a thing which never comes to perfection* (St.).

Pooza, *v. n., to drop, to wither* (*vid.* posa *or* poza), *to become useless, to relax, to grow lame, e.g., a lamed hand;* mukono ulikua una pooza (*Luke* vi. 6); muigni ku pooza, *a paralytic.*

Poozésha, *v. c., to paralyze.*

Pópă, *v. a.* = ku kaza *or* funga hodári, *to tie tightly or closely, strongly;* ku pópă vitángo via hodári, *to tie closely in various places;* u-li-pope ganda vitango viwili *or* vitatu; ganda limepópŏa sasa, *the bag is tied strongly.*

Pŏpŏ (*or* pŏŏpŏ), *s.,* (1) *the fruit of the* mpópo-*tree;* popo la ku tafunía uráibu (*vid.*), *the fruit of the areca palm, the areca-nut* (*chewed with betel-leaf, lime, and tobacco*); (2) pŏpŏ (ya, *pl.* za) búnduki, *a musket-ball which resembles in size exactly the fruit of the* mpópo-*tree;* pŏpŏ ya rusasi, ya chuma, *a ball of lead or iron.*

Pŏpŏ, *s.* (wa), *a bat which is fond of mangoes and bananas.*

Popotóa (*redupl. of* potóa), *v. a., to distort, to twist, to wring, strain* (*cfr.* songonióa), *sprain, pervert;* ku popotóa mikono, ku alísha vianda *or* vidole, *to distort the hands, to make the fingers crack.*

Popotoána, *v. rec., to wrestle, writhe* (R.).

Popotóka, *v. n.;* ame popotóka gulákwe, *he has sprained his foot; properly he has been contorted with regard to his foot.*

Póra, *s.* (la, *pl.* ma—), *a young cockerel which cannot yet crow;* pora la jimbi lianzálo ondokéa = kúa, halitassa wika.

Pórŏa, *v. a., to cool, to get watery or thin.*

Pórŏja, *s.* (la, *pl.* ma—), *thin, watery substance, gruel;* wali hu ni póroja mno, una maji mangi, ni mashindéa, *this* (*boiled*) *rice is too much diluted;* póroja la kizungu, *a European soup* (*water-soup*); póroja la tŏkă, *lime too much diluted.*

Poromóka, *v. n., to glide or slip down; e.g.,* ku poromóka mnázi, *to slip down a cocoa-tree by holding the tree with the hands, not with the feet;* ku poromóka mlima kua ku teléza kua măgú.

Poromoléa (*or* poromoséa), *v. obj.*

Poromósha, *v. c., to cause to fall down, to throw down in quick succession;* ku poromósha madáfu kua mfúlizo (ku angusha harraka), *to throw down cocoa-nuts, one quickly after another;* ku poromósha mavi, *to emit, to discharge the bowels with a noise.*

Pósa, *v. a., to ask in marriage;* ku fania manéno ya hárusi; upóso ni mali yapelekoáyo kua hárusi mtumke (Sp.)?

Pósa (*or* póza), *v. a.,* (1) *to cure* (*vid.* póa, *v. n.*) (*cfr. the Amharic word* fáwasa); mganga ame-ni-posa marathiyangu, *the physician has cured my sickness;* ku ondósha marathi makóngo yasiwemo tena; (2) *to relax in reference to physical strength;* ku legéa muili; mtu huyu apóza, hasimíki (*sc.,* mbŏ) (anapoza mbŏ heisimámi, ku poza nume *or* maúme), *this man is impotent as to virility;* mukono unapóza, unakuffa gansi, haushiki kitu; mtu huyu anapoza măgŭ kua tambázi, *or* anapozesha magu.

Posésha, *v. c.,* (1) *to cause to become cool; e.g.,* ku-wali upáte póa, uwe beredi; (2) *to cause to cure; e.g.,* daua hi ngema, inaposesha kionda, kionda kinapósoa ni daua hi; (3) *to lame, to paralyze, cause to slacken, to be powerless;* tambási ina-m-posesha mtú mukono, hawezi ku shika kitu, *or* ina-m-posesha gŭ, gŭ lapepéa, halina ngúvu kua mshipa uliokuffa gansi (poosesha (St.).

Posho, *s.* (la, *pl.* ma—), *rations, maintenance, the portion of food given daily, or from time to time, to a wife* (*the natives have their several wives in separate houses*), *or to a child, or soldier, or stranger, &c.;* posho ni kiási cha náfaka, *&c. Many women receive no more than five* pishi *of corn for ten days' allowance. This being very little, they give up themselves to harlotry for maintenance.*

Poso, *s., the demand in marriage; cfr.* posa, *v. a.*

Posoro, *s., an interpreter* (St.).

Possa (*or* posha), *v. a.* = ku-m-sérifu; *to give one a daily allowance of food, to provide one with food, clothing, &c., to give rations to;* ame-m-possa mtumbáwe, *he gave his bride maintenance* (*as the natives do after they have betrothed a young girl*); ku-m-possa mana *or* askari jakúla *or* viakúla.

Pote, (1) *all, of place or time; cfr.* ote); (2) *cfr.* upóte (*pl.* pote, za), *bow-strings.*

Potéa, *v. n., to get lost, to go astray, to err; e.g.,* amepotéa ndiáni, *he went astray on the road, he went the wrong way, to perish;* mali imepotéa, *the property perished, was lost;* kissu kime-ni-potea,

I have lost my knife; nimepotéa nd'a nikatokea niumbani kuako (mjini), *I lost my way and came out near your house* (*in town*).

POTELÉA, *v. obj., to be lost to one;* mali ime-ni-poteléa, *the property is lost to me, I lost it;* mali ime-ni-potéa.

POTÉVU, *adj., wasteful.*

POTÉWA, *v.;* nimepotéwa kissu, *or* kissu kime-ni-potéa, *I lost a knife.*

POTÉZA, *v. c., to lose anything carelessly, to cause to perish or go astray or be lost, to corrupt, to spoil.*

POTEZÉA, *v. obj., to lose to one;* ame-m-potezea maneno.

POTEZÉWA.

POTÓA, *v. a.* (*cfr.* popotóa *and* pogóa), (1) *to curve, make crooked;* ku tia kombo *or* kota; (2) *to spoil or to pervert a thing, e.g.,* ku potóa maneno, ku potóa kazi.

POTÓE, *s., crookedness, perversion, obstinacy;* mtu huyu ni potóe (*Kimrima* bā), *this man is obstinate;* watuma hawa ni potóe (*or* pinda = hawa-sikii), *the slaves are refractory.*

POTÓKA, *v. n., to be crooked, to be perverse, obstinate, heady, opinionative;* mtu huyu ame-potóka, hakuongóka, si muongófu *or* muongóki, aliebaribíka.

POTÓSHA, *v. c., to cause to become crooked, perverted, heady; e.g.,* watu wamepotósha = wamepotéza akili za mana, asifuate babai.

POVU (1), *s.* (*vid.* pofu, *scum*), *skimmings.*

POVU (2), (*vid.* pofu, pofúka), *adj., spoiled.*

POVÚA, *v. a., to spoil, to destroy;* povuliwa, povúsha.

POVÚKA, *v. n., to become blind.*

POZA, *v. a., to cure* (*vid.* posa), *to cool by ladling out and pouring back again* (St.).

MAPÓZA, *s. healing things* (St.)

PÚA, *s.* (ya, *pl.* za), *nose;* muánzi wa púa, *pl.* miánzi ya pua, *the division between the nostrils, the nostril. The natives do not say* tundu ya *or* za púa; ku piga púa, *to snort;* ku seméa puani, *or* kúa na kingóngo, *to talk through the nose.*

PŬĂ, *v. n., to fall, to ebb* (*vid.*) (*both verbs* pŭa *and* pŏa *are in use*), *to decrease, to ebb, to become low, to become dry, said of the water which at the ebb-time runs from the creeks into the open sea* = ku kaúka, ku toka na ku nenda baharíni; maji yá pŭa *or* yápŏa; yamekúpua, yatakúpua, *the water decreases, has decreased, shall decrease or fall off;* maji yápŭa, *the water has fallen* (*said of the ebb*); *for other objects they use the verb* anguka, *to fall;* (2) *to dote about,* 1 *Tim.* vi. 4? (3) *to shell beans, peas, &c.* (St.). Máji ku jáa na kú pŭa.

P'ŬA, *s.* (ya—), *steel;* ku tía p'úa kitóka, *to steel, harden, sharpen the hatchet;* p'ua ya juma kigúmu kikatájo juma muenzíwe kana tupa.

PUÁGNA, *s., an animal* (hana mkía) *without a tail* (R.)?

PUÁNI (*or rather* POANI), *s., the shore, near the shore, on the beach, on the coast.*

PUÁSA (*or* PUÁZA), *v. a.* (*Kipemba*); ku pika muhogo ulio pasuliwa vipande vipande, *to boil cassava after they have been cut into small pieces, which boil quickly.*

PUÁYA (1), *v. a.;* ku-ngúo na mawe (*or* ku pura ngúo mawéni) (*opp.* jajága, *vid.*), *to wash by beating against stones; vid.* pura.

PUÁYA (*or* PUÁÏA) (2), *v. a.* = ku takassa *or* ondosha fumbi la mpunga, *to clean finally the dust out of rice or of corn, having been pounded the second time in a mortar.*

PUAÍA, *v. obj.;* Rashidi ame-ni-puaía mtelle-wangu.

PUÁIKA, *v.;* mtelle unapuáika, takazakwe zimetoka, *the rice is quite clear of husks, dirt, or dust.*

PUÁISHA, *v. c., to cause one to clean corn from dust or dirt.*

PUÁÏWA, *v. n.;* mtelle wa mora unapuáiwa ni watu.

PUAIWA, *to be cleaned from dust;* nimepuaiwa mtellewangu ni watu.

PUÉA, *v. n.* (*vid.* puelea *and* pŭa *or* pŏa, *v. n.*), *to be dry, hence* sauti ime-ni-puéa *or* poea, *I am hoarse, or* nimepuéwa na (ni), sauti.

PUÉWA (*or* POÉWA), *v. p., to become or to be left dry;* ku puéwa na sauti, *to become hoarse.*

PUELÉKA (*or* POELÉKA), *v. n., to be dried up.*

PŬEKÉE, *adv.* (*vid.* peké), *only, alone.*

PUELÉA (*or* POELEA *or* PUÉA *or* POEA), *to get low or ebb for one* = ku kaúka, *to get dry;* maji yame-m-pueléa *or* puéa ndiani, dau halikuwéza ku pita, *the water got low for him on the road, the boat could not proceed* (= maji yamekúpua), *the boat ran aground in consequence of the ebb, the low water stopped the boat;* (2) sauti ime-m-puéa *or* pueléa, inakaúka, imefundika, imekúa kidógo, imekúpua, hanáyo, *he got hoarse, his voice fails him from hoarseness.*

PUELÉKA, *v., to be dried up.*

PUELÉWA (*or* PUÉWA), *v. n.,* (1) *to be or become dry;* (2) *to become hoarse;* dau lina puelèwa ni maji, *or* suisui tumepueléwa ni maji, *we ran aground in consequence of low water;* (2) mtu huyu anapueléwa ni sauti = sauti ina-m-pueléa, *he is hoarse, he is dried up in reference to his voice;* ku puewa na *or* ni sauti, *to become hoarse.*

PUELÉZA, *v. c., to cause to run aground, to stop the voice;* kuáni ku pueléza daulangu? *why did you run my boat aground?* marathi ya mshípa wa kifúa yame-m-pueléza sauti, *the*

sickness of the chest has stopped his voice, made him hoarse.

Puésha, *v. c., to cause to ebb, the water to become low;* Mungu yuwapuésha maji.

Pueréwa, *v. p., to be in want of work* (Sp.).

Puéza, *s., a cuttle-fish* (mgniri wa puéza).

Pugi, *s., a very small kind of dove.*

Puju, *s., the name of a bad kind of fish* (R.) ; *cfr.* kolekole.

Pujúa, *v. a.* (*cfr.* lafúa), *to touch or hit slightly, to scratch; e.g.,* mti hu una-ni-pujúa, *this tree scratched me.*

Ji-pujúa, *v. refl., to cast off all shame* = ku jifania mtófu wa haya, *to render oneself shameless or barefaced;* (2) *to be beggar-like, to beg for everything one sees;* mtu huyu mpujúfu *or* mtófu wa haya.

Pujúka (1), *v. n.* (= hashúka), *to become meagre, to lead a life of shamelessness and beggarliness, to lead a beggarly life.*

Pujúka (2), *v. a.* = ku kunióka, *to gall the hands or feet;* ku ondóka ngóvi kua kitu kigúmu, *to knock off the skin by accident* (Sp.).

Pujúkoa = hashukoa (*cfr.* lafúka) = ku fania kana muigni wazimu.

Pujulíka, *v. n., to be meagre, to be pining away.*

Pujulíko, *s.* (la), *meagreness, leanness.*

Púku (*or* púgu), *s.* (wa), púku wa mitúni, *a field-mouse;* púku yawakă shamba kú lă mméa; *the Wanika eat this kind of mouse.*

Puku puku; marathi ya puku puku, yapukussa watu, *the sudden or speedy death of people; sickness throws them off (from the tree of life).*

Pukusa, *v. a., to present, to make presents to* (St.).

Pukussa, *v. a.* (= ku ondósha, *or* konóa, *or* kokóa, tembe), (1) ku-mahindi, *to rub or to crumble Indian corn, which is still in the* (gugúta) *cob, to break off, or cut the grains of Indian corn from the stump on which they grow;* (2) mnázi umepukussa matále, *the cocoa-tree has thrown off little nuts in which there is neither water nor flesh. The natives dislike this very much, and therefore they hammer the skin of the* tondo (*an animal*) *into the trunk of the tree* (mnazi usipukusse matále tena), *so that it may cease dropping its unripe nuts. This is a kind of charm. If they put* uimbi *into the branches* (makúmbi) *of the cocoa-tree, it is said to die away very soon;* (3) ku pukussa manni, *to throw off dry leaves;* miti yapukussa; marathi yapukussa watu au niama, *as the wind throws off leaves from a tree, so does sickness throw off men or animals suddenly.*

Pukúte, *s.;* pukúte ya wali (= wali mkáfu), *the dryness of boiled rice, when the boiled grains do not hold together, but every grain is separate;* wali ni pukúte, *rice boiled somewhat dry, if not so,* ni wali wa mashendéa, *is somewhat softer and sweeter from the* nazi, *but still not liked* (Er.)·

Pukutíka, *v. n., to drop, to fall off like dry leaves in autumn, or like ripe fruits;* manni yame pukutíka nti; wali wapukutika, hautangamána sana na mkóno; umande upukutike nti, niassi sikeli maji sasa; maúa yamepukutika nti kua jũa.

Pukutísha, *v. c., to cause to fall;* usinende, umande upukutishe nti kwanza, *do not go, let the dew first cease, let the ground be dried from dew;* ku pukutisha mukate, *to crumble.*

Pulía, *v. obj.; e.g.,* wali uki-m-pulia muana mjanga pũani, mamai yuwa-m-fionda, *&c., if the boiled rice enters the nostril of a babe, his mother sucks it out.*

Pŭlĭka, *v. n.* (*Kiamu*), (1) = ku konda *in Kimw.*) kua ndă *or* ukóngo, *to become lean and thin by famine or sickness* (*Kigunia*); (2) = ku sikia *or* sikiliza neno, *to hear, or to attend to* (*Kigunia*); (3) *to be restless, to be offensive, to fret.*

Pulikana, *v. rec., to hear one another.*

Púliza, *v. a.,* (1) *to blow or puff with the mouth;* (2) (= ku atilía kitu ku shuka tini, *or* kuéa jũ), *to let go, or fly downward or upwards;* ku púliza nánga *or* bildi baharíni, *or* ndō kisimáni, *to let go the anchor or plummet into the sea, to let down a bucket into a well;* ku puliza kisusúli *or* tiára, *to fly a kite* (ku áta ku nenda).

Pulizía, *v.;* mfũfi ame-m-pulizía mashípi (ũgũe ya kámba) sámaki.

Puluki, *s., a spangle, spangles* (St.).

Púma, *v. a.* (*cfr.* tutúma), *to throb, to beat like the pulse, pulsate, to have pain, pinch;* ipu la-ni-púma, *the boil gives me pain;* kitoa cha puma; ipu likianza ku kúsania wásaha mahali pamoja, linapuma sana.

Pumba, *s.* (la, *pl.* ma—), *a lump, a clod;* pumba la udóngo, *a clod of clay, as much as can be taken with two hands at once, but the natives say:* bumba la tõmbako, *a bundle of tobacco;* pumba (ya, *pl.* za) *is a smaller quantity than* bumba (la); pumba ya udóngo ya ku kandíka niumba, *a clod of clay to plaster the wall of a house;* kúa mapumba, *to congeal.*

Pŭmbă (*or* pumbáa), *v. n.,* (1) (= ku vía muili na ákili, *to be spoiled, to be weak in body and mind*), *to be negligent, stupid, sluggish;* (2) ku pumbă kazi (= kúa mfifu), *to be idle or lazy;* ku daka ku zungúka pasipo kazi, *to desire to walk about businessless, thoughtless;* muana huyu anapũmbă hatta anapumbasíka, *this boy was lazy and thoughtless till he became a fool.*

Pumbáza, *v. a.* (= ku susúa *or* dangánia watu), *to befool, to deceive people, to play the fool, to feign stupidity.*

Ji-pumbáza, *to feign stupidity, or awkwardness.*

Pumbazana, *v. r., to deceive each other.*

Pumbazíka, *v., to become a fool* (= ku danganíka, *to slight, neglect, to deprive oneself of a thing;* kua mazungumso nnapumbazíka ndiayangu, sikupata saffari, *or* leo nnapumbazíka kua kazi hatta nakosha sáfari, *by talking I have deprived myself of my journey* (watu waliozungumsa nami wame-ni-visía ndía), *to make a fool of one, to play a hoax on one, to jockey one;* pambasika hatta jua linakútua; *cfr.* pumbāa dundúa.

Pumbía, *v. obj.*

Pumbika, *v. n., to undertake a thing at random.*

Pumbisa, *v. a.* = ku ji-tupa.

Pumbiwa, *v. p.*

Pumbu (*or* pumbo), *s., the scrotum* (ya, *pl.* ma *and* za), *swelling of the testicles in consequence of the* mshipa *disease;* mtu huyu ana pumbu (*cfr.* yayi *and* mayayi ya pumbu), pumbu ya *or* za makende, *hernia;* koko za pumbu, *or* mayayi ya pumbo, *or* mapumbu, *testicles* (St.).

Pumu, *s., an asthmatic complaint, an asthma* (ni uwelle wa pumzi), *throbbing of the heart in general, disease of the chest.*

Pumúa, *v. n., to breathe, to recover breath, to rest;* ku-m-pumúza kazi, *to ease one of work.*

Pumzi (*or* pumúzi), *s., breath, respiration, breathing* (ku pumúa); ku shusha pumzi, *to fetch or draw breath, to breathe* (*cfr.* upumzi). *It seems that in Kiung.* "ku shusha pumzi *or* pumúzi, *means, to expire, to breathe out,*" *and* ku paaza pumuzi, "*to draw in the breath, to inspire.*"

Pumzika, *v. n., to breathe oneself, to rest from fatigue.*

Pumzikía, *v.;* mahali pa ku pumzikía watu ndiáni, palipo na uvuli na uberedi wa mti, *a place on the road where people can rest, and where there is shade and coolness under a tree.*

Pumzisha, *v. c., to cause one to breathe or rest;* ku fánia watu wapáte pumúa.

Pumzíko (*or* pumzikío, *or* kipumzikio); mahali pa ku pumzíka; túo pa ku tulía, pa ku túa mzigo, *a resting-place, a place where you can put down your load and take rest on a journey.*

Puna, *v. a., to strip off, to scrape off, peel off;* ku puna viázi; ku puna gofi, *or* ganda la mti; ku puna = ku tonga nta; ku puna harri kua kissu, *to scrape off sweat with a knife;* ku puna gnongo.

Punda, *s.* (wa, *pl.* id., wa *and* za), *an ass;* punda kióngue = mbishi, *a galla-ass, opp.* punda wa Hindi, mrefu na wema. Punda na mabáiri; *cfr.* بعير, *camelus, an ass and a female camel.*

Punda mlia hindi, *s., zebra, the natives eat this beautiful animal; pl.* punda milía; mlía (*pl.* milía), *a long white and black line or stripe;* punda yuna mlia *or* milia, *she has various stripes.*

Punde, *adv.* (*future and preterit*); punde hivi *just now, a little while ago, no sooner than after, afterwards, a little more;* punde kidógo, ngója kidogo, *a little afterwards, wait a little;* letta mti mdógo *or* mkuba punde, *bring a little smaller or a little larger tree;* punde kua punde, *now and then, often, every moment, by little and little, repeatedly, always;* kipindi hatta kipindi punde anakuja, punde anarudi (= marra punde marra), *now he comes, then he returns, at one time he comes, at another he returns;* mrefu punde, *a little longer;* kitu kiréfu punde, *a thing somewhat longer.*

Punga, *s., the flower and first stage of the cocoanut* (*sing.* upúnga wa hindi), *pl.* za mahindi = shuke la mahindi; punga za mnázi ndizo muanzo wa nazi; upunga ukikúa, jatoka kidáka, upunga ni mdogo kana tembe la mtáma, *all blossoms or flowers which resemble the* mpunga.

Púnga, *v. a.,* (1) ku punga upépo (ku-m-pigilía, *or* fufía upepo kua upepéo), *to fan the air with a broom when it is very hot; to wave, to swing, to sway, e.g., to sway the arms in walking, which, as Dr. St. says,* "*is thought to give elegance to a woman's carriage;*" (2) ku punga pepo, *to cite and expel the spirit of a man possessed with an evil spirit, or the ceremony of citing and expelling an evil spirit;* ku-m-punga mtu pepo kua ngóma, kua ku piga koffi na kua nimbo, *to cite the spirit which is believed to have caused a man's sickness. The citation is made by the* mganga, *who fans the diseased person with the* mguisho (*tail of long hair*), *which is anointed with perfumes, in order to attract the spirit, which will rise up into a man's head, and give information of the means by which he may be appeased and induced to depart from him. When a person is sick, he goes to a learned man, who, by means of the* mbúruga (ubão wa ku tezamia), *finds out that the person has been seized by a* pepo, *and that a* mganga *must be called to cite and expel the* pepo. *The* mganga *at first* yuwapika niúngu siku tatu (*he boils medicinal plants or roots*) *to fumigate the patient for three days. This having been done, the sick person is placed on a mat, many people surrounding him, clapping the hands, singing songs and beating* ubatu wa sifúri *and* makayamba = mabúa ya mtama yalio na tembe ndani, *to make a noise. The*

mganga *stands in the midst of the assembly next to the sick person, and fans him with the* mguisho. *This ceremony is performed in the morning and evening for seven days. After this, they anoint the patient with various perfumes, and beat a drum for three days, until the spirit at last comes and greets the assembly three times* (atóa salám, salam aleikum, salam aleikum, salam aleikum). *Then the* mganga *asks him,* "*who art thou?*" *He replies,* "Mini ni jinni wa jinani wa kitíti ja bahari, *I am the Jin of the deep under the sand of the sea. Why have you called me?*" *The* mganga *answers,* "*We wish to relieve this sick person, and we ask thee, why hast thou made him sick?*" *The spirit answers (always talking through the sick person),* "*Because this woman or this man has made me angry, by touching or making water under the tree where I dwell, or because he or she has not honoured me by gifts, therefore I shall kill him or her.*" *The* mganga *then prays, that the spirit may not kill him or her, and promises to supply all that the spirit may require. The spirit says,* "*I want a sheep or bullock, a* kilemba *and a* janu," *i.e., a table with much and various food,* wali, ambari, udi, *&c. When all these things have been procured, the* pepo, *acting always through the sick person, cuts the lap off the ear of the sheep, goat, or bullock, and tastes the blood. Then he tastes of every article of food that has been placed on the* janu. *After that, he takes leave of the assembly, saying,* "*I am now appeased, I will depart from the sick person, I shall do him or her no further harm; if he or she continues to be sick, or shall again become sick, it is not from me, but from God.*" *Then he gives every bystander his hand, and says finally,* "Kua heri fundi, kua heri káimu," *meaning the* mganga. *On leaving the sick man, he turns his head to the ground, which signifies that the* pepo *has gone his way. The* mganga *takes his wages and departs. This is the meaning of the expression* ku punga mtu pepo, na mtu amepungoa pepo. *Of course, this description contains only the main points of the ceremony, for every* mganga *has his own method—but the substance is the same, viz.,* (1) *the sick person goes first through a course of medicine;* (2) *the people make a noise by singing and beating the drum, to call up the spirit, or rather, to drive the sick person into a frantic state, in which the people consider the* pepo *acts and speaks through the sick person;* (3) *the frantic state passes away after the* pepo *is considered to have been appeased, and when the noise of the assembly ceases. The doctor having completed his medical and artful course, walks off with his wages, and the sick person is either actually or temporarily relieved. Nature, medicine, art, cunning, and superstition, have all co-operated to force the man into the belief that he has been cured.*

PUNGÍA, *v.*; ku-m-pungia ngúo, *to make a sign by waving up and down a cloth in the air at a distance;* ku-m-pungía mkono, *to beckon one with the hand.*

JI-PÚNGIZA UPÉPO, *to fan oneself;* kua upepéo (wa ku ji-pungía upepo) *with a fan.*

PUNGO, *s.* (*Reb.*), *a kind of fish* (*probably* = pungu).

PÚNGŎA, *s., the name of a drum;* kuna ngóma ya púngoa, ile ngóma ya uganga; watu jioni wenda pungoani; (2) kuna púngoa ya mji; Waganga wakakusaniána wakapunga mji, wakateza pungŏa ya mji.

PUNGU, *s., a kind of fish, a large bird of prey* (*cfr.* kipungu), *a species of bird, probably the lamb's vulture.*

PUNGÚA, *v. n., to decrease, grow less, to abate, to wear away;* júa limepungúa leo ukáli, *the sun became less powerful to-day;* pepo imepungúa or zimepungúa leo ku vuma, *the wind abated to-day;* akili zina-m-pungúa.

PUNGÚFU, *s., defect;* hapana pungúfu ilio-m-pungúa = viote vimezidi.

PUNGÚKA, *v. n., to be diminished* (kúa haba), *to be defective, to fall short;* maji yamepungúka, *the water is diminished, become smaller;* fimbo inapungúka sasa, *the stick is now shorter;* kwanza yalikúa nrefu, laken imepungúa urefu; wino unapungúka, *the ink is diminished.*

PUNGUKÍA, *v. obj.;* mali ime-m-pungukía, *the property has become less with him or for him, Luke* xviii. 22, *thou lackest one thing,* bado jambo mmoja lina-ku-pungukía.

PUNGUKÍWA, *v.;* mtu huyu amepungukíwa ni mali, *he lacked property.*

PUNGÚZA, *v. a., to diminish, to lessen, to cause to become less, to make less; e.g.,* ku tanga, *to lessen or reef a sail.*

PUNGUZÍA, *v. obj.;* Múngu ame-m-punguzía mali-yakwe, *God has lessened (for him) his property.*

PÚNGŬA, *s., difficulty; also said of a heavy load which is scarcely portable;* ku kuea ni pungua (R.)?

PUNGUÁNI, *s., a defect;* huyu Muárabu ni punguáni si Muarabŭ kámili, *this man is only a half-caste Arab, not an entire Arab, i.e., his father is an Arab, but his mother is or was a slave.* Mtu huyu ni punguáni, *or* yuna punguáni kua mamai si muunguána kamili anatangamana na maji ya kitúmoa, aliepungúka uunguána (*vid.* mpungúfu), *this man is free, but his freedom is defective on account of his mother who was a slave, and was liberated.*

PUNJA, *v. a.;* (1) *to pound, e.g., rice the first and second time, but the third time* ku puáya = takassa; ku punja mtelle marra ya kwanza na ya pili laken marra ya tatu ku puáya; (2) = ku-m-kopa, ametoa kingi, aka-m-pa kidogo muenziwe alipogawania kitu, *hence to swindle, to sell a little for the price of a large quantity.*

PÚNJE, *s.* (la, *pl.* ma—); (1) púnje la dafu (*Kipemba*) = búpu la dafu (*Kimwita*), *a young cocoa-nut, the skin of which is not taken off entirely, and which has only water and but little flesh* (dafu la urambi rambi). *It is different from* tonga (la, *pl.* ma—) la dafu, *which is a ripe one, and which has both water and flesh. Its skin is entirely taken off;* uki-li-passua, utafania visio viwili (kizío, *pl.* vizio, *is the half of a cocoa-nut or of an orange*). Nazi hi ni tonga, *this cocoa-nut is very large;* (2) punje, *the grains of corn* (St.).

PUNSA, *v. a.;* ku-muenziwe ku uawa (= kutensa)?

PUNTA, *s.* (ya, *pl.* za), punta ya kanzu.

PÚO, *s., nonsense; vid.* pua, *v. n., to dote, Tim.* vi. 4.

PUPA, *s.* (ya, la) (= bídii, júhudí, kikáka), *eagerness, great haste;* ana harraka za kula, yuna pupa ya kúlă *or* kúlă kua pupa, *to eat eagerly and hastily, so that others get little to eat* (*cfr.* papia, *v. a.*), ku fania pupa (= harraka) ya ku kwisha kazi.

PUPÍA, *v. obj.*, 1 *Thess.* v. 15.

PUPUTA, *v. a., to beat severely.*

PUPUTIWA, *v. p.*

PURA, *v. a.;* ku pura mtáma, *to thrash or to beat out* mtama *with a stick at the time of harvest;* ku pura ngúo (= ku fúa ngúo), *to wash a cloth by beating or dashing it against a stone.*

PURE, *s.;* ni matangamáno ya mbázi na mahini ku pikoa páhali pamoja; pure za mahindi, *or* kunde na pojo, na mbázi, *boiled together, the mixture of* mbázi *and* mahindi, *or of* kunde *and* pojo, *and the cooking of these things together.*

PÚRŬKA, *v. n.;* (1) *to fly off* (ku ruka ruka), niúni alie na mbáwa yuwapúrŭka; (2) *to be scared, frightened away.*

PURUKÚSHA, *v. a., to cause to fly off, to let fly, to scare, fright away, to slight; e.g.,* manéno, *not to mind a matter;* purukúsha shikio, *not hear, not let it enter into one's ear.*

JIPURUKÚSHA, *v. refl., to slight a matter, not to take to heart* (hatíi maanáni, akilíni, ku fánia kana asiesikia, *to make as if one did not hear, to refuse to attend.*

PURUKUSHÁNI, *s., superficialness;* ku fania, *not to take at heart, to slight everything that one is told;* ku thárau neno aambiwálo, amefánia kazi kua purukusháni, kua harraka, kua ubáya, *to do a thing superficially.*

PURUKÚSHOA, *v. p.*

PUSSA, *v. n.;* mvúa imepussa, *the rain has abated, ceased* = imepita, inaata kú nia, inafania kianga *or* mjaasa.

PÚTA, *v. a.* (= ku-m-piga *or* pura) (*Kipemba*), *to bang one about, to beat one thoroughly;* anapútoa = pigoa hodári kua ukindu *or* kindu (amem-piga hatta ame-mu-ambúa magofi ya damu)

PUTÍKA, *v. n.* = pigíka sana, *to be well beaten* (hatta anabuagíka nti).

PUTUGALI, *a fowl* (*Pemba*) (St.).

PÚWO, *s., vid.* púo, *nonsense.*

PUZA, *v. a.* (*vid.* puo); (1) *to overlook, to neglect;* ku-maneno, *to be silent and hear only* (= ku niamā); (2) *to talk nonsense, to chatter.*

PUZÍA, *v. a.* (*Kimrima*, ku puzía motto = fufia motto), *to blow the fire with the mouth.*

PUZÍKA, *v. n., to gossip, to talk with the women* (*vid.* mpázi, hasharáti), ku tóa maneno yasiokúa na máana, *to talk senseless things* (manéno ya burre) (= ku paya paya, ku puzika nafsiyakwe, *to chat, prattle*).

PUZISHA, *v. c.;* ku-watu kua maneno, *to entertain people with prattle or chat;* ku puzíwa.

R

RABA RABA NA FUSI, *a kind of food for slaves working on the plantations* (*R.*).

RABAI (*or* RABBAI), *Kin.* Ravai (Rahai), *in Kikamba* Wawai. *The Rabai tribe,* Wanika wa Rabai, *the Wanika of the trike called Rabai;* Mrabai, *a man of the Rabai tribe, pl.* Warabai.

RĀDI (1), *s.* (ya) (*Arab.* رعد), *a peal of thunder, thunder bolt;* usiku kunapiga radi, *or* jana ilipiga radi, *or* sasa inapiga radi inakáta mnazi. *The natives believe the crashing thunder to be* juma kikáli (ja radi) kitokajo ubingúni, *hard iron which comes from heaven.*

RĀDI (2), *adj.; vid.* rathi, *adj.*

RAFF, *s.* (*Arab.* رَفّ, plancho; *Turc.* رأف, tablette), *the wall at the back of a recess* (St.).

RAFÍKI, *s.* (ya, *pl.* marafiki) (*Arab.* رفيق), *a friend;* rafikiyangu amekuja, *my friend is come;* marafiki yangu *or* rafikizangu *or* narafikizangu wamekuja, *my friends came.*

RÁGĂMU (*or* RÁJAMU), *s.* (ya, *pl.* ma— *or* za), *the direction on goods* = aláma ya lámi *or* lehému meussi mzigóni *or* kasháni, *the sign which signifies the number or direction written on a parcel*

or bag (*of corn, &c.*), *or on a box* (rajamuyangu hi, hu-i-oni, *dost thou not see my direction?*) رجم, lapidibus jecit, signavit lapidibus.

RAGÚMA (*or* ROGÓMA), *s., on the* tesi, *vid.* (R.) ?

RÁHA, *s.* (ya, *pl.* sa) (*Arab.* راحة), *rest, repose, joy, tranquillity of body or mind;* raha ya muili au ya moyo; ku óna ráha, *to enjoy rest.*

RÁHĀNI, *s.* (*Arab,* رهن), *a pledge, pawn, security* = kitu kilicho péwa ni mdéni; ku wéka ráhani, *to pledge;* tōā rahaniyangu hatta nilípe, *take my pledge until I shall pay.*

RAHÍSI (*or* RAKHÍSI), *adj., cheap;* mpúnga rahísi sasa, *the rice is cheap now.*

RAI (1), *v. a.;* ku rai, *to put morsels of food into a person's mouth as a mark of affection or honour. This custom is very common in Abyssinia especially between husband and wife; cfr.* رعى, pavit, pastum duxit.

RAI (2), *s.* (ya) (*Arab.* رأى), *prudence, cunning* = uerévu, tesbíri, hila.

RAI RAI, *v. a., to urge on, to impel, to excite?*

RÁJABU, *s.* (*Arab.* رجب), *the name of the Arab month* Rajab. *With the Muhammedans it is esteemed a sacred month because Muhammed is said to have journeyed to Jerusalem on the 27th of it.*

RAJEL (*or* RAJÚA), *s., a man; cfr.* رجل, vir.

RAKABISHA, *v. c.* (*Arab.* رقب) = ku weka kanzi (1 *Tim.* vi. 19), *to lay up in store; Arab* رقب, custodivit.

RAKHISI (*cfr.* rahisi) (*Arab.* رخص), (1) *cheap;* kitu cha rakhísi, *a cheap thing;* (2) *easy, without taking pains, or without difficulties;* kázi ya rakhisi, *an easy business;* ndía rakhísi, *a road without difficulties or troubles, as there are no mountains, rocks, dense forests, robbers, &c.*

RAKHISISHA, *v. c., to make cheap, to undervalue.*

RAKHMÁNI, *s.* (ya) (*Arab.* رقم), *chart, map* (*Arab.*).

RAKIBISHA (= pandanisha), *vid.* rakabisha.

RAKIBIUÉO, *s., the composition of a word* (St.)

RAKIBU, *v. a.;* ku rakibu dirisha? (R.).

RAMATHANI, *s.* (*Arab.* رمضان), *the month of the Muhammedan's fasting. The* Ramathani *corresponds sometimes with our months September, November, and December.*

RÁMBA (1), *v. a., to lick with the tongue; e.g.,* ku rámba makómbo ya sáhani, *to lick up the remainder of food which is still left in the plate*

RAMBÍA, *v. obj., to lick to one; e.g.* jiboa a-ni-rambía damuyangu, *or* mukonowangu.

RAMBÍWA, *v. p.*

RAMBISHA, *v. c., to cause or make one lick or lick up;* ku-m-rambisha ushungu.

RÁMBA (2), *s.* (*pl.* ma—), *a piece of Madagascar grass cloth* (St.).

RAMÍA, *s.* (ya) (*Arab.* رمية), *the charge of a gun.*

RÁMLE, *s.* (*Arab.* رمل), *divination with ashes;* ku piga ramle, *to perform tephramancy* (Er.); ku ramle ku ombéza; mpíga ramle, *a fortune-teller.*

RAMMU (*cf.* hammu, ghammu, *or* rammu), *sadness, grief.*

RAMÚKA, *v. n., to rise against;* si-wa-ramukeni (*in war*)?

RANDA, *s., a plane;* ku piga randa, *to plane;* (2) ku randa, *to dance for joy* (St.).

RANGÁITE *s., a kind of dance and play which the natives perform after having burned a* tange (wakirudi tangeni); *vid.* tánge.

RANGÁRA, *v. n.* (= ku ónia kua pili), *to be transparent, to shine through;* ngúo hi yarangára *or* yaonia kua pili, *this cloth is transparent; cfr.* angarára *in Kiniassa.*

RÁNGE, *s.* (ya, *pl.* za) (*Pers.,* رنگی), *paint, colour; e.g.,* range niekundu (*red colour*), neupe (*white*), neussi (*black*), range ya kimandáno (*yellow colour*), range ya manni mawíti, *green colour.*

RANGÓSA, *v.,* Reb. ? ?

RÁPA (*or* LAPA), *v. n.,* kua na ndáa bora, *to be very hungry.*

RÁRAMA, *v.* (R.) ? ? raramía, *v. obj.*

RARÚA, *v. a., to tear, rend.*

RARÚKA, *v. n., rent, torn, ragged;* nguo inararúka, *the cloth is rent, is in rags.*

RĀS (*or* RÁSI), *s.* (ya) (*Arab.* رأس), *head, cape, promontory.*

RAS IL (EL) MÁLI, *chief possession* (*cfr.* lasirmali); *Arab.* رأس ال مال, *capital.*

RÁSĀKA, *s.* (ya, *pl.* za) = mitása *or* mashína ya mkóko, miti mifúpi ya ku shika sámaki, *small mangrove-sticks* (*of the* mkoko *tree*) *fixed in the water, to catch fish.*

RASHA RASHA (1), *v. a., to do a thing quickly and superficially in order to get off;* ku fánia harraka ku pata úgira na kuendazákwe; amerasha rasha kazi, *to do a thing partially.*

RASHA RASHA (2), *s.* (la, *pl.* ma—); mvúa ya rasha rasha *or* marasha rasha, *a drizzling light rain which did not enter the ground;* رش, pauca pluvia.

RASHO = rufka? (R.).

RÁSI, *v.* (*vid.* rās) = kitoa ja nti, *cape, fore land.*

RÁSINI, *v. a.;* ku rasini watu (R.)? *cfr.* رصن, *or* رصن, *also* رشن.

RASÚA, *s., messenger, especially Muhammed.*

RÁTHABA (*or* ROTHUBA), *s. and adj.* (*Arab.* رطبة), *wet, wetness, humid, humidity.*

RATHI, *adj.* (*Arab.* راض), *ready, willing, satisfied, content, approving* (*vid.* radi, *adj.*); kúa rathi, *to be content with* (*cfr. Luke* iii. 14); niwie

rathi, *forgive me, excuse me:* ku rathiana, *v. rec., to consent, to assent;* mimi si rathi kua maneno haya, *I do not consent to this matter;* mimi rathi ku nenda, *I am ready for starting;* ku-m-daka rathi.

Rathia, *s.* (*Arab.* رضا), *good pleasure, will* (*Rom.* ii. 18).

Rathíwa, *v. n., I like, I prefer;* narathiwa kuliko, *more than* —.

Ratibu, *to arrange;* رتب, firmus fuit.

Raufu, *s.* = wema; kua raufu = kua wema; alitōā watu kua raufu, *he treated everyone according to his rank; cfr.* رفعة, elatio dignitatis, honoris celsitudo.

Rauka, *v. n.;* ku rauka el fegiri, *to rise early.*

Raukia (R.); ku-m-raukia kisusiku = ku-muendéa, *to come to one early, to surprise him early.*

Rausi, *v. a., to trim a sail* (St.); *cfr.* رعص, contorsit se serpens, funis.

Raushu, *s.* (*Arab.* رشوة) = kikiri, *bribe;* donum quod datur corrumpendi causa (R.).

Raya (*or* raia) (aría, *pl.* waria *or* rayat) (ya, *pl.* za) (*Arab.* رعية), *subject living under the dominion of N.N.;* mimi ni raya *or* aría (*pl.* waría) ya Seidi, *I am a subject of Seid (the Sultan of Mascat);* rayāt el Māturki, *subjects of the Turks;* rayat el Ingleze *or* Ingreze, *English subjects.*

Rdúfu, *v. a;* ku rdúfu, *to double, to repeat, e.g., a visit of a place on a journey; cfr.* ردف, pone venit, continua serie successit, unum alterum secutum fuit. *Hence* mardufu, *vid.*

Reáli (*or* rea), *s.* (ya, *pl.* za), *a German crown or dollar, current on the Suahili coast. Its name is derived from the Portuguese and Spanish coin "Real."* Reali ya Kifaransa *or* Reali Faransa, *a French dollar = 5-franc piece;* Reali ya Sham, *or* fetha ya Sham, *a black dollar;* reali ya thahabu, *an American gold 20-dollar piece;* reali ya mzinga, *a Spanish dollar* (abu madfa *in Arabic*) = *a German crown.*

Réfu, *adj., long;* kitu kiréfu, *a long thing;* niumba ndéfu, *a long house;* makasha marefu, *long boxes;* kasha refu, *a long box;* mti mréfu, *a long tree;* réfu punde, *a little longer.*

Rfa, *vid.* erfa (R.)?

Rega, *v. n., to hang loose? cfr.* uleoleo.

Rega rega, *v. n., to waver, totter, shake, to be rickety;* menoyákwe yarega rega, *his teeth shake.*

Regéa, *v. n., to be slack, relaxed, loose* (= legea); muili unaregéa; *cfr.* رجع, rediit, reversus fuit.

Regéza (*or* regesha), *v. c.,* (1) *to return* = rúdisha; (2) *to cause to be lax, slack, to relax, to loosen.*

Regezána, *v. rec., to return to each other; e.g.,* mali.

Réhe, *s.;* tu-tie réhe (*sailor's language*), Reb.?

Réhĕma, *s.* (ya, *pl.* za) (*Arab.* رحمة), *mercy, compassion.*

Rehemesha = réhemu, *v. a., to pity;* mtu huyu kwanza alikúa fukára, laken Mungu ame-m-rehemesha, ame-m-pa mali.

Reheméwa, *v. n., to be pitied;* amerehéméwa ni Mungu.

Réhemu, *v. a., to pity, commiserate one, to have pity upon;* ku-m-fánia réhema Mungu a-m-réhemu = a-m-fikilise rehemani, *may God have mercy upon him (when he dies).*

Reja reja, *detail, in opp. to* jimla (R.), *wholesale business.*

Rejéa, *v. n., to go back, return, refer; v. c.,* rejéza, *to make to return, to repay* (*vid.* regéa); ku rejéa kua asiliyakwe, *to return to one's origin;* ku rejéza malipizi, *requite.*

Rekabisha, *v. a., to put on the top of* (St.); *cfr.* rekebu.

Rekebu, *v. a.* (*Arab.* ركب), *to ride; e.g.,* ferasi, *a horse* (= ku panda); ku rákibu dirisha.

Rekebíwa, *v. n.;* ferasi amerekibíwa ni mtu.

Renga, *v. a.;* fulani anaréngoa ni mke; *cfr.* soga *in Kiniassa to marry a wife who compels him to stay at a distance, as she lives far off.*

Reréja, *v. a.* (*Kin.*), *to coax, to wheedle.*

Résa, *s.* (ya, *pl.* za) = rusási ndógo, *small shot, grape shot;* résa za mizinga (*cfr.* rusási) (*cfr.* mirsáu), *splinters of a shell.*

Reva (*or* réwa), *v. n.* (*Kiamu*) = ku gnieta, *to be obstinate, refractory* (yuwareva mno).

Revéa (*or* rewéa), *v. a.* (*Kigunia*), *to refuse one, to hinder.*

Revelĕa, *v. to refuse to one a thing.*

Riaría, *v. a., to seek* (Er.)?

Riba, *s.* (*Arab.* ربا); watu watoáo riba (*Luke* xix. 23), *bankers* (Sp.); ku toa ríba, *to practise usury.*

Ridía, *v. a.; vid.* rithia, *v. a., to acquiesce in.*

Riffa, *s.* (la, *pl.* ma—) (*Kimrima*), riffa la jungu (*Kimwita* tanu), *a kind of cover of clay in which coals are placed over the boiled rice to dry it; cfr.* رف, circumdedit ab omni parte; رفة, fragmentum straminis, stramen; *cfr.* rifua *in Kinika.*

Rigáli, *s., men; vid.* rajel.

Rigano (*or* írgano), *s., interpreter?* = mzé wa mbelle; *cfr. the Galla word* "érgămtu," *a messenger.*

Rihâni (1), *name of a planet;* (2) *sweet smell, perfume, sweet basil; Arab.* رَيحَان, herba odorata, de omni planta odorata.

Ríka, *s.* (*vid.* maríka), *an equal;* rika hili, *pl.* maríka haya; ambaye si rikálo, *one who is not thy equal.*

Ríma, *s.* (la, *pl.* ma—), *a pit dug for catching large animals;* rima (shimo) la ku tegéa niáti *or* ndófu.

Ringa, *v. a.;* ringishŏa, *v. p.* (R.)? tuaringishoa, *by our young men who like to travel, but not to cultivate the field?* *cfr.* rénga.

Risāla (*Arab.* رسالة), *message.*

Risási, *s.; vid.* rusási, *ball, bullet.*

Rishái, *v. n., to be or become wet, moist, cool;* nti inarishai = ina maji maji, ina rutuba, *the ground is wet, moist;* yasisima kua beredi; kertási yarishái wino = yanŏa wino; nguo imepata beredi, inarishai; mahali parishaipo maji *or* palisápo maji, *a wet place;* múniu hu unarishai; *cfr.* رَشّ conspersit.

Rishâni, *s.; vid.* rihâni.

Rísimu, *v. a., to make a first bid when anything is offered for sale* (St.); *cfr.* رَسم, (rasama) signa fecit, vestigium impressit, praescripsit rem.

Rithi, *v. a.* (*Arab.* ورث), *to inherit;* mana amerithi mali ya babai, amerithi kua babai, amepata uráthi kua babai.

Rithisha, *v. c., to cause to inherit, to divide the inheritance.*

Rithiwa, *v. p.*

Rithía, *v. a., to accept* (= ku kúbali), *to consent, to comply with, to be contented with, to acquiesce in; v. rec.,* ku rithiana, *to agree mutually* (*cfr.* rathi); *v. c.,* ríthisha = ku-m-kubalisha ku-m-fania kúa rathi nai, *to cause one to accept, to consent to a matter;* iki-ku-rithi, *if it please you;* rithika, *v. n., to be satisfied, contented;* hakurithika, *he was not accepted in what he proposed, was not complied with;* iki-m-rithi Bana, *if it pleases the Lord;* aki-ku-rithi bassi, *if he only please you; cfr. Arab.* رَضَا, vicit placendo *and* contentum aliquem reddendo.

Riza, *s., a door-chain* (St.).

Rizki (*or* riziki), *s.* (*Arab.* رزق) (ya, *pl.* za *or* zirki); (1) *means of maintenance in general, victuals, provisions.* Mungu ame-tu-pá sui zirkizetu *or* rizkizetu muaka hu, *God has this year given us the means of sustenance;* (2) *the necessaries of life; cfr. Arab.* رَزَق, res ad vitam necessarias dedit Deus.

Robo, *s., a quarter* (*of a dollar*); *vid.* رَبع, quartus fuit (Robo Ingreza, *an English sovereign,* St.); kassa robo, *three quarters of a dollar* (*vid.* kassa), *less by —.*

Róbŏta (*or* róbda), *s.* (la, *pl.* ma—) (= bunda, la), *packet, parcel; e.g.,* roboda la Amerikano lililofungoa pamoja, *a pack or parcel, bale of American cotton cloth tied together;* رَبَط, ligavit.

Róda, *s.* (*vid.* kapi), *a pulley, roller, sheave of a pulley.*

Rogóma, *vid.* ragúma.

Roho (*or* rokho), *s.* (ya) (*Arab.* روح), naona rokho hu n'aka (ku ni aka), hu n'enda mbio (ku ni enda), hu ni pába (R.), *soul, spirit, breath, life, greediness, throat, pit of the throat;* ku kokóta roho, *to breathe hard;* rokho heipígi tena, imesibána, *pulsation of the heart;* moyo haupigi tena, rokho imetóka. *But the* kifuli ja rokho *does not die;* kitakuenda mbingúni; malaika atatoa, atapā (ruka) nayo; kifúli kikiwa jema, kitafika mahali pema, kikiwa kibáya, kitakuenda mottóni laken rokho kana kuamba niama ya rokho itaóza pamoja na muili, rokho ya-m-piga, pumúzi zimekwisha, *or* zime-ni-sha, *my breath is finished* (*from running*).

Rojo (*or* rójo rójo), *s., muddiness;* maji ya tópe; maji ni rojo rojo kua tope *or* fumbi, *the water is muddy;* (2) *the sediment of oil* = mafuta masito (*vid.* tepe, *s.*), *sediment of pounded grain steeped in water* (*cfr.* kande, *in Kiniassa*); رَجّ, calcavit, confusum fuit.

Rónga rónga, *v. a.* (= ku-m-síhi, hóji hóji), *to implore, entreat one;* nakwisha, ku-m-ronga ronga, haku-ni-pa; *cfr.* ku-m-bemberésa, *to implore humbly, saying, I am very poor, &c., give me work to get my bread.*

Ronga ronga = enga enga, *v., to carry carefully that which may be broken.*

Rongófia, *v. a., to belie one;* ku-mu-ambía manéno ya uróngo, *to tell one a lie; hence* mrongo, *a liar; cfr.* súa, bukúa.

Roromóka, *v. n., to spread, to diffuse itself; e.g.,* kionda kinaroromóka, *the wound increases in size* (*in consequence of improper food, as the natives believe*).

Romomosha, *v. c.;* jakúla kibaya kitaroromosha kionda, *bad food will increase the wound.*

Roshâni, *s., balcony? cfr. Pers.* روشن, fenestra, seu foramen per quod excipitur lumen.

Rotteli (*or* rotli), *s., a weight. A* farasila *has* 12 manni, *or* 35 rotteli; 1 pishi *has* 4 kebába, *and* 12 pishi *are* = 72 rotteli (*pound*) (*cfr.* pishi).

Rótuba, *s.; vid.* rútŭba, *and* Rátaba *or* ráthaba.

Rubâni, *s.* (wa, *pl.* marubáni), *a pilot, a guide* (رُبَّان, fuit navarcha).

RÚDI, *v. n.* (*Arab.* رد), *to come back, to return, to correct, to keep in order; cfr.* رجع, rediit, reversus fuit, *to chastise* = ku-m-tia adabu.

RUDÍA, *v. obj.;* kime-m-rudía kiónda.

RÚDISHA, *v. c., to cause to return, to return or give back a thing, to send back;* ku-maneno, *to send an answer;* ku rudisha mema, *to correct well.*

RUDISHÍA, *v. obj.;* ame-m-rudishia pundawakwe.

RUDIWA, *v. p., to be punished and abstain from wickedness.*

RUDIANA, *v. rec., to object to.*

RUDÍKA, *v. n., to be made to return, to be capable of being kept in order, or corrected.*

RUDÚFIA, *v. a., to double; cfr.* ردف, pone venit, secutus fuit.

RUFKA, *s.* = rasho (*vid.* mjaka) (R.) ?

RUFUF, *s.* (St.), *the shelf in a recess; cfr.* رف, arcuatum opus aut simile quid, *&c.*

RÚFŬKA, *s., refusal, prohibition; to prohibit, forbid, check.*

RUFUKÍA, *v, to forbid to one in another's absence;* Gabiri ame-m-rufukia Rashidi asinende.

RUFUKIWA, *v. n.;* Rashidi amerufukíwa ni Gabiri, *R. was forbidden by G.*

RÚFŬKU, *v. a., to prevent, forbid one;* ku piga marfuku, *to forbid.*

RÚGU, *s.* (la. *pl.* ma—), *a blunderbuss ?*

RÚGU RÚGU, *s., swelling without abscess;* niúki ame-ni-uma nnafánia rugu rugu la muilíni, *a bee has stung me, I have got a swelling on the body.*

RÚKHSA (*or* RÚKHŬSA, *or* RUHUSA, *or* RUHUSU), *s.* (ya) (*Arab.* رخصة), *permission, leave;* ku-m-pa rukhsa, *to give one permission or leave;* ku tōā *or* pokéa rukhsa, *to take leave or permission;* ku kătá, *to refuse permission.*

RUKHUSÍA, *v., to give onepermission in another's absence* = ku-m-toleá rukhsa; Gabiri ame-m-rukhusía Rashidi Seidi hakuapo, *Gabiri gave permission to Rashid in the absence of Seid.*

RÚKHŬSU, *v. a., to permit or allow one.*

RÚKA, *v. n., to jump, leap, to fly off;* niama ame-ruka akapindukía kiambaza kua pili, *an animal jumped over the wall;* niúni ameruka = amepiga mabáwa, *the bird flew off;* ku ruka kua ku teza, *to leap in dancing;* mashikío ku-m-ruka, *lit., the ears fly off to him* = mashikío ya-m-ruka, *the ears tingle him.*

RUKA RUKA, *to hop.*

RUKÍA, *v. obj.;* tui ame-m-rukía kuku ku-m-shika, *the leopard sprang after the hen to seize it;* kuani ku-m-rukia mtu yule kua maneno? ana-ku-faniá-ni u-m-rukiaye kua maneno.

RÚKŬA, *v. p.;* ku rúkŭa na ákili, *to lose one's senses, to be stunned.*

RUSHA, *v. c., to cause to leap, or to fly, to throw up into the air;* ku rusha tiára, *to fly a kite made of cocoa-leaves.*

RUSHIA, *v. obj.;* baba amemrushia mana tiarayákwe.

RUKHUTHU, *v. n., to run* (St.); *cfr.* رخض.

RUMÁDA, *s., a pivot which holds the* shikio, *or on which the rudder moves* (R.).

RÚMBI, *s.* (la, *pl.* ma—), *a large jar* (kasíki) ku tia laddu *or* asali.

RUNDA, *v. n.* (*cfr.* ku gŭndā), *to remain behind in growth, to be stunted or crippled;* mana atarúnda kua ku-m-tukúa, mamai a-mu-endéshe asoée magu, *to be of low stature, but growth is still possible;* ku kugŭndā *signifies the same thing, but the process of growing has entirely ceased;* amerunda kua márathi laken hatassa ku gŭndā, *he has been crippled by sickness, but his stature has not yet arrived at a stand;* (2) *to be sullen, sulky, angry* = kasirika, siya, firuka, nuna, safii nugnunika (R.).

RUNGA, *v. a., to gather, to be gathering* (mvúa yafunga), *the rain is gathering, the rain will come.*

RUNGU, *s.* (ya, *pl.* sa) (*Kikamb.* ŋjóma *or* nsóma), *a mace, a kind of club with a thin handle and a knob at the end, somewhat larger than a duck's egg;* rungu (la, *pl.* ma—), *is a very large club of this kind, knobbed stick.*

RUNZI, *s., Arab. term for "rice"* (*runs*); runzi ya; *cfr.* رز, id quod, أرز, oryza, *rice.*

RUPÍA, *s., a rupee (an Indian coin).*

RUSÁSI (*or* RISÁSI), *s., lead* (*cfr.* رصاص, plumbum et stannum) (*cfr.* resa) rusási ya bunduki, *a musket ball.*

RÚSHA, *v. a.;* ku rusha fumbi kua pepo (*vid.* mtama, *kite*), *to make to fly, to throw up dust through the wind.*

RUSHÁNI, *s.* = tiára, *a balloon ? ? vid.* ruka.

RUSHÍA, *to splash, to throw upon.*

RÚSHUA, *s., a bribe* (St.); *cfr.* رشا, dedit alicui; رشوة, donum quod datur corrumpendi causa; amekula rúshua, *something made of spices, &c., to strengthen one's understanding* (R.).

RÚSŬKI, *v. a.* (*vid.* riziki); *Arab.* رزق, res ad vitam necessarias Deus dedit, sustentavit.

RUSUNA, *s.* (= halua el betha), *a soporiferous remedy made of the yolk of eggs, sugar and* ghee (R.).

RÚTUBA, *s., dampness, moisture, wetness;* mahali pa rútuba, *a moist or damp place;* kitu hiki kimekúa rútuba kua mvúa, kimebúrudi kua

beredi; رطب, humidus fuit; رطوبة, humiditas.

RUTUBÍKA, *v., to be damp, wet.*

RUTUBÍSHA, *v. c., to cause to be damp or wet, to make damp.*

RÚZŬKU, *v. a.* (*vid.* ríziki), *to supply with the necessaries of life; refers especially to God who gives to every one of his creatures that which is needful for them.*

S

SĂ (*rather* ZA) (*vid.* za), *one of the genitive-particles* (*vid. gram.*), *used in nouns in which the singular and plural are alike; e.g.*, niumba za watu, *the houses of men* (*sing.* niumba ya watu, *the house of men*).

SĂ (*or* SÁA), *v. n.* = salía, *to remain, to be restant, or to be left;* kitu hiki kimesă *or* kimesalía, *this thing was restant or left.*

SALÍA, *v. obj., to remain to one.*

SÁSA, *v. c., to cause to be restant, to make to remain, to leave over.*

SASÍA, *v. obj., to leave to one.*

SÁSŎA, *v. p., to be left.*

SĂ; *e.g.*, ndipósa, nlipósa, *vid.* ndipósa, *I say!* ndō să *or* ndosă, *come along, do!* să, *you! I say! you now!*

SĂ (*better* ku ză, *or* zăa), *v. a.* (*Kigunia*), *to bring forth or bear a child, to bear fruit* (= *Kimvita* ku viá); ameză mana, *she gave birth to a child.*

KU ZALIA, *v. obj., to bear to.*

KU ZALIWA, *to be born.*

ZALIA, *pl.* mazalia *in Kigun., for* kivialía *in Kim.* (R.) (?).

SĂ, *s.; vid.* ómbo, *s.*

SÁA, *s.* (*Arab.* ساعة), *an hour, a watch, clock;* sáa gani sása? *or* saa ngápi? *what o'clock is it now? resp.* ni saa tatu. *The Suahili people reckon their time according to the Arabic manner. The day commences at sunset about 6 o'clock in the evening. About 9 o'clock in the evening is* saa ya tatu; 12 *o'clock at night is* usiku saa ya sitta; 3 *o'clock after midnight is* saa ya kenda; 6 *o'clock in the morning is* saa ya ethnashera; 9 *o'clock in the morning is* saa ya tatu; 12 *o'clock, or noon, is* saa ya sitta; 3 *o'clock in the afternoon is* saa ya kenda; *and* 6 *o'clock in the evening is* saa ya ethnashera; *cfr.* ساعة, pars quaedam diei et noctis, hora.

SÁĂMU (*or* SÁMU), *s.*, rectius zámu, *a turn, turns, guard, watch at night, bivouac;* ku linda *or* ku ngója saamu, *to watch, to be upon the guard, upon duty;* kua sámu, *by turns, perhaps the Arabic* زأم, quarta pars omnis rei, quarta pars diei.

SAANDA (*or* SANDA), *a shroud a winding-sheet.*

SÁBĂA (*or* SÁBA), *adj., seven;* ya sabaa, *the seventh;* watu sábaa wamekuffa, *seven men died; cfr.* سبع, septem; sabat áshara, 17; sabaini *or* sabuini, 70.

SÁBABU, *s.; vid.* sebabu, *reason;* kua sebabu ya, *because of; cfr.* huja *or* hója, ágili *or* ájili.

SÁBĂDI, *s.* (*better* zabadi) (ya), sábădi ya ngáwa, *the civet of the civet-cat;* sábadi ni jasho kifaniácho taka mkundúni, *or* kigandamájo mkunduni wa ngáwa, *civet is the sweat which adheres to the anus of the civet-cat; the sweat produces a sticky substance near the anus. This matter is called* sábadi, *musk.*

SABAÍNI (*or* SABUÍNI), *seventy; vid.* sábaa.

SABAKHI, *s.* (ya); ghorfa na sabakhi yakwe, coenacum et potus matutinus.

SABÁSI (*pl.* masabási) *contrivers, abettors of enmity;* fitina, *enmity.*

SABATÁSHARA, *seventeen.*

SÁBEKHI (*or* SÁBIKHI), *v. n.* = ku amkía, *to greet or salute in the morning; cfr.* صبح, salutavit mane; ku-m-sabikhi Mungu, yu pekée.

SÁBĪDI, *v. a.* (*better* zabidi), *to take civet from the* ngáwa; ku-m-sábidi sabadi = ku-m-kamúa sábadi *to squeeze out the civet* (*of the civet-cat*); nimo sábidi leo ngáwa, nimepata sábadi nengi. *The natives draw off the civet from the anus by means of a little spoon.*

SÁBIHI, *s.* (ya) = gissi, *kind, species, sort, quality.*

SABILI, *s., way; Arab.* سبيل, via aperta.

SÁBIRI, *s. and v. a.* (*Arab.* صبر), *patience, to be patient.*

SÁBITI (*or* rectius THÁBITI), *adj. and adv.* (*also* ثابت), *close, fast, firm, the very point, or truth of anything;* shika thábiti ukămbă, *take the rope firmly, seize it strongly;* khábari hi thábiti.

SABITISHA (rectius THABITISHA), *v. c., to cause to hold fast, to confirm;* ku sabitísha neno = ku fania neno la kuelli, *to cause a word to be firm, to confirm its truth or correctness;* ku-m-thabitisha rokhoyakwe, rokho (yakwe ina kwisha tumái, heina khófu tena (R.); *cfr* thúbutu *and* thubutísha.

SABUINI (*Arab.* سبعون), *seventy; vid.* sabaíni, *seventy.*

SABŪN, *to bid higher by auction? vid.* filisi (R.); *cfr.* صبن, avertit ab alio donum? *or* زبن, vendidit omnes fructus in arbore.

Sabuni, *s.* (ya), (1) *soap; Arab.* صَابُون, (2) *a kind of cloth;* kanzu ngema za sábuni = hariri.

Sáburi, *s.* (ya) (= síbira *or* sabiri), *patience, waiting* (*or* sábiri) (*cfr.* sabiri); *cfr.* صبر, ligavit, coegit, patiens, constans fuit; صبر, patientia; constantia in malis perferendis.

Sáburi (*or* sábiri), *v. n., to be patient, to wait;* sáburi kidógo, *wait a little.*

Saburía, *v. obj., to wait for one.*

Sabúrisha, *v. c., to cause one to wait* (= ku-m-kétisha).

Sáda, *s.;* sáda la názi (R.)? Mungu aka-m-jalía sáda akatoka?

Sádahi (*or* sábakhi), *v. a.* (*Arab.* صبح) (*cfr.* sábekhi *or* sábikhi), *to salute in the morning;* nnakuja ku sádahi, *I came to greet you in the morning.*

Sádaka, *s.* (ya, *pl.* za) (*Arab.* صدقة), *a sacrificial offering or feast, a feast connected with religious ceremonies, especially with prayers to God to avert some public or private calamity (e.g., disease, famine, war), or for some public or private blessing (e.g., rain, &c.);* sadaka *signifies also an alms, charity, anything done for the love of God, and for one's own soul;* Wasuahili wafaniáo sadaka wafania jakula, watinda mbuzi au gnombe, waita watu wa miji etnásher (kumi na miwili), wa ita wana = juóni, wakatía fátiha, wakatía ubáni, waka-mu-omba Mungu wema. *The heathen tribes (like the Muhammedan Suahili) have their* sadaka; *they slaughter animals, and pray to the* Mulungu *and to the* Koma *(departed spirits) of their tribe, in case of public or private calamity, especially at their funerals and the ceremonies which follow them.*

The sadaka *(offering) is always connected with prayer, eating and drinking, reading of the* Koran *(with the Muhammedans) or of other books, saying of the* "Bismilla errachmān errachīm," *&c., to which the people respond by the word* "ámina" *(amen). We may recognize in the* sadaka *an approximation to the Christian Sacrament, but as it stands on a false basis, it can never lead the heathen nor the Muhammedans to a true communion with God, but rather takes them further astray, and throws them into the power of the spirits of darkness and of superstition, and terminates in the flesh, in which, and for which, it has been established. It uses the visible elements for the service of darkness. However, it is a strong argument to show how conscious the heathen are of the Divine wrath, and of the necessity of averting it by any means. Unluckily, these means and ceremonies have been invented by themselves, and not by Divine authority; cfr., the heathen and Christian sacrament, 1 Cor.* x. 20, 21, *and v.* 16, 17, *and* 1 *Cor.* xi. 23.

The Suahili mix together tangalísi, mahindi mtáma, pójo kúnde, njúgu, *and boil all these ingredients in a pot. When boiled, the mixture is given to the people after the* wanajuóni *(the learned) have said the* fatiha. *They also make an* uji *(vid.)* ku omba mvúa kua vifufu via nazi, *i.e., they prepare a thin rice soup, and put it into a cocoa-nut shell with many holes in it, so that the soup can run through. This is an emblem of rain, for which they pray on the occasion of such a* sadaka. Ku fánia, *or* ku tóa, ku jongeleza sadaka, *to sacrifice. There are four kinds of* sadaka, *viz.* (1) *alms;* sadaka ya me skini; (2) ku piga sadaka, *entertainment in general;* (3) sadaka ya zakka, *to give the fortieth to the poor;* (4) sadaka ya fidiri, ya mtama, ya niama, *for the poor.*

Sádifu, *v. n.; vid.* sŭbŭ; *cfr.* صدف, recessit invenit, occurrit (*cfr. also* سدف, أسدف, luxit, aperuit, sustulit velum); sélakha ile ina-m-sadifu, hakuweza ku ondoka (R.), daua inasadifu, *the medicine had effect.*

Sádiki (*or* sédeki), *v. a., to believe, to take for truth (from reasons);* nenolakwe ni sadiki, kadiri a-ku-ambialo ni tama; ni sadiki a-ku-ambialo ni kuelli, *truthful;* صدق, verax, sincerus fuit.

Sadikia, *v. obj.*

Sadikisha, *v. a., justify, cause to be believed.*

Sadikisho (la), *justification* (?).

Sadikiwa, *v. p.*

Sadiki, *s.* (*Arab.* صادق), *truth, truthful.*

Sadu (*vid.* satu), *s., a monstrous snake, twenty-four inches (long), and one and a half in circumference.*

Sáfari, *s.* (ya, *pl.* za) (*Arab.* سفر), *a journey, a voyage.*

Saff, *adj., serene* (St.).

Safi (*or* suafi), *adj.* (*Arab.* صافي), *clean, pure.*

Sáfidi, *v. a.* (*Pers.* سفيد, blanc), *to clean;* ku sáfidi vizúri *or* vema (= ku tengéza vema).

Safihi, *s.* (*Arab* سفيه), *rudeness* (St.).

Sáfihi, *v. a., to clean;* صفح, condonavit, latum fecit.

Safika, *v. n., to be purified.*

Safisha, *v. c., to make pure or clean.*

Safíwa (suafiwa), *v. n., to be clean from dirt* = si taka tena, si makhlúti, kimekúa suafi, jeupe, hakina taka. صفا, clarus, purus fuit depuravit, clarum reddidit.

SÁFIRI, *v. n.*, *to travel or set out on a journey, to start, to sail*; alikua safarini *or* katika nti zingine miaki mingi, *he was many years (travelling) abroad or in other countries.*

SAFIRISHA, *v. c.*, *to cause to travel or to depart, to see one off*; ku-m-safirisha mtu jombóni.

SAFIRIWA, *v. p.*

SAFFU, *s.* (ya, *pl.* za) (*Arab.* صف), *row, rank, file*; saffu mbili au tatu za watu, *two or three ranks of men*; saffu za kaida, *regular rows*; ku weka kua saffu, *to put in rows.*

SAFRÁNI, *s.* (ya), *saffron*; *cfr.* zafaráni.

SÁFŬRA, *s.*, *dropsy*; márathi ya sáfura, *a disease in which the whole body is swollen*; muigni sáfura ndie aliefura muili ote (*cfr.* matúmbŭi túmbŭi), *biliousness* (St.); *cfr.* mahana.

SÁGA, *v. a.*, *to grind*; *e.g.*, ku sága unga, *to grind flour.*

SAGÁSA, *v. c.*, *to cause to grind.*

SAGÍA, *v. obj.*; jiwe la ku sagía unga, *a mill-stone, a hand-mill. The natives grind their corn between two stones*; kitengéle cha ku sagía mtelle, *the mat which is placed beneath the lower stone upon which the flour falls. With the upper stone (called* muana, *the lower* mama) *they grind the corn until it is reduced to flour. The Suahili use also round stones, of which they turn the upper one with a piece of wood which is fixed into a hole made in the stone.*

SAGÍKA, *v. n.*, *to be capable of being ground*: jiwe halisagiki kua ubáya.

SAGÍWA, *p.*, jiwe halisagiwi? *is the mill not used any more?*

SÁGŎA, *to be ground.*

SAGÀA, *v.* (*or* ZAGÀA), *to lighten, to give light*; sagáza, *to enlighten*; sagáwa, *v. p.*; nuru ime-m-sagáa, *he got light*; muanga wasagáa kizani; kua na muanga; ku-m-tia nuru = sagáza, *to illuminate.*

SAGÀI, *s.*, *a spear, a javelin* (St.).

SÁGAMA, *v. n.*, *to stick by being caught in anything (as an arrow in a tree)*; niama inaságama menoni, *or* niama ya-ni-sagama menoni, *the meat sticks in my teeth*; *vid.* sakama.

SAGO, *s.*; kuna muamba sago moja = mtembo wa muamba (R.); *vid.* mtembo (?).

SÁHALA (*or* SUHALA), *s. and adj.* (*Arab.* سهل), *lightness, easiness, littleness, light, easy*; jambo hili ni sáhala dógo, si kitu kizíto, limekwisha marra moja, ni kipesi, *this matter is light, not heavy or difficult, it is quickly done, it is a trifle*; wafania kua sáhala, *they made light of a thing, but found it more difficult than was expected.*

SAHALÍA, *v. obj.*; u-ni-sahalie, u-ni-fanie upesi.

SAHALÍKA, *v. n.* (*cfr.* msáhala) = *to have relaxation of the bowels.*

SÁHĂNI, *s.* (ya, *pl.* za) (*Arab.* صحن), *a dish, a plate*; masáhani, *large plates*; kisáhăni, *a small plate. The natives speak* (1) *of* sáhani ya Mrīs *or* Moris, *plates brought from the Mauritius*; (2) *of* sáhani ya maúmba, maumba ni madudu ya poani, yatoma kua mibayakwe; (3) *of* sáhani ya serafi (*of red and various other colours*).

SÁHĂRI, *s.*, (1) *a country in Arabia*; (2) *a kind of cloth brought from that quarter, checked stuff for turbans.*

SAHAU, *v. a.*, *to forget*; *Arab.* سَهَا, oblitus fuit.

SAHAULIWA, *v. p.*, *to be forgotten* (*vid.* sĕhau, *v. a.*, *to forget*; sahaulíka; vema via havisahaulíki; sahawisa, *v. c.*, *to make forget.*

SAHIB, *s.*, *sir*; *cfr.* صَاحِبٌ, socius, herus, dominus, praefectus.

SAHIBU, *s.*, *a friend.*

SÁHIBU, *v. n.*, *to be finished*; niumba inakwisha sahibu, *the house is ready, it is finished*; ku-ji-sáhibu, *to make oneself ready for the journey*; ku wekua sahibu, *to be put ready*; *Der.* masá-hibu.

SAHIHI, *adj.*, *correct, right*; *v. n.*, *to be right, true, correct.*

SAHIHISHA, *v. a.* = sakhíkhi, *to correct*; *cfr.* صَحَّ.

SAI, *v. a.* (*Arab.* سعى *or* سَأَى, cucurrit), certavit, contendit, operam dedit, quaestum fecit; *to challenge or call one out to play*; ku-m-sai dado, kitu kiselecho, ungi wa vitu ulíópo, *to gain the residue or the whole amount of what is left in gambling*; nimepára mbili *or* nime-m-paría mtu marra mbili, laken nadaka ku-m-sai vitu viote vilíópo, *I have gained twice, or I have gained from him twice, but I wish to gain from him all that is left.*

SAIBAK (*or* SEIBAK, rectius ZAIBAK), *s.* (*Pers.* زيبق), *quicksilver, mercury*; ku tilía saibak katika wió, *or* vio.

SÁIDI (*or* ZEIDI, rectius ZAIDI, *or* ZAYIDI), *adv.*, (*Arab.* زيد), *more, better, increased*; zaidi ya, *more than*; mtu huyu ni mema, zaidi ya yūlé, *this man is better than that*; زَادَ, auctus fuit excessit numerum.

SAIDIÀ (*or* SEIDÍA, rectius SAYIDIA), *v. a.*, *to aid, help one*; *cfr.* سَعَدَ, *v. n.*; faustus felix fuit dies, felicitate usus est, juvit, opem tulit; سَعْدٌ, felicitas; سَعِيدٌ, fortunatus, beatus.

SAIDIANA, *to help each other*; saídina *or* seyé-dina, *our Lord*; saídia, *or* seyedia, *Lordly, belonging to the Said* (*vid. sc.*).

SAIDIKA, *v. p.*

SAIDIA (*or* SEIDIA), *adj.*, *that which refers or belongs to the Lord, to the Said.*

Saidina (*or* Seidina) (*Arab.* سيدنا), *our Lord, your Majesty;* سيّد dominus, princeps.

Sáili (*or* sayili), *v. a.* (*Arab.* سائل), *to ask, question, examine one* = ku úza neno; *cfr.* سأل, interrogavit, مسألة, quaestio.

Sailía, *v. obj., to ask on behalf of.*

Sáïri, *v. a.* = ku tezama, *to examine;* (1) ku pita poani poani, ku sairi mrima, *to row (a boat)*; ku sáiri na mpŏa, *to row the boat along the shore* (*vid.* usiwa); (2) *to beat or pound on the side in the mortar;* (3) = ku-m-fuata ku-m-sairi mtu.

Sairika, *v. p.; e.g.,* hasairiki, *unexaminable, impassable.*

Saka, *s.* (*vid.* zaka) (*Arab.* زكاة), *that part of a man's goods which, according to the Koran must be given to God* (fungu la Mungu), *for the benefits received from him; and as God does not want it for Himself, He has commanded that it should be given to the poor, it is their alms;* ku tóa zaka (*cfr.* fidiri *or* fediri) = ku tóa kumi kua mmoja. *When a man has got ten measures of corn, he gives one measure to the poor; when he has obtained ten dollars by his labour, he gives one-quarter dollar to the poor; from forty bullocks he gives one to the* Zaka, *and so on with regard to all his revenues.*

Saka (*or* shaka), *v. a., to hunt, to disturb and drive out animals in hunting.*

Sákăfu, *s.* (ya, *pl.* za), *the floor on the roof* (dari) *of native stone-buildings. The roof is of stone mixed with lime and sand, and beaten for three days with wooden rammers; cfr.* سقف, tecto instruxit domum, سقف, tectum domus.

Sákifu, *v. a., to make a chunammed floor or roof;* sakifía *or* sakafía, *v. obj.*

Sakáma, *v. n.;* ku sakáma mukóno (*vid.* kuáma), *to stick fast, to become jammed.*

Sakani, *s. a rudder; Arab.* سكّان, anchora.

Sakara, *s., satiety, surfeit, over-saturation; cfr.* سكرة, ebrietas (*vid.* ságama, *v.*).

Sakarika, *v. n., to be full, to be tired;* mtu huyu ame-sakarika kua kíu na júa kali, rokhoyakwe ina legéa, *to be worn out by thirst, heat, &c.; cfr.* سقر, laesit, afflixit ardore sol; سكر, inebriavit.

Sakarisha, *v. c.* (= ku-m-lévia) (= takalisha), *to cause to become worn out;* nda ime-m-sakarisha (*or* ime-m-sakirisha), ime-m-kaza *or* kamata sana hatta ku-m-tegeza; tembo lina-m-sakarisha; *cfr.* سكر, inebriavit.

Sakhíkhi (*or* sahihi), *adj.* (*Arab.* صحيح), *sure, true, certain, authentic, positive, complete, pure;* mtu sakhikhi = wa kuelli, *a man to be relied upon;* kitu kisakhikhi = kamili, hakikupungúka *complete, integral matter.*

Sakhikhía = ku fania sakhíkhi, *or* suafi, *to rectify.*

Sakhikhisha, *v. c., to cause to be correct or true, to rectify; e.g.,* júo = ku tóa makossa juóni, ku dáka suafi *or* msuaha, *to correct a book, to revise.*

Sakhikhiwa, *v. p.*

Sakhikhi (*or* sahihi), *v. n., to be correct or right* (*adj., correct, right*).

Sakhikhisha (*or* sahihisha), *v. c., to correct.*

Sakki, *v. n.* (*Arab.* ضاق), *to draw firmly, to be close, firm, not to yield; e.g.,* kisibíko kisakki = kikáze kisilegée legée, *let the stopper fit well or firmly, let it not be slack, let it be firmly shut; cfr.* ضاق, arctatus fuit, arctavit, arcte habuit.

Sako, *pron. poss. sec. pers. plural, thine;* rectius zako.

Sakum, *s.;* mali ya sakum (R.) ?

Sāla, *s., an animal with horns standing erect, upwards.*

Sala, *s.; cfr.* salla, *prayer.*

Sálaba (*or* msálaba), *s., cross; cfr.* صلب, crucifixit; صليب, crux.

Salibu, *v. a., crucify;* salibiwa.

Sálafu, *s.* (*Kinika*) (*Kisuah.* siafu), *a species of large ant, which is very troublesome in the houses. They usually make their appearance before the approach of the rainy season.*

Salahisha, selehisha, suluhisha, *to make to be at peace, to reconcile, to mediate.*

Salala = kizumo, *in Kin.;* ku pigea salala (R.)?

Saláma, *s.* (ya), *peace, well-being, adj., safe;* ku mu-ombéa *or* dakía saláma kua Mungu, *to pray to God for one's peace or well-being;* ni katika saláma na amani, *to be sure or safe;* سلم, integer fuit; سلام, salus, pax, sanitas.

Salámu, *s.* (ya, *pl.* za) (*Arab.* سلام) (= maam kúzi), *compliments, greeting;* ku-m-pa salámu, *to greet one;* ku-m-lettéa *or* pelekéa salámu (ya kitu *or* miómo), *to greet one by another who carries the message of greeting;* ewe Gabiri upéleke salamuzetu kua wali, *i.e.,* utukúe sala muzetu kua wali *or* tu-salimía wali *or* kua wali, *thou Gabiri convey our greetings to the governor, greet the Wali on our part;* ku piga mizinga ya salamu, *to fire a salute;* salámu sana, *many*

compliments; ama báada ya salámu, *but after the compliments;* ni salimíe nduguyáko salámu sána, *salute thy brother from me with many compliments.*

Salimía, *v. obj., to greet one* = ku-m-pa salámu.

Salimiana (*or* salimianána), *v. rec.*

Salamisha, *v. c., to give up to;* reali hi enda nayo uka-m-salimishe fulani mikononi muakwe (*cfr.* takabadisha); watu wanakuja wana-m-salimisha Wali, *the people came and delivered him to the Wali;* ku salimisha kua hila, *to betray one, lit., to deliver by cunning.*

Salamiwa, *v. p.*

Salamiza, *to take leave?* (R.).

Salata, *v. n., to go round about, to be long in words* (R.)?

Salata (*or* msálata = mteta, mdabdabína), *s., quarrelsome, malice, envy;* mtu huyu ni sálata, ni msálata, yuwasáliti, *abettor, instigator, ring-leader; cfr.* سلطا, durus et vehemens fuit, mordaci lingua praeditus.

Saláti, *s., prayer;* bado ya salati chombo kikasáfiri; *cfr.* صلوة, Dei invocatio.

Salía, *v. n.* (*vid.* saa, *v. n.*), *to remain, to be left.*

Sálihi, *adj.* (*vid.* sálikhi), *just;* watu wema sálihi, *the just, righteous;* nia sálihi = nia ngéma; rokhoyako ni salihi sana, ku ona fetha katha wa katha usitoñe.

Sálikhi (*or* sálihi), *adj.* (= ngema) (*Arab.* صالح), *good;* nía sálikhi *or* ngema, *a good conscience;* صلح, recte se habuit, probus fuit, aptavit; صليح, integer, bonus.

Sálimu, *v. a.;* (1) *to deliver or hand over, to pay;* nime-m-sálimu wali fethayakwe, *I have delivered to the governor his money, i.e., I have paid him his money;* ku salimu rokho = ku toéka, *to give up one's spirit;* (2) *to greet one, to salute one, lit., to deliver greeting;* wali ana-ku-sálimu *or* ana-ku-lettéa salámu, *the governor greets you;* سلم, persolvit, tradidit, salutavit, dedit antici pandam pecuniam, obedivit.

Salimía, *v.* = ku-m-pa salámu, *to give one greeting, to send compliments to, to greet one in the name of another;* ni-salimía wali *or* kua wali, *greet on my part the governor, i.e.,* utukúe *or* upeleke salamu yangu kua wali; ni-salimia *or* n'salimía babayáko, nisalimía *or* nisalimie bibi mkewako salámu sana, *salute for me the lady (mistress) your wife with many greetings (compliments); cfr.* salama.

Ku salimiána, *v. rec.*

Salimíka, *v. n.* = ku okoka.

Salimíni, *adv., in peace.*

Salimíwa, *v. n., to be paid off, to be greeted by one.*

Salimika, *to die;* isalimike rokhoyangu, *my spirit may be delivered, may I die;* ni salimishe rokhoyangu, au ni pone, mambo ni mawili.

Sáliti, *v. a.* = ku tangánia watu? (R.), *to mix, to bring together;* Mungu ana-ni-sáliti na jiwe, *God directs it so that I thrust or knocked against a stone.*

Salla, *prayer, after the form prescribed to the Muhammedans.*

Salli, *v. n., to pray, to say prayers; cfr.* صلى, precatus fuit; صلوة, Dei invocatio, preces.

Sallía, *v. obj., to pray for one* = ombea, *Rom.* viii. 26.

Sallisha, *v. c., to cause one to pray, to teach one to pray;* ku-m-funza ku salli.

Salsállao, *s., something like* kisonóno, *but less strong* (R.).

Sáma, *v. n., to sink;* kitu hiki kitasáma majini, *this will sink in the water;* ku sama (*to disappear entirely*) *is opposed to* "ku suka," *to get up from depth, to appear out of the water, etc. Dr. St. takes* sama, "*to choke, to be choked.*"

Samía, *v. obj., to dive for something, e.g., to fetch a knife which fell into the water.*

Sámisha, *v. c., to cause to sink, to immerse* = ku tossa kitu majini, gharikisha.

Sámadi, *s.* (ya), *dung, manure;* ku tía samadi = ku tia mafi ya gnombe, *&c., to dung or manure. The people of Pemba lead their cattle to different parts of their plantations for the purpose of manuring them; cfr.* سمد, re inutili occupatus lusit; سماد, fimus cineresque commisti.

Sámăki, *s.* (ya, *pl.* za), *fish;* ku vúa samaki, *to fish; the Suahili fishermen know the names of a great many fish* (*cfr.* سمك, piscis). (1) kumbu; (2) msípue; (3) simu; (4) pueza; (5) gisi; (6) jena; (7) kipepéo; (8) kitatange; (9) nungu; (10) mkisi; (11) taffi; (12) kikótoe; (13) pamámba; (14) tõgó *or* shúbari; (15) tũgũ; (16) msía; (17) pandu; (18) kambisi; (19) fude; (20) kiunga; (21) mnéwe; (22) tangu; (23) tembo; (24) mkámba; (25) kibori mali; (26) mkundaji; (27) stefúe; (28) tasánda; (29) kibóra; (30) t'awa; (31) papa usingisi; (32) tewa; (33) ngúu; (34) mnimbi; (35) mkónge; (36) pa file; (37) mkisi-kómue; (38) muárabu; (39) sesse; (40) ngógo; (41) jale; (42) totófu; (43) úna; (44) matóngo; (45) muatíko; (46) gnamba; (47 masana; (48) matokási; (49) madísi; (50) mjakuffa; (51) fã; (52) tã; (53) puongósi; (54) tenga (55) kilili mawe; (56) nienga; (57) kipungu; (58) niámfi;

(59) tape tape; (60) tukuana; 61) mkunga 62) kikánde; (63) tangu.

Samani, *s.* (ya, *pl.* za), *tools, furniture, instruments;* samani za niumba, *household furniture;* samani za saramalla, *carpenter's tools;* samani za chombo, *of a vessel.*

Sámani (rectius zămăni), *s.* (ya, *pl.* za) (*Arab.* زمان), *time, era;* zamani, *or* zamani ya kale, *or* za kale, *old time or times;* ya sasa, *the present time;* zamáni ni hizo zilizo pita kale, *but* zámani ni hivi sasa; kua wakati wa zamanizáo.

Samawáti, *s.* (*Arab.* سموات), *the heavens.*

Samáwi, *adj.* (*Arab.* سماوى), *blue, sky colour.*

Sămbă, *s.* (*pl.* za) *sing.* usămbă), *the fruits of the* msămbă *tree;* kondezákwe kana sebibu; watu wake wadunga, wavă shingóni, *it has a sweet smell, wherefore the women hang it round their necks; mixture of sweet smell.*

Sambamba, *adv.;* ku enda sambamba, *to go side by side, close together, but alongside;* viombo hivi vinakuja sambámba, *these ships come alongside. But* viombo vinakúja sánjar, *means "the ships come one after the other at a little distance."*

Sambo, *s.;* sambo maji, ku tapia, *and* ku tegea sambo maji?

Sámbŭsa, *s., a kind of small loaves eaten at the time of the* Ramadan; sámbŭsa ni maandázi ya mikáte midógo.

Sámeha, *s.* (ya), *pardon, forgiveness;* ni-pá-mi sámeha, *give me pardon, forgive me.*

Sámĕhe, *v. a., to pardon, to forgive, to pass over;* ku-m-sámĕhe maovuyakwe alio-ya-tenda, *to forgive one the evil that he has done;* سمح , liberalis fuit, condonavit; سماحة , liberalitas, munificentia.

Samehéa, *v. obj., to forgive to him.*

Sameheana, *v. rec., to forgive one another.*

Samehéwa, *v. n., to be pardoned or forgiven.*

Samesáme, *s.,* (1) *the red fruit of the* msamesame *tree, this fruit is eaten;* (2) *a kind of red beads;* ushanga wa samesame, *coral beads.*

Sámiri, ku samiri búnduki, *to load a gun; cfr.* shámiri.

Sámisha, *v. c., to cause to sink, to sink a thing* = ku tossa kitu majini, *to immerse* (gharikisha).

Sámli (*or* sámuli), *s., clarified or melted butter* (ya); ghee, "*corrupted from the word* سمن , pinguis fuit natura butyrum."

Sámmăha, *s., a kind of gum procured from the* matózi ya mkanju, *or from the* utomfu wa mkanju, *the gummy substance of the* mkanju (*cashew*) *tree.*

Sámu (rectius zămu), *s.* (ya), *watch, sentry, turn, turns;* ku keti *or* linda sámu, *to be on the guard or duty;* ku wekána sámu, wangine walála wangine na mato; leo ni samuyangu kungoja sámu, *to be upon guard or duty;* زام , quarta pars diei; kua samu, *by turns.*

Sána (*or* zána), *s.* (ya, *pl.* za) (*? contraction of* خزينة), *store* (= akíba); zana za wita, *ammunition;* zana za niumba, *building materials;* zana za chombo, *materials for boat-building.*

Sána, *adv., well, very much;* mtu mkúba sana, *a very great man;* sema sana, *speak loud;* amefaniza kazi sana, *he did the work well;* amevuta sana, *he pulled hard; cfr. Ethiopice* sanaa, bene; sanaya, bonus pulcher fuit; *Arab.* sēn = taib, *well, pretty;* Yafăa sana *or* ina mafăa sana, *it is very valuable.*

Sănăa (*or* sannáa) (sănnā) (*Arab.* صناعة), *art;* kazi ya sannáa, *the work of art. The term* sanáa (*art*) *is not much understood by the common people, and those who are not acquainted with Arabic.*

Sanamaki, *s.* (= daua ya ku hara), *a laxative, a purge; senna.*

Sanamu, *s.* (*cfr.* صنم), *idols;* idolum, *image, statue;* ibáda ya sanamu, *idolatry.*

Sánda (*or* shánda), *s.* (ya, *pl.* za) (*vid.* kipindo) (= bafuta ya ku sikía mtu aliekuffa), *burial clothing, a shroud* (*St. calls it* saanda); (2) = varanda, ubao wa shanda, *on the* tezi, *or* rogoma? (R.).

Sándali, *s.* = manukato, mafuta ya el sandali, *sandal-wood oil.*

Sandarusi, *s.* (ya, *pl.* za), *gum-copal; vid.* msanda rusi, *the copal-tree.*

Sandíka, *v. a., to throw into one's teeth* (= síngisa); ku-m-sandíka mtu neno asilo tenda, *or* asilo sema, ana-m-sandika neno lina-m-toma (*which burns him*); fulani anasandikua neno kuba (ku-m-sukumisía); ku sengenia, *means to back bite.*

Sandiki (1), *s.* (*pl.* ma), *hypocrite* = mzuzi wa dini, asiefuata dini kua kuelli; *cfr.* زنديق , *is* qui dualismo, in religione deditus est, vel qui lucem et tenebras summa esse numina contendit, *&c.*

Sandiki (2), *vid.* msandiki (rectius mzandiki), ku sandiki motto.

Sanduku, *s., a box, a chest, the Arabic term for* kasha; صندوق , arca, cista.

Săngă, *v. n., to be without advice, helpless, to be in a dilemma* (= ku simáma na ku aza); ku tŭndŭă = ku keti na kitoa tini, *to sit and hang down one's head;* ku gŭmbă = ku aza shauiri, *to sit down, and reflect upon one's line of proceedings, especially by observation of the conduct of the people around* (ku chewa).

Sango, *s.* (la, *pl.* ma—); *vid.* ku sangă.

Y 2

Sangu (zangu), *pron. poss.* (*pl.* niumba zangu), *my houses.*

Sanidi, *v. a.* (R.)? ni ku li sanidi (*a word or expression*); hatta lika wa, *anything which is rare and wonderful.*

Saniii (*or* sánii *or* ku sanni) (*cfr.* sanáa), *v. a.*, *to contrive, to elaborate by art, to invent;* maneno ya ku sanii = ya ku bunni kitu, *fiction, contrivance* (ku sánnii *or* tunga *or* sua maneno nafsiyakwe); صنع.

Sánjar, *s.*; jaházi sanjar, *a convoy;* viombo vinakucha sanjar, *the vessels came one after the other at a little distance; cfr.* sambamba.

Sansúri, *s.*, *narwhale or narwal* (monedori monoceros).

Sao, *pron. poss., third pers. pl.* (rectius zao), *e.g.*, niumba zao, *their houses.*

Sappa sappa, *v. a.* (*vid.* sungusúa *and* kungúa), *to strip one completely;* (2) *to tout for customers.*

Sarafa, *s.*, *imperial* (*beard of the chin*) (Erh.).

Sárafa, *s.* (*Arab.* صرف, mutatio), *exchange* (*of money*).

Sárafu, *v. a., to exchange* (*money*) (*vid.* sérifu), *small coin; Arab.* رف, vertit, permutavit nummos.

Saramalla (*or* sarmalla *or* sermalla) (wa, *pl.* za) = fundi atongai miti, *a carpenter.*

Sarára, *s.*, *surname* (Erh.); niama ya sarára; sarára ya-ni-uma; sarára hazina mfupa = mbafu wa-ni-uma??

Sarara vidonda, *vid.* chendeni.

Sáre, *s.* (ya), *the birth-name;* jina la sare = la uviási *or* la ku vialíwa, *the name given at birth, which is changed when the person is circumcised, and again when he marries* (*vid.* jina).

Sari (= dárasa ya dari), *threads of silver used for one's cloth.*

Sarifa, sárifu, sarufu, *food, fare, victuals.*

Sárifu, *v. a.*, *to use words well and grammatically;* صرف, vertit, convertit, grammatice inflexit.

Sáruf, *s.*, *grammar;* explicavit.

Sarufu, *s.*, *a small gold plate with a devout inscription, worn on the forehead as an ornament* (St.).

Saruji, *s.*, *rubbish of lime when a wall is demolished or fallen down.*

Sasa, *adv.*, *now, at present;* sasa hivi májibu yata kuja, *presently the answer will come;* sasa hivi, *even now, directly, presently, at once, immediately.*

Sása, *v. a.* (*vid.* sa *and* salia), *to leave a residence, to make to remain.*

Sasia, *v. obj.*, *to leave to him or for him.*

Sātă (*or* satta), *s.* (la, *pl.* ma—), sātă la mafuta ya názi, *the lees of cocoa-oil* (kana sira la tembo), *which is eaten by the people. It is agreeable.*

Satarancui, *s.* (*Arab.* سطرنج), *chess* (St.).

Sātu, *s.* (wa) (= nioka wa mituni amisai mbuzi na mtu), *a large serpent which devours men and animals. It is said to exceed four* pima (*measures*) *in length.*

Saua saua (*or* sawa sawa *or* saue saue), *adj. and adv.*, *equal, like, right, just; cfr.* سوى, aequalis et par fuit.

Sauánisa (*or* sawánisa *or* sawánisha *or* sawasisha), *v. c.*, *to cause to be equal, to equalize, to compare, e.g.*, ku kitu *or* jeo = ku lingánia.

Sauidika = haribika? *e.g.*, ussowakwe ume haribika kua jua.

Sahauíwa, *v. p.*, *to be forgotten* (*vid.* sahau).

Sáŭmu, *s.* (ya) (*Arab.* صوم), *fast, fasting;* mezi wa saumu, *the month of fast = Ramadan;* ku funga saumu, *to fast;* ku shikua ni saumu (*sc.* ni kiu).

Sauti (*or* sautti) (ya, *pl.* za) *Arab.* صوت), *a voice, noise, sound* (= kifúmi cha manéno *or* lesáni), kua sauti kú *or* kúba, *with a loud voice.*

Sawa sawa, *like, alike, even, level, smooth, all the same.*

Sawa, *adj.*, *equal, right, just.*

Sawabu, *s.* (*Arab.* ثواب), *reward;* atapata sawabu kua Mungu, *he will get the reward from God* (*for the good work which he has done*).

Sawádi, *s.* (ya, *pl.* za), *a present of remembrance or of honour given to friends on safe arrival from a journey or voyage;* mtu akisáfiri akirudi yuwa-wá-pa watu sawádi, tunu *or* kitu cha ku kumbúka, *usually things found in the distant land are given, e.g., an Arab will distribute dates to a Suahili, a Suahili will give to the former cocoa-nuts, &c., a traveller to Usambara will present tobacco. The natives, especially those who go to sea, make also presents to their friends before they start, in order to obtain their kind wishes and prayers.* (Sawadi hak' essaláma, *the present of peace, in order to be happy and safe on the road.*) *Many people claim the* sawadi *as a right due to them in consequence of, or in reward for, the prayers which they pretend to have offered for the traveller during his absence; cfr.* سعد, (felicitas), *or the Pers.* آسوده *or* زاد, viaticum.

Sawásisha, *v. c.*, *to make equal or alike.*

Saya (*old*), *for* haya, *these, e.g.* manen saya, *these words, instead of* manéno háya.

Sayidía, *v. obj.*, *to help one.*

Sáyili; *vid.* sáili, *to ask, question.*

Saza, *v. c.*, *to make to remain.*

Sazía, *v. obj.*, *to leave for.*

Sébābu, *s.* (ya, *pl.* za) (*Arab.* سبب, *pl.* اسباب

cause, reason (= huja); kua sébabu hi, *because of, on this account;* ku-mu-ambía sebabu, *to tell one the cause;* sebabu gani? *why? on what ground or reason?* سبّ, causa fuit سَبَب, funis inde res qua aliquis cum altero conjungitur causa.

Sebíbu (*or* sabíbu) (rectius zebíbu), *s.*, *cubeb raisins;* زبيب, uvae passae, fici passae.

Sébíli (*or* sibili *or* sébri), *aloe used as* daua ya mshipa (*vid.*). *The aloe is mixed with hot water and drunk. It is also applied externally;* صبر, succus plantae amarae.

Sebu sebu, *v. a.*, *to refuse;* sebu sebu kijoyo kimúmo, *to refuse that which the little heart would like to have or to possess.*

Sébula (*or* sébule), *s.* (St.), *parlour, reception-room.*

Sedéka sedeka, *v. n.;* kitu hiki kina sedéka mno, *to be of long duration, e.g., a sickness;* niassi sinasedeka (?) (R.); *cfr.* سدك, assiduo incubuit, omnino deditus rei.

Sega, *v. a.* (*Kinika*), *to tie the cloth round the loins on a journey to prevent its being wet with dew or torn by thorns* = ku pansa *or* ku jipanía ngúo, sikáwa magotíni ku pata nefasi ya ku nenda harraka, *to wrap the cloth round the loins in order to go quickly. The natives do this when travelling through the wilderness, partly for greater freedom of movement, partly in order to save the cloth from the thorns or from the dew on the grass.* Mjomba yuwajipanía nguo, laken Mnika yuwasega. *They are scarcely decent and disgust a European traveller by this shameless custom, but they care nothing. They do it, as they say,* ku horumia ngúo, na măgú ku panúka, *i.e., to pity their dress and to take strides.*

Segéa, *v. obj.*

Segnende, *s.*, *wire, of iron only?* (R.).

Segni (*or* rectius zegni), *vid.* muigni.

Sĕhău (săhau), *v. a.* (kú sĕhau), *to forget;* usísĕhau, *do not forget it;* niméséhau nguoyangu, *I have forgotten my cloth;* wewe umésĕhau, *thou hast forgotten;* tumesĕhau, *we have forgotten;* wamésĕhau, *they have forgotten;* سها, oblitus fuit.

Sehauíwa, *v. n.*, *to be forgotten.*

Sehaulía, *v. obj.;* mtu huyu ame-ni-sehaulía nguoyangu; *scil.*, ku-i-tukúa, *this man has forgotten my cloth, scil., to carry it.*

Sehauliwa.

Sehéli, suhéli (= shanga), *south* (R.)

Séhĕmu, (1) *v. a.*, *to divide, to make parts* = ku fánia fungu; *cfr.* سهم, palluit, sortem jaciendo vicit, sortem jecit, certavit cum aliquo.

Sehemíwa, *to be divided.*

Séhĕmu, (2) *s.* (ya, *pl.* za), (1) *part* (séhemu mbíli, *two parts*), *share; for instance, when two or three persons eat, and one is absent, they keep his portion* (sehemuyakwe) *till he appears;* (2) *turn;* kua sehemu, *by turns;* sehemuyáo ikikóma, wanapumsíka, na wenziwáo watoa sehemuyao ya ku fania kazi, *especially on the watch at night* (ku pana samu); mmoja akilala yuwa-m-pisha muenzíwe; سهم, portio (praedae).

Sehéwa, *s.*, *a salt fish brought from Arabia with the* ngū *and* papa.

Seiari, *s.* (sabaa seiari); *cfr.* سار, incessit, iter fecit سيّارة, viatorum turma, planeta (Pleiades?).

Seidía (*or* saidía *or* sayidia), *v. a.*, *to assist or help one;* ku-m-seidía kazi, *to help one in business;* *cfr.* سعد, juvit, opem tulit.

Seidiána, *v. rec.*, *to help each other* (*to perform, a business*).

Séidi (*or* rectius záidi, *or* záyidí), *adv.*, *more.*

Seidíwa, *v. p.*

Séidi (*or* saidi), *s.*, *lord, prince; cfr.* سيّد, dominus, princeps; *cfr.* ساد, dominus fuit, praefuit.

Sekári, *s.*, *doubtless* = serkáli, *government;* سركار, vox Persica, aula principis.

Sekenéka, *v. n.*, *to be destroyed by the* mārathi ya msekenéko (*venereal disease*); *e.g.*, mbō ume sekenéka kua msekenéko.

Sekenésha, *v. c.;* marathi ime-m-sekenesha, *the disease has destroyed him.*

Sekenéko, *s.*, *syphilis;* kijáraha cha mbō, *a small wound on the penis* (*syphilis*).

Sekin, *s.* (سكّين), *knife, culter, edge* (R.).

Sélăkha (*or* sĕlaha), *s.* (ya, *pl.* za) (*Arab.* سلاح), *arms, weapon;* ku-m-pa selaha, *to arm one;* ku toáa selaha, *to arm oneself, lit., to take arms.*

Seléa, (1) *s.* (= useja), *a chain of red beads?*

Seléa, (2) *v. n.*, jina hili lina-ku-seléa (selehéa) siku zote (masása), *to remain fixed, attached to* (= ku kă kabisa papo), *this name will stick to you for ever.*

Selekhéa, *v. a.;* jina hili lina-m-selekhéa = lina-m-kalía *or* lina-m-guía, *this name stuck to him, was given to him ever after; cfr.* صلح, recte se habuit, convenit.

Sélekhi (*or* sélihi), *v. n.*, *to be conducive, to be of use, to serve, to be good for, to be smooth;* manéno haya yana-ni-selekhi *or* yana-ni-fā, *these words are of use to me* = ya-ni-pendeza hayana

maovu nami; watu hawa wa-ni-selikhi, *Phil.* iii. 1; haya ndio ya-m-sélikhi.

Selekhiána, *v. rec.* = ku patana, *to agree one with another, properly to go on smoothly together.*

Selemdi (R.)? rithia.

Seleméa, *v. n.* (*vid.* tokoméa, *v. n.*) = ku kawa.

Selikhísha (*or* salahisha, *or* selehisha *and* suluhisha), *v. c., to cause to agree;* ku patánisha, *to conciliate, pacify, to make to be at peace, to mediate between.*

Selikhía, *v. obj.*

Selikhíka, *v. n.*, maneno yameselikhika = yanaoána *or* patána, yanakúa pamója, *the words agreed.*

Selim, *v. a., to give over, to capitulate* = sélúmu.

Sélimu, *v. a.;* ku sélimu, *to capitulate.*

Selsel, *s.* (*Arab.* زلزلة), selsel ya nti, *an earthquake;* nti imetukúta (imetukutíka). *The natives believe that the earth is carried by a cow with two horns; when the cow turns round, the earth trembles, because one of her horns strikes the earth;* زلزل, commovit tremeficit Deus terram.

Sema, *s.* (*pl.* za); rectius zema = faida *or* véma, *profit or good.*

Séma, *v. a., to speak* (= nena, *vid.*), ku sema sana, *to speak loud, to speak out;* ku sema moja kua moja, *to speak particularly.*

Seméa, *v. obj., to speak to him;* ku seméa puáni, *to talk through the nose;* sembuse, *much less* (St.).

Semesána, *v. rec., to speak against each other, Jones* iv. 11; ku semesána usso kua usso, 2 *John, v.* 14.

Seméshá, *v. c., to cause to speak.*

Sembuse (*or* seuse), *much less, much rather.*

Semlía (*or* simlía); ku enda semlía na watu, *to go on talking with the people, i.e., to walk on the road whilst one talks with men* (*vid.* simlia); semlía *seems to be more correct than* simlia, *the word being doubtless corrupted from* ku sema, *to speak, to say.*

Semsem, *s.* (*vid.* simsim), ufúta semsem-*oil, or* mafúta ya uta; mafúta ya mbárika, *castor-oil.*

Sena (*or* zena), *s., a kind of rice* (St.); *cfr.* زن, legumen; صاش, appellatum.

Senéa, *v. n., to become blunt;* kissu kimesenéa makáli (= ku úa makáli).

Seneséka, *v. n., to become blunt; e.g.,* shoka.

Seneza, *v. c.*, (1) *to make blunt, to dull the edge;* (2) ku seneza tenga nene ya mtelle = ku fania unga wa mtelle mdogo *or* muembamba kama mtanga, *to grind fine by putting the flour several times through the mill, to separate small and large grains of rice.*

Senekári (*or* senkári), *s.*, (1) *government;* jaházi ya senekári, *a government vessel (which carries, however, goods belonging to anybody); common, in common, belonging to all;* kitu kitumíacho watu wote; kitu hiki ni senekari = cha watu wote; leo hutéke maji ya senekari (*in which business all men must assist*); katika kazi ya senekári watu pía wanatumía.

Senge (R.)?

Sengéa (*or* songéa), *v. n., to come near, to approach;* sengéa káribu, inúa hattúa, uje hapa, *come near hither.*

Sengénia, *v. a., to calumniate or backbite anybody in his absence;* ku amba, *to backbite publicly (to talk into one's ears). Dr. St. explains this word: "to make secret signs of contempt about some one who is present." Erh. explains it: "to direct the attention to somebody in secret;"* ku sengenia kando.

Sengerére (R.)? ku kujuka?

Sengeniana, *v. rec., to backbite one another.*

Sengéza, *v. c., to cause one to approach, to bring near.*

Senna mekki (*or* sannamaki), *s.*, senna.

Senu (*or* zenu), *pron. poss., second pers. plur.*

Sera, *s., a rampart; Arab.* سراة; *cfr.* bōma.

Seráj (*Arab.* سراج), *the burning light in a lantern.*

Serdádo, *s., a kind of wood-worm;* wasúa makasha, *&c.*

Serénge (*or* sera henge), *s., one next a captain, the small captain* (robo serenge).

Serfa, *s.* (ya) (= masrūf) = chakúla cha ndía, *provisions for the road; vid.* sarafu.

Sérīfu, *v. a.* = ku toa mali, ku wa-pa watu mali, *to spend property, to distribute money, to obtain one's end* (*vid.* ku possa); *cfr.* سرف, exedit, modum excessit in re, pec, prodigando.

Serifía, *v. obj.;* ameserifía watu mali, wa-m-fuate, *or* wa-m-pe ndía, *to give people money in order that they may become followers, adherents, or in order that they may allow one to pass through their country, &c.*

Serkáli (*or* serikali), *s., government* (*vid.* senekari), *the court;* (*cfr.* dauláti), mtu wa serkáli, *a person employed by government, an official.*

Sermadda, *s.* (*Pers.* سرمد), *eternity; cfr.* midirara jimbo la milele, la siku zote; *Arab.* سرمدى, sempiternum id quod initio et fine caret.

Serrá, *s.* = marra, *vid.; cfr.* سرا, clanculum medulla rei, interior pars cujuslibet rei, optimum rei, pura rei pars, tum originis et generis.

SÉRŬBA, *s.* = mkáno mnéne wa gnombe; *cfr.* سَرَبَ, pastum abiit; سِرْبٌ, agmen pecorum.

SERŬJI, *s., a saddle; cfr.* سَرَجَ, ephippio instruxit equum; سَرْجٌ, ephippium; *vid.* khorjí (*for donkeys*).

SESE, *s., a kind of fiddle; Reb.* ?

SESEMI, *s., black wood* (St.).

SESETÉKA, *v. n., to reel and fall; e.g., in sleep or intoxication* = ku enda kua mramma = ku enda kua ku yamba na punde ku angúka. Mtu mlefi yuwasesetéka, adáka ku angúka; *cfr.* teteleka.

SESETÉSHA, *v.c., to make one heavy, reeling and falling; e.g.,* tembo lina-m-sesetésha, viungo vime-m-legéa.

SESITISA, *v. a., to singe; e.g.,* ku sesitisa siafu, *to burn the black ants.*

SESSE, *s.,* (1) *a kind of fish; but* zeze ni kitoma na uji? (Sp.); (2) kitoa cha mbō, *the foreskin, the gland;* (3) zeze, *a sort of lute with three strings.*

SETA, *v a., to crush.*

SETA SETA, *to break into fragments.*

SETI, *s., an olive-tree, hence* mafuta ya seti, *olive oil, valued greatly by the Suahili for medical purposes;* زَيْتٌ, oleum olivarum; زَاتَ, *v.a.,* oleo condivit; زَيْتُونٌ, olea arbor.

SÉTIRI (*or* SITIRI) (*Arab.* ستر), *to conceal, to hide, to cover.*

SETTINI, *num., sixty.*

SEUSE (*or* SEUZE), *much less, much more* (St.).

SEYEDIA, *lordly;* seyedina *and* seidina, *our Lord, your Majesty; cfr.* (séidi *or* seyedi); *Arab.* سَيِّدٌ, dominus, princeps.

SEZO, *s., an adze* (St.).

SHĂĂBĂN, *s.* (= muezi wa mlísho, *the month of feeding*), *the month preceding the Ramathan; cfr.* شَعْبَانُ, nomen mensis arabici octavi.

SHĂBĂ, *s.* (*pl.* mashăbă) (*cfr.* أَشْبَاهٌ, aes Cyprium ex quo vasa conflantur), *copper, brass, tin;* ku tía shaba jungúni, *to tin a cooking pot;* sifŭri tupu heifei, *copper alone is of no use; cfr.* bati, sŭsi, sifŭri; ya shabba kálamu, *a pen of brass or steel.*

SHĂBAHA (*or* SHÁBIKHI), *s.* (ya, *pl.* za) (*Arab.* شُبْهَةٌ), *similitude, mark, target, aim;* ku toáa shábăha, *to take aim.*

SHABBA (*or* SHABBU, *s.;* alum; *cfr.* شَبٌّ, vitriolum, alumen.

SHÁBUKA, *s., a snare; Arab.* شَبَكَةٌ rete; *cfr.* shĕbuka.

SHĂDĂ (*or* SHADDA), *s.* (la, *pl.* mashadda), *a string, a bunch; e.g.,* shădă la ushánga, *a string of beads;* shadda la maúa la ku ji-patika sikióni, *a bunch of flowers, to put into one's ear-lap (as gay women do), a chaplet or nosegay;* (2) *something like a picture suspended on a wall;* ili ni shaddayakwe tu, amewéka mbelle za mlango (R.); (3) shadda, *or rather* shata, *the sediment of oil* (= taka taka za mafuta), nazi (*cocoa-nut*) *boiled out in making oil; cfr.* شَذَا, acrimonia odoris fragrantis; شَثٌّ, nomen herbae odoratae et amarae, qua corium praeparatur.

SHADĂLA (*or* SHADDĂLA), *s.* (*pl.* ma—); shadăla wa ku piga mzínga, *a gunner.*

SHĂDI, *s.;* ku tána shădi, *or rather* sháti; *cfr.* tana shati, *a cleanly person, one who combs him or herself nicely, properly.*

SHÁDIKI, *v. a.? vid.* شَدَقَ, amplos, largos oris challinos habuit vir.

SHÁGA (*or* SHIAGA), *v. a., to chase, hunt, course; e.g.,* niáma; ku ngia mitu, *to enter a forest and cry in hunting, to course animals;* ku shágoa ni askari.

SHAH, *s.* (*Pers.* شاه), *a chess king* (St.).

SHÁHA, (1) *s.; vid.* shéha, *a chief;* شَاخَ, senex fuit; شَيْخٌ, senex, senior auctoritate, principatu; pietate et arte conspicuus.

SHÁHA, (2) *s.* (*Pers.* شاخ), *the heart or pith of the cocoa-nut-tree, or of the* mkindu *and* mkoma *trees, which is eaten in time of famine.*

SHÁHADA, *s.* (*Arab.* شهادة); janda cha sháhada, *the fore-finger, index; e.g.,* cha gumba hatta cha janda.

SHÁHAMU, *s., fat; cfr.* شَحَمَ, edendum dedit adipem; شَحْمٌ, adeps.

SHÁHAWA, *s.* (*obscene*), *semen; cfr.* شَهَدَ, semen virile emisit e pene citra congressum in conspectu virginis vel allocutione.

SHÁHIDI, *s.* (wa, *pl.* masháhidi) (*Arab.* شاهد), *witness;* شَهِدَ, praesens fuit, testatus fuit شَاهِدٌ, praesens, testis; mtu ashuhudiai neno *or* mtu alieóna kua matoyákwe.

SHÁHIRI, *v. a., to rule, to govern; e.g.,* Tangai ashahiri = a-i-wéza nti ya Mvita, Tangai *rules Mvita; cfr.* شَهَرَ, evaginavit gladium, et super hominum capita vibravit.

SHÁHŬDA, *s.;* janda cha sháhuda, *or* sháhada, *the fore-finger, index; vid.* sháhada.

SHÁIBU, *s.* (= mkongue *or* mzē); manamke sháibu

la juza, *a woman extremely old;* شاب, incanuit; شيب, canities, canus capillus.

Shàiri, *s.* (la, *pl.* masháiri) (= nimbo), *a sententious song, a line of poetry;* masháiri, *verses, a poem; e.g.*, labi labi hudi liansinsi, muana mbéra mzúri mtána, *this song describes a beautiful and cleanly woman, who combs her hair and washes her dress and body; cfr.* شعر, scivit, novit, superavit poesi aliquem; أشعار, poesis; (2) sháiri, *or* shayiri, *barley; Arab.* شعير, hordeum.

Shaka (*or* saka), *v. a.* (*cfr.* saka), *to hunt, to disturb and drive animals in hunting; perhaps from the Arabic* ساق, propulit, impulit jumentum?

Shākā, *s.* (la) = teshwíshi *or* kiherehére, *or* budi, (dubium), *doubt; e.g.*, ku-m-tia shaka rohonimuakwe, *to put doubts into one's mind;* nina shaka *or* ghasi nai *or* na-m-tilía shaka, *I have doubts or suspicion about him, I suspect him;* شك, dubitavit; شك, dubium, dubitatio; (2) shāka, *pl.* mashāka (= uthía), *trouble;* شق, difficilis, molestus fuit; مشقة, molestia, afflictio *dimin.* kisháka; ku ngíwa na shaka *or* teshwishi.

Shákāra, *s.;* watuma (watúmua, R.) wa gungusári wákali shákara sana (R.)? *cfr.* شكر, gratias egit.

Shakáwa, *s.* (ya) (شكوا), *trouble, offence;* ku-m-fania shakáwa = uthia *or* masháka; *cfr.* شقا, miserum reddidit aliquem Deus; شقاوة, conditio mala, miseria.

Shake, *s.;* ku ngía na shake la (ya) ku lía, *to sob* (St.)?

Shakíni, *s.* (*vid.* pagáro), *a country in the Somali land.*

Shálāka (*pl.* ma—), *a hole bored in the gunwale of a boat, to put a piece of rope through for a rowlock;* túndu ya ku tilía kishoára cha gnóngo ku vutía makassía (*cfr.* kamba la kikapu) (ku fungúa shuára), percussit scutica aliave re.

Shàli, *s., a shawl;* شل, levi et latiore sutura consuit; شلة, vestis quae sub lorica induitur.

Shàliki, *v. a.* (شلق, percussit scutica aliave re)?? *to bind lightly or loosely, not tightly, to fix on or in loosely, e.g., the heads of arrows;* m-fúnge kua ku-m-sháliki = *tie him loosely;* mshóni ameshàliki nguoyangu = vibaya, kua ulegévu = ku piga kidango, *vid.* furari; dondeka ni *Kiniassa.*

Sham, *s. n. p., Syria; Arab.* شام, *Syria,* plaga septentrionalis; شامي, Syrus, Syriacus; fetha ya Sham, *German dollars;* láhu ya sham, *Syrian paper (thick paper); cfr.* لوح, tabul lata, sive lignea sive ossea; omoplata, in qua scriptum est.

Shámari, *v. a.;* ali-m-shámari kua nguóye, *he had tied him fast by his cloth; cfr.* شمر, contraxit.

Shámba, *s.* (la, *pl.* mashamba), *a plantation, any piece of cultivated ground on which the natives plant their various articles of food; e.g.*, mtáma (*millet*), mahindi (*caffre corn*), mawelle, mbázi, pójo, muhógo, *&c.;* (2) *a piece of land in the country;* shamba *must be distinguished from* kiúnga (*vid.*), *i.e.*, máhali pa miti yegni tundo tupu, *but* shamba ni máhali palipolímoa; *the* kiunga *contains fruit-trees, but the* shamba *contains land cultivated with grain.*

Shámbi, *s., a kind of antelope (the addax?);* shambi yuna magúnda; gunda ni pembe ya shamba, *the animal* shambi *has horns which are used as war-horns or trumpets. It is said to be fond of cotton leaves and beans;* shambi huyu *pl.* mashambi hayo *or* yalē (magúnda ya shambi yafania misgida misgida, R.)?

Shámbiro, *s.* (la, *pl.* ma—) = fújo *or* shére, *or* shéro (la), *a thoroughfare;* niúmba ya shámbiro, *a house of thoroughfare, where everybody goes in and out, and does what he pleases;* mtu huyu yuwajendéa shambiro, hana kázi, yuwazungúka burre, *to go about in idleness;* amemu-ata mtúma shambiro *or* shére, ajenendée nafsiyakwe, *the slave may go where he likes.*

Shambúa (*or* jambúa), *v. a., to strip off the husk, to pick out (to select* = taúa); *e.g.*, ku shambúa (*or* takassa) pamba kondezakwe, *to clean cotton from dirt and seed;* ku shambúa mbázi, *to shell peas* (= ku tangúa); ku shambúa mbóga, *to pick and trim vegetables.*

Shambulía, *v. obj., to rush upon one unawares, to attack one;* tuali-wa-shambulía, wakafazáika, *we attacked them, and they got into confusion, they were confused;* ku shambulía watu kua jéuri, *to attack people wantonly.*

Ji-shambulía, *e.g.*, Rashidi aka-ji-shambulía katika mji.

Shamía, *s.* (ya, *pl.* za), *a kind of cloth which was probably at first obtained from Sham or Syria, Kaftan? It is different from* mfuría *and* bushúti; *cfr.* Sham *and* bushuti.

Shámili, *s.* (la, *pl.* ma—); shámili la shikío, *ornament of the ear* (*cfr.* furúngu); شمل, texit aliquem vestimento.

Shámiri, *s., to load a gun; cfr. Arab.* شمر, contraxit rem, &c.

Shamu, *s., coming from Sham; e.g.*, kertási ya Shamu; kofía neaupe ya Shamu, *paper, cap from Syria.*

Shamúa, *v. a., to sneeze.*

Shána, (1) *s., the name of a fish which has a high back* (R.).

Shána, (2) *s.* (la, *pl.* ma—) (*Kipemba*), *comb;* shana la ku fungulía *or* sumbulía nuelle; *cfr.* shanúo.

Shánga, (1) *v. a., to split; e.g.*, ku shánga kuni, *to split wood* = ku passúa kuni, *to cleave or split wood* = ku piga shóka kua nguvu, *to strike the wood with all one's might;* ku passua kua kissu; *cfr.* janga, *v. a., to split a piece of wood off from another piece;* (2) *s., a ruined town near Malindi.*

Shánga, (2) *s., south;* shangáni, *in the south;* nti ya shánga, *the south country; vid.* kussi.

Shangáa (*and* sangaa), *v. n., to stare, to be astonished.*

Shangáza, *v. c., to astound, to astonish.*

Shangázi, *s.* (wa, *pl.* ma—), (1) *the father's sister, an aunt;* ndúgu manamke wa babai; shangazi wangu anakúja leo, *my aunt came to-day, but* ndúgu múme wa mama ni mjómba (*uncle*); (2) *to-morrow* (R.); *vid.* m'mawa ni *Kiniassa.*

Shángi, *s.; cfr.* marére (R.).

Shangilía, *v. obj., to rejoice for, to shout for, to meet with shouts and music, to congratulate.*

Shángo, *s., vomiting (after eating) caused by worms which may be removed by a purgative* (R.)

Shángŭi, *s.*, (1) *shouting, joy, triumph;* (2) *an ornament of gold worn by women between the shoulders* (St.).

Sháni, *s., a startling thing or event, anything rare or wonderful;* anapátoa ni shani, *he was seized by an unexpected circumstance;* ni shaniyakwe; Muigniewe Mungu ana-tu letta sháni za ku tisha (*cfr.* kahadi viója, muújiza); *even a new kind of cloth is a* shani (angaliáni, shani hi); شَانَ, aperuit; شَأْن, res gravis.

Shanúo (*or* shanúu) (la, *pl.* ma—), *a comb;* shanúo la ku tanía *or* shanía, *or* shanulía nuelle na ndéfu, &c., *a comb for combing the hair and beard; a large coarse wooden comb;* shanúo ni kuba, lakeni kitána ni kidógo, kina méno madógo (*cfr.* kitána); *cfr.* شَانَ, deturpavit, pinxit.

Shári (*or* sharri), *s., evil, quarrel, provocation;* mtu wa sharri, *a bad man* (*cfr.* kóndo, ugómvi utokózi, utézi); jaházi ina shari, *a bad vessel; cfr.* شَرَّ, malus, improbus fuit; شَرّ, malum, improbitas; neno la shari, *a bad word.*

Sharia (*or* shăràa, *or* sheria) (*Arab.* شريعة), *law, equity* (la, *pl.* za); شَرَعَ, legem tulit; شَرْع, lex, canon religionis; شَرِيعَة, institutum, lex, via recta; ku nenda sharaáni *or* sheriáni, *to go to law;* sharia ya nti, *the law of the country.*

Sháriki, *v. n.* (*Arab.* شَرِكَ), socius, consors fuit; *to share, to be partner in; vid.* shiriki, *v.*

Sharikía, *v. obj., to share with.*

Sharikiana, *to share together, to be partners.*

Sharti, shart, sherti, shuti, shuruti (*or* sharuti), *s. and adv., by necessity, absolutely, by all means, of obligation, contract;* ku fania sharti, *to bind oneself;* ku weka masharti, *to put a wager; cfr.* شَرَطَ, stipulatus fuit, conditionem praefinivit; شَرْط, conditio = makátibu, muáfaka, maagáno, mapatáno, *agreement.*

Shasa (la, *pl.* ma—), *a kind of prickly shell;* shasa hili lina-ni-kata sana (R.); شَزَّ *or* شَسَّ, multum aridus fuit, exaruit.

Shásira (*or* sásira, *or* siasira), *s.* (la, *pl.* za), *a pack-needle of brass wire* = sindáno ya ku shonéa mikéka; *cfr.* شَصَرَ, punxit eum spina, consuit pannum.

Shatoruma ? (St.).

Shatri (*or* shetri, *or* chatri), *the poop or cabin of a vessel* (shatri ya chombo); شَطْر, pars rei, dimidia.

Sháu, *s., a man of loose morals;* mtu huyu ni sháu = mtu mpúzi; *Arab.* شَاهَ, maligno oculo adspiciens laesit; *or* شَحَّ, huc illuc, dispersus fuit.

Shaúa, *v. a., to give one a promise or one's word which afterwards is not kept, to deceive;* ji-shaúa = ku daka kitu kua bidii, wewe una-ji-shaúa tu, *you seek for a thing earnestly, but you deceive yourself;* yee ha-ku-daki, *he does not want you;* ku-ji-shaúa, *to go always about a matter, e.g., to marry a woman, to obtain her love, but at last to be disappointed;* ku-ji-shaúa = ku-ji-túkisa, ku-ji-hashúa; *we might explain the word:* ku ishaúa = ku isha úa, *to kill oneself, as it were, to mortify oneself in obtaining, and yet not get a thing in spite of all efforts* (ame-ji-dangania nafsiyakwe); kua kulla kipindi amejiendéa, ameísha nguvuzakwe wala hakupata kitu ali-cho-dáka.

Sháuka, *v. n., to give oneself much trouble to obtain a favourite object, but to fail.*

Sháuku, *s.* (ya, *pl.* za), *used in a good and bad sense, desire, lust, especially sexual instinct, great love or fondness;* sháuku nengi za ondóa maarifa (= ákili), *vehement lust*

takes away man's understanding, lit., knowledge; nimefánia shauku; mimi nina sháuku nai, *I love him;* ana sháuku sana ku-ni-somésha, *he has a great desire to teach me;* kuna sháuku ya kitu chema, au kuna shauku ya udangánifu unangíwa ni sháuku sana wewe; *cfr.* شاق , movit aliquem amor, desideravit, concupivit; شوق , cupido, propensio animi in rem, ndío shaukuyakwe, *this very thing is his desire.*

SHAURI (SHAUIRI), *v. n., to fetch or ask one's advice, to consult one* = ku daka shauri kua mtu, *to demand advice from one;* neno hili ni zíto, ninénde ni-m-shauri wali, *or* nipate shauri kua wáli, *this matter is a difficult one, let me go and get advice from the governor.*

SHAURI, *s.* (*pl.* mashauri), *advice, plan, counsel.*

SHAURIÁNA, *v. rec.* = ku ulizána shauri, *to ask advice one from another; cfr.* شار , judicium fecit, monstravit, consuluit alium, deliberavit cum alio; شورى , mandatum, consilium; kú-m-pa shauri, *to give advice;* ku fánia shauri, *to make counsel, to consult together.*

SHÁURÍSA, *v. c.* = ku uliza shauri, *to make one ask the advice of.*

SHÁWI, *s.* (la, *pl.* ma—), *the shoot or branch on which the cocoa-nuts grow;* sháwi la vidáka, la vitále, la madáfu, la názi, *the switch-like branch on which the fruit of the cocoa-tree is hanging; when the shoot has no fruit, it is called* kãnga (mti uviáo názi); *the* kãnga *is within the* kalála, *which has the shape of a little boat* (*cfr.* panda la mnázi *and* kole *or* mkungu) (shawi la tende).

SHÁWISHI, *v. a., to coax over, to persuade* (St.).

SHÉBAHA (*or* SHÉBIHI), *s.* (*vid.* shábaha), *aim, mark, a butt for shooting at* (*with arrows or muskets*); *cfr.* شبة , similitudo.

SHÉBIHI, *s.* (ya) (*or* SHÉBIKHI), *form, shape, likeness, resemblance, kind;* shébihi ya jíwe hili, *like this stone, lit. in the likeness of.*

SHEBIHIÁNA, *v. rec., to resemble each other* = ku fanána, *or* kúa na sura moja.

SHÉBUKA, *s.* (*vid.* shábuka) (ya), *quarrel, dispute, strife* (= kóndo), ku táhali shébuka = ku anza kóndo, *to commence a quarrel, to raise or excite and cause anything; cfr.* شبك , perplexuit rem alteri.

SHEBUKÁNA, *v. rec.*

SHÉBUKI, *s.;* Waríde ni shébuki mno (R.), *W. is a great instigator or abettor of mischief.*

SHÉDA, SHEDÁNA, *vid.* sheta.

SHEDÁLA, *s., a gunner, artillerist?*

SHEDI, *s., the name of a kind of cotton-print* (R.).

SHÉGAR, *s.* (= ásili), *origin, genealogy, lit. the tree; cfr.* شجر , arbor.

SHÉHA (*or* SHÁHA *or* SHÉKI), *s.* (wa, *pl.* masheha), *an elder, a chief.*

SHÉHÃM, *s.* (*cfr.* lammi), *tar; cfr.* شحم , multum adipis habuit, pinguis fuit; mafúta ya ngamía ku tangánia na tõkã, ku paka *or* deheni chombo, *camel's fat mixed with lime, to paint a native boat.*

SHÉHE, *s.* (wa), *pl.* mashéha (haya) (= sheha); shehe wa nti; (1) *the chief of a country;* (2) *a great learned man,* mana juóni mkúba, *or* mkúba wa élimu; (3) shehe kua ukubáila, *an important or illustrious man* (R.); (4) shehe *means also one who brings about a dance with* ngoma (*with a drum*).

SHÉHENA, *s.* (ya, *pl.* ma—), *a load, cargo* = mzígo mzíto, telle.

SHEHENÉZA, *v.a., to load, e.g.,* ku sheheneza chombo, *to put cargo into a ship;* شحن , implevit navem vas, &c.

SHEITÁNI (*or* SHETANI) (*Arab.* شيطان), *s.* (wa, *pl.* ma—), *the devil, Satan, a devil; very expert or clever; said of an ingenious man who is thought to have learned his art or wisdom from the powers of darkness by magic.*

SHÉLA, *s., a black veil* (St.).

SHELABELA, *as it stands, in a lot, with all defects* (St.)?

SHÉLEKI, *v. a., to tie slightly* (Er.); *cfr.* sháliki.

SHELLE, *s.* (la, *pl.* ma—), *a shell* (?) (St.).

SHEMÁLI, *s.* (ya) (*Arab.* شمال); (1) *the left;* (2) *north* (*if a person looks eastward*); (3) *the north-wind* (keskási); nti ina kúnje *or* shemáli, *the ground is moist from the mist* (umande = dew); kíza cha moshi katika súbŭkhi, umánde wa jũ, moshi wa maji maji, béredi ya jũ, *a heavy dew;* (3) bet el shemãl, *a kind of* chombo *or* dau, (R.); shemãl, *northern latitude, opp. to* Júnubi (*cfr.*), *the south latitude.*

SHEMBÉA, *s., a curved knife.*

SHÉMÉGI, *s.* (ya *or* wa), *pl.* mashémegi (yangu *or* zangu), *brother or sister-in-law;* múme wa ndúgu manamke, *the husband of the sister's wife;* (2) *the husband's friend.*

SHÉNGA, *v. a., to burn;* ku shenga niassi, *to burn grass;* ku lima mle mlímo shéngoa; (2) *to cut obliquely, to cut down at one stroke* (R.), *e.g., reeds, stalks, &c.*

SHÉNGO, *s., vid.* shingo, *the neck.*

SHERÁDA, *s.,* ? (R.).

SHÉRÃFA (*or* SHÁRAFA) (la); shérafa la ndévu, *or* ndévu za shérafa, *a fine long beard* (sherafa ya

ndévu), *whiskers;* شَرَفَ, altus fuit, excelsus et nobilis fuit; شَرَفٌ, altitudo, nobilitas, gloria.

Shérbet (*or* sherba), *s.* (*Arab.* شربة), *drink, beverage;* sherbet el-lózi, *drink of almond milk* (*syrup of lemons and almonds*).

Shére, *s.* = shámbiro (*vid.*), *e.g.*, ku áta mtuma shére, *to allow a slave to go where he likes.*

Shérebi *and* shéredi, *s.;* shérebi *means no doubt "a drinker"* (*vid.* sherbet), *whereas* shéredi *refers evidently to the Arabic* شَرَدَ, aufugit vagatus fuit, *very likely with reference to a runaway slave. Rebman mentions the phrase:* sheredi mkúba we, unakúnoa tembo, *you are a great runaway, you drink* tẽmbo (*vid.*). Shérebi *would doubtless be more correct in this case, and the meaning would be: you great drunkard, you drink* tembo.

Sherẽhe, *s.* (R.), *e.g., the sailors of a Mascat vessel sailing under the English flag entered the harbour of Mombas with a noisy song, these sailors* wanafania sheréhe, *displayed pomp in honour of their sail?? But this explanation is doubtful, and Rebman gives no better one; cfr.* شِرَاعٌ, velum navis, *the sail's display.*

Sheria, *s., vid.* sháraa, *or* sharia, *law.*

Shéshe, *s.,* ndáa inafania shéshe (R.)?

Shéta, *v. a., to stir up* (*cfr.* mshétu), *to press one in a crowd* = ku songa, ku thíki *or* ku gandámiza muili kua ku songána; (2) *to quash* (*cfr.* pfuda *in* Kiniassa).

Shetána, *v. rec., to tread one upon another in a crowd, to throng each other, to press against each other at a crowded place;* mashetáno, *s., throng, crowd* (= ku kazána, *to sit closely*).

Shetáni (*cfr.* sheitáni) (wa, *pl.* ma—), *the devil, Satan,* شَطَنَ, adversatus fuit, شَيْطَانٌ, satanas, diabolus.

Shetéka, *v. n., to be over-ripe, to be pulpy;* ndízi hízi zashetéka, *these bananas are over-ripe* (= ku iva mno).

Shétri, *s., the poop of a dau* (*dhow*); *cfr.* شَطْر, *that part of a dhow which is used as a water-closet, &c.*

Shíba, *v. n., to be satiated, to have eaten enough, to be satisfied; cfr.* شَبِعَ, satur et satiatus fuit.

Shíbisha, *v. c., to cause one to be satiated, to satisfy one.*

Shíbiri (*or* sibiri, *or* shibri), *s., a span, e.g.,* uréfu wa shíbiri *or* shubiri moja, *a span long; cfr.* شبر, spithamis dimensus fuit, شِبْر, spithama, *i.e.,* intervallum inter pollicis et minimi digiti diductorum extrema.

Shidda (*Arab.* شدة), *s., difficulty, distress, trouble, rarity;* kitu hiki ni shidda; shidda kuba, *great distress;* maji ya shidda ya ku limbika.

Shiga, *s., vid.* siga.

Shika, *v. a., to hold fast, to lay hold of;* ku shika ndía, *to take one's way, to depart, to set out;* ku gúya *or* kamáta, *to seize or lay hold with the fingers.*

Shíkõa (shikũa), *v. p., to be seized, e.g.,* ku shíkoa ni matumbo, *to be seized with pain in the stomach.*

Shikamána, *v. rec.* (= ku náta), *to cleave together, to stick or adhere to; to lead each other by the hand* (Er.); ndóngo washikamána na tõkã; unga haushikamáni, *or* haunáti (*vid. Luke* xvii. 6).

Shikamánisha, *v. c., to cause to stick to.*

Shikamõ (*or* shikamóo), *pro* "nashika mãgũ, *I seize or hold the feet,*" *the mode in which a slave salutes his master.*

Shikána, *v. rec., to hold each other, to clasp, to grapple.*

Shikía, *v. obj., to seize or catch for another, to hang on loosely.*

Shikíka, *v. seizable, capable of being seized, e.g.,* maji hayashikíki, laken kitu kigúmu ndicho kishikikácho, *water is not seizable, but a hard substance is seizable.*

Shikilía, *v. obj.* = ame-m-zuia asiangúke, *he seized him lest he should fall.*

Shikiliza, *to support.*

Shikíwa, *v. p., to be seized or held;* fethayakwe imeshikiwa *or* imeshikoa, muigniéwe kapo, *his money was seized in his absence* (*in the possessor's absence*).

Shíkiza, *v. a., to catch up lightly, e.g.,* ku shíkiza mlango kua ku weka kitu tiniyakwe, usifungúke, wala usifungíke, *to place something under a door lest it open or shut;* (2) *to fasten with thread a piece of cloth which the tailor wants to sew;* ku shikiza nīumba, *to support a house, hence* shikizo, *a post.*

Shikizía, *v. obj.*

Shíki, *s.* (R.)?

Shikío (*or* sikio), *s.* (la, *pl.* mashikío), (1) *ear, fig. understanding;* (2) shikio la chombo, *the helm or rudder of a ship, a thing to lay hold of;* mashikío ya kikapu, *the handles of a basket;* shikio paka ni daua ya matumbo.

Shíku, *s.* (la, *pl.* ma—) = kipánde kisíki cha mnázi cha ku gadimía jaházi isiangúke katika nti káfu, *a part of the trunk of a cocoa-tree used to keep a vessel erect at low-water time* (*cfr.* táũmu), *a shore made of the trunk of a cocoa-*

nut-tree; (2) *the remainder of a tower which has tumbled down;* liko shikulakwe, *there is the remainder of the tower (at Mombas) which fell down; dimin.* kishíku.

Shilàmu, *s., the stem of a native pipe; vid.* kiko.

Shíliza, *v. a., to finish, to conclude, to complete* (*vid.* isha, *v.a.*); léo tuashíliza muaka, *to-day we close the year:* ku shiliza manéno *or* kazi, &c.

Shilizía, *v. obj. trop.;* ku-m-shilizía matúngu mtu mungine, *to vent one's passion on another (who is innocent).*

Shimāl, *s.; vid.* shemāl *or* shemáli.

Shímo, *s.* (la, *pl.* ma—), *a pit, a deep cavity, a large hole;* shimo la kinu, *the hollowing or excavation of a mortar.*

Shína, *s.* (la, *pl.* ma—); (1) *the root;* shina la mti, *the root of a tree;* (2) *a trunk or stump, the lower part of the stem of a tree.*

Shìnda, *s.* (la, *pl.* ma—), *contents, the residue of fluids found in a vessel or pit, &c., e.g.,* mtúnge una shinda nzíma (zima) *or* kū la maji, *there is still a considerable quantity of water in the jar;* shinda dogo, *a small residue;* shinda la kinu káríbu na ku jā *or* jáa, *the mortar is nearly full;* kishinda cha mtúnge *signifies a small quantity which stays* (ku shinda) *at the bottom of a water-jar.*

Shinda, *v, a., to stay, to pass, to exceed in power, to overcome, to conquer, to subdue;* ku shinda ngúvu, *to pass or exceed in power;* Said-Saidi ana-m-shinda Kiméri kua nguvu = ngúvu za Saidi zikáwa ningi, zapita nguvu za Kiméri, Kiméri ameshíndoa ni Saidi, *to spend or to pass or to spend time;* ameshinda siku mbíli na ndáa, *he spent two days in a famishing state;* tumeshínda kútña tukalála na ndáa, *we passed or worked the whole day and slept without food;* ku shinda siku moja niumbani kua rafíki, *to stay a day at the house of a friend;* ku shinda kázi, *to go on with one's work;* ku shinda kiungáni, *to stay in one's plantation;* maji yashinda, *it is (more than) half full of water;* wali amekuénda shinda, *the governor went out to spend his time, or he is gone out for the day.* Maji yashinda ya mtungi, *the jar is half full of water.*

Shindamàna = shikamana *or* guyána.

Shindamànisha, *to make to hold fast;* watu wamefania tokā na maji, na udóngo, akatángania mahali pamója, akashindamánisha sákāfu, na sákafu inashindamana.

Shindàna, *v. rec., to endeavour to overcome each other, to bet, to strive with, to dispute, to race.*

Shindanía, *v. obj., to overmatch, to outdo, to outbid one* (kima), *to oppose, to object to, to bet;* ame-ni-shindanía mkébe, *he overmatched me, i.e., I intended to buy the pot, but the other said he had bought or would buy it at a higher price, thus he overreached me;* ame-ni-shindanía manenoyangu, *he opposed my words by saying they were not true or valid.*

Shindaniàna, *e.g.,* kima, *to outbid another in reference to the price.*

Shindaníwa.

Shindàno (la, *pl.* ma—), *a race, dispute, strife.*

Shindía, *v. obj.*

Shíndiza, *v. c., to make one put up (for a few days' stay).*

Shindiza, *v. a.;* ku shindiza makáli, *to overcome sharpness = to become blunt;* maji ya ku shindiza, *at flood time.*

Shindizíka, *v. n., to get or become blunted; e.g.,* mtaímbo.

Shindíka (*or* sindika), *v. a.,* (1) *to drive, to turn an oil-mill (which at Mombas and other places is turned by a camel), hence "to make oil" in general;* ku shindíka mafúta (*vid.* jakája). (2) ku shindíka mlango, *to shut or rather turn the door so that it is closed but not barred, to leave the door on the latch. The reverse of* ku shindíka *is* "ku shindúa *or* fungúa," *to open the door so that the passage is free.* Ku koméa *or* funga *is to shut or bar the door.* "Ku rúdisha mlango," *is to turn the door, but not to shut it entirely. It is left ajar, as the natives consider it improper to close the door entirely, when the owner of the house is at home.*

Shindikía, *v. obj.; e.g.,* ku-m-shindikía niúmba yee hápo.

Shindikíza, *v. c., to cause to shut; e.g.,* ku-m-shiñdikiza msáffiri, *to assist a traveller on his departure, to close his business, to accompany him a short distance, to help him on for his departure* (= ku-m-fissa mbelle *or* ku-mu-ádi).

Shindíkoa, *v. p., to be shut.*

Shindilía, *v. a., to press, to čharge or load a gun with the ramrod* (ku shindilia búnduki kua mdéki); (2) *to eat to excess?*

Shíndo, *s.* (la, *pl.* ma—), *a shock* (St.); *cfr.* kukutika.

Shíndoa, *s.;* matézo ya muáka m'pia, *a kind of play performed the night before the new year sets in. The natives kindle a fire and dance around it, beating the ground with bamboos and saying:* tújile (tunakúja) ku tía motto Teita na mûme tulimpeta Hamade; ngóma ya *or* za shindŏa.

Shindúa (*or* sindúa), *v. a., to turn open (a door)* = ku fungúa; ku shindúa úkili *or* manéno; *cfr.* gundúa.

Shindúka, *v. n.* (= fungúka), *to turn open of itself;* mlángo umeshindúka kua upépo, *the door got open by the wind;* (2) maji yana-

shindúka *or* sindúka = yaánza kú pŏa ufuóni, *the beginning of the ebb.*

Shindulía, *v. obj.;* ku shindulía mlángo, *to open the door for somebody.*

Shíngo, *s.* (la, *pl.* ma—, *or* ya, *and pl.* za), *the neck* (*vid.* shengo); muigni *or* alie na shingo mgúmu, *a headstrong or pertinacious man;* hakúna msáha wa shingo.

Shinikízo (*or* sinikízo), *s.* (la), *a press; cfr.* ku sinikíza, *to press.*

Shipávu, *adj.*, *obstinate.*

hira, *s.* (ya, *pl.* za), *sail* (= tanga) *of a vessel; cfr.* شراع , velum navis.

Shirabu, *v. n.;* ku shíba maji; *cfr.* شرب , bibit, aquam.

Shirázi, *s.*, *n. p.*, *from the town Shiraz in Persia, hence* "shirazi," *Persian work; Sheikh Shiráz was a celebrated nobleman who came from Shiraz and stayed at Mombas.*

Shírika (*or* sharika), *s.* (ya), *participation, partnership, communion;* ku fánia shírika pamoja = ku tangánia pamoja (*e.g.*, ku unda chombo shirika, *to build a ship in common*); ku fania kázi shirika; maliyetu ni shirika; toáni mkébe hu, mnŏe kua shirikayenu; *Luke* xxii. 17.

Shíriki, *v. a.* (*vid.* shariki), *to give oneself up to, to be entire in a matter, to have communion or fellowship with one, to share with one, to be in partnership with one; cfr.* شرك socius *or* consors fuit, particeps ejusdem rei fuit; شركة , consortium, societas; ku shíriki kázi = ku penda kázi sana, *to give up oneself to a work, to be in a work with heart and soul;* ku shíriki júo = ku zoéa (soéa) júo kulla siku = ku tia moyóni sana, *to devote oneself to study;* mtu huyu yuwashíriki ulévi, uzínzi, uífi (uívi), *this man gives himself up to intoxication, to fornication, to theft = he is a drunkard, fornicator, thief;* ku shíriki Shetáni = kúa háli moja na Shetani, *to be of one mind, to make common cause with Satan, to be one of his party* (= ku tangánia pamoja nai); ku shíriki ndā káli, *to meet with great hunger (and other misfortunes)*; ku-m-shíriki Mungu *is (in the Muhammedan notion) to associate with God, to usurp or assume the being or qualities of God. This is the greatest sin in the eyes of the Muhammedans, whereas, in the Christian sense, this short expression means "to have communion with God, to devote oneself to God."*

Shirikiána (*or* shirikána), *v. rec.*, *to be of one mind one with the other* = ku shika neno mója *or* shauri mója, *to have a thing or opinion in common;* wameshírikana kua kázi, kua chakúla, *&c.*, *to have one common work and food* = wamefánia kazi pamoja, wamekúla pamoja, kulla mmoja ametangánia fungulakwe pamoja na muenzíwe.

Shísha, *s.* (ya), shisha ya mtánga, *the sand-glass used on board a vessel* (iko katika dira chombŏni).

Shisi (*or* shizi), *s.* (la, *pl.* ma—), (1) shísi la jungu, *the soot on cooking pots.* (2) *In Kigúnia* "shísi" la tembo la taamu, *sweet (black-looking) cocoa-liquor. The best kind of* tembo *when fresh looks blackish and is agreeably sweet.*

Shitúa, *v. a.*, *to pluck out, to draw out (said of teeth), tear out* (= ku gnóa).

Shitúka, *v. p.* (*said of nails*); *vid.* kishitu.

Shítumu, *v. a.*, *to insult; cfr.* شتم , contumeliam dixit, contumelia affecit.

Shóa, *v. a.* (*old*) = ku andika, *to write* (ku shóa).

Shoára (*or* shuára), *s.; vid.* kishoára.

Shóbŏka, *s.*, *said of a brush for white-washing when the bristles fall off from the ligatures* (R.).

Shódoro, *s.*, *the name of a cloth.*

Shóe, *s.* = baba, *father in Kigúnia.*

Shóga, *s.*, *a friend, used by women in speaking of or to one another in Zanzibar. At Lamu* shoga *means a catamite* (St.).

Shógi (*or* shoi), *s.*, *panniers, a large matting bag with the opening across the middle, so as to form two bags when laid across a donkey's back* (St.).

Shogóa, *s.*, *forced labour for government.*

Shogóa, *v. a.;* ku-ji-shogóa (*or* sogóa) mno kazi, *to compel to work.*

Shógŏli (*or* shóholi *or* shúhuli *or* shúgŭli), *s.* (ya, *pl.* za) (*Arab.* شغل), *business, work.*

Shogolisha (*or* shuhulisha), *v. c.*, *to set one at work, to employ or engage one* = ku-m-tía kazini; *cfr.* شغل , occupatum distinuit aliquem.

Shogóra,* *s.* (R.), *Kis. or Kinika?*

Shóka, *s.* (la, *pl.* ma—), *a native axe or hatchet;* shóka la ku tangía *or* shangía *or* passulía kuni, *an axe for splitting wood;* shóka la bapa, *or* shoka la pua, *an adze* (St.); shoka la tiss (*Mrim.*), *an axe.*

Shokóle, *s.*, *an eel; vid.* mkúnga.

Shókŏta, *v. a.*, *to thrust, to pierce;* m'shókote hatta atŏke; *e.g.*, kúku (R.)?

Shóla, *s.*, *an ear of corn?* (St.).

Shóma, *v. a.*, *to prick, to pierce, to thrust at* (= ku toma), ame-m-shoma kua ukónso wa mfupápo (mti mgúmu sana); ku-m-shoma kua múnda.

Shoméa, *v. obj.*, munda washoméa sámaki, *a harpoon, an iron with which the natives thrust at large fish.*

Shómŏro, *s.* (la, *pl.* ma—), *a bird like the* mnána (*vid.*), *a sparrow* (*Luke* xii, 6), *the weaver-bird* (*ploccus*), *which is fond of* mtáma.

Shóna, *v. a.*, *to sew* (*e.g.*, ngúo ilio rarúka), *to fasten on well, to mend; deriv.* mashóni.

Shonéa, *v. obj.*, *to sew or mend for one.*

Shónde, *s.* (la, *pl.* ma—), shónde la máfi (mávi) ya gnombe, *a cake of sun-dried cow's dung, used as fuel by the Makúa Makonde and other tribes for lack of wood; cfr.* kishónde.

Shónga (*or* sónga), sima ya ku shonga, *vid.* sima.

Shóngi, *s.* (la, *pl.* ma—), *plait, curl;* shóngi la nuelle; *vid.* songo.

Shongomewa (*or* shongamewa) (R.)?

Shóngŭa, *v.*, *said of a plantation* (R.)?

Shonóa, *v. a.;* (1) ku omba *or* sã, *vid.* ombo (omba)? (2) ku shonóa, *to unstitch, to rip up.*

Shórŏka, *v. n.* = ku toka hárraka *or* kua ngúvu *to burst out, e.g., anything which has been shut up in a vessel, to come off* (*e.g., a cloth from one's body.*)

Shóroba ? ? (R.).

Shóta, *v. a.* (*Kimv.* ku-m-tota *or* jokoja) (*Kin.* ku shokóta), *to pierce, to thrust at one by moving in the air a piece of wood or any pointed instrument* = ku-m-dúnga *or* toma kua nta; *but* ku-m-tota fimbo si kua nta; ku shóta mzinga, *to fire a cannon;* fuláni jána alidáka ku shota motto niúmba ya fulani.

Shotéa, *v. obj.;* mráo wa ku shotéa *or* pigía mzínga, *a linstock for firing a cannon.*

Shóto, *s.* (la, *pl.* ma—), *adj., lefthanded, not strong, feminine;* mukóno wa ku shoto = wa kike, *the female hand = the left hand, opp. to* mukóno wa kuúme, *in Kigunia,* mukóno wa kufúli, (mfúli ni mtumúme), *male hand = right hand;* mtu huyu ana shoto, *this man is left-handed.*

Shotti, *s.;* ku piga shotti ku nenda, *or* ku nenda kua shotti, kua ku rúka, *to go galloping, to gallop, to go very fast;* ku piga shotti katika fárasi, *to gallop, to ride galloping* = ku toka kua shotti katika fárasi.

Shtáki (*or* stáki), *v. a.*, *to charge, to accuse, to prosecute; cfr.* staki, *v. a.*, staka, mastáka, *s.*

Shtúa, *v. a.*, *to startle, to tickle, to put out of joint* (St.); *cfr.* shitúa, *v. a.*

Shtúka, *v. n.*, *to be startled, to start.*

Shtúsha mshipa, *to be sprained* = ku teuka.

Shúa, *v. a.*, *to launch* (Er.), *to draw, drag, pull* (= ku shúsha, ku tía jombo baharini).

Shulía, *v. obj.*

Shuliwa, *v. p.*, *to be launched.*

Shuári (*or* shuáli), *s.*, *calmness, calm, e.g.*, shuári ya pepo, *calmness of the winds* (= upépo umetulía, *the wind became calm*).

Shuarubu, *s.*, *cfr.* ndĕvu.

Shúbăka, *s.* (*Arab.* شبكة) (la, *pl.* ma—), *window; cfr.* dírisha.

Kishubáka, *s.*, *a pigeon-hole.*

Shúbiri (*vid.* shíbiri, *s.*) (ya), *a span.*

Shubúa, *v. a.*, *vid.* subúa, *v. a.*

Shubúbu, R.?

Shúdi (*or* shúli), *s.*

Shudu, *s.* (la, *pl.* ma—), *an oil-cake;* shúdu la mafúta = taka neússi za mafúta, *the dregs left after making oil from semsem-seed. The dregs are eaten by the people* (*Kig.* băkái); *cfr.* kidáta cha mafúta, *oil-cake when not quite pressed.*

Shúfaka, *s.* (= imáni), *the fear of God* (*old*); *cfr.* شَفَق, cavit, metuit.

Shúfu shúfu, *s.*, *at random, with carelessness; vid.* tundía, *and* ku funga kata.

Shugăa, *s.* (*or* shujã, *or* shujai (wa), *pl.* ma-shugãa, *or* masujãa (*Arab.* شجاع), *warlike, brave in war;* shugáa wa wita, *a hero, champion; vid.* شَجَعَ, strenuitate, vicit, strenuus, fortis fuit. شَجَاعٌ, *or* شُجَاعٌ, *or* شِجَاعٌ, fortis, strenuus, animosus fuit.

Shugálo, *s.;* búnduki ya shugálo, *a musket which has a large barrel, a lock, and makes a loud report* (si ya mráo); *cfr.* kimerti *and* bunduki ya fiándi.

Shúgŭli (*or* shúghŭli) (*cfr.* shógoli), *business, occupation, affairs, engagement.*

Shugulika, *v. n.*, *to excuse oneself and attend to another business* (*vid.* shóguli).

Shúhuda, *s. sing.;* ushúhuda (wa) (*pl.* shuhuda za), *witness, testimony;* ku-m-pa ushúhuda, *to give him a testimony; cfr.* شَهِدَ, testatus fuit, شَهَادَة, testimonium.

Shuhudía, *v. obj.*, *to witness for or against somebody, to attest, e.g.*, Gab. ame-m-shuhudía Rashi kua jito (chito) ame-mu-óna akiíba, *Gab. testifies or stands as an eye-witness against Rash., he saw him steal. It is also used by many Suahili as a noun, e.g.*, si shuhudía húyo? *is that not witness? or, I am not witness for that* (R.); ni yakíni, nna-shuhudía matoyangu, *it is true, I am eye-witness, but* nadáka angalía kua mato yangu.

Shuhúdisa, *v. c.*, *to cause one to bear witness, to take or call one to witness;* Gab. ame-m-shuhúdisa wali amesema, wali waona, shehe amefania fitina, si mimi, ni yee (= ku-m-fánia sháhidi, ajúe mambo).

Shúhudu, *v. n.*, *to bear witness.*

Shúhuli, *s.* = huja, *s. business* (*vid.* shógoli), *sorrow, anxiety;* shuhulisha (*vid.* shogolisha), ku-ji-shuhulisha = ku-ji-tia shúhuli rokhonimuakwe, *to concern oneself, to be apprehensive, to be anxious for.*

Shuhulika, *v. n.*

Shujāa, *s.* (wa), *pl.* mashujaa, *a brave man, a hero; vid.* shugāa.

Shuka (1), *s., a sheet;* shuka la male; *cfr.* doti, *s.*

Shuka (2), *v. n., to descend, to come down, to go down, to land from a vessel;* niota zikishúka, *falling stars.*

Shukía, *v. obj.*

Shusha, *v. c., to make to descend, to let down, to land a cargo from a vessel;* ku shusha pumzi, *to breathe out;* ku shusha moyo, *to humble oneself.*

Shúke (*or* suke), *s.* (la, *pl.* ma), *the top of the stalk of Indian corn* (R.); shúke la mtama, *the panicle of seed, the ear of corn, millet, or rice.*

Shŭkŭ, *v. a., to suspect one, to be suspicious about him;* na-m-shuku kúa muifi nafsini muangu, *I suspect him to be a thief;* nashuku muiliwangu, nathani tafania homma *or* kionda, *I suppose I shall get* homma *or fever;* شكّ, dubitavit.

Shuku, *s., pain or foretoken of pain.*

Shúkŭru, *v. a., to thank one;* (*cfr.* شكر, gratias egit, شُكْر, gratiarum actio; ku ambia ahsánti, *to say thou hast done well.*

Shúkŭru (*or* shukráni), *s.* (ya), *thank, thanksgiving* (*Kin.* mumvéra), *gratitude.*

Shúli, *s.* (la, *pl.* ma—); shúli la niumba, *the front-side or part of a thatched house* (*cfr.* kipáa cha mbelle, *the front slope of the roof*); ubáti wa niumba, *the middle part* (*vid.* túka, *s.*); kipáa cha niuma, *the back slope of the roof:* shuli *is also a lean-to building* (*in front*) (*cfr.* kipénu (*pl.* vipénu), *which signifies also the side-cabins of a ship.*

Shuliwa, *v. p., to be launched.*

Shúmbi, *s., deep water, depth* = kina; *near the entrance into the harbour of Mombas there is* shumbi, *deep water* (palé shumbini).

Shúmdoa, *s.* (la, *pl.* ma—); shúmdoa mpévu, yuna marára *or* madóa dóa, *or* maráka ráka, *the large striped hyena* (*red and black*) *which catches men and animals.*

Shúme, *s.* (la, *pl.* ma—); *a tom-cat, male cat* (paka mana múme).

Shumúa, *v. n., to sneeze.*

Shúmvi, *s., salt in Kipemba.*

Shúnda, *s.* (la, *pl.* ma—), *a little basket made of* miā, ku tia uráibu, *or other little things.*

Shunga (*or* junga, *or* tunga), *v. a., to drive away, to scare, frighten away, e.g.,* kuku *or* gnombe (*fowls and cattle*), *lest they destroy a plantation;* ku shunga *or* inga gnombe asíle mtama; ajali ya mshunga shunga ku shunga gnombe, *to drive cattle;* (2) shunga, *v. a., to press one by entreaty; vid.* sunga.

Shungi, *s.* (la, *pl.* ma—); (1) *a crest, long hair;* (2) *the piece of cloth with which the Muhammedans cover a dead person, and which hangs over the head and feet of the dead;* shungi la meiti = sanda lililo pitōa magū na kitōa cha mtu aliekuffa.

Saunguáya, *s., a tract of land, a ruined town and a river in the vicinity of* Paṭṭa (*Patte*); *another town is called* Niarúa.

Shuni, *s.* = uzúri (R.) ?

Shupā, *v. n., to be hard, not soft;* ku shupā kua maueno; ku shupána, *to be hardened; vid.* supā *and* supána.

Shupátu, *s.* (la, *pl.* ma—), *little strips of* miā (*vid.*) (*of matting*), *for making* vitanda (*bedsteads*) *and bags* (maganda). *The broad strips are sewn together to make mats for floors.*

Shúpi, *s., a kind of basket; cfr.* tundu, tumbi, pagája, mshúpi (R.).

Shura, *s., saltpetre* (St.); shura shura ana-li-ata tangu li mballi, susa ana-li-fahamia magúni, ndipo ku-ji-shura shura (R.) ?

Shuri, *s.,* mtu huyu ana shuri = anabenúa matáko, *this man shows his buttocks, he does not cover them* (ameweka wasi *or* benúa matáko); (2) kiuno cha ngáo, *the broad hip-bone, in opposition to* kigungu (R.).

Shurti (*or* sharti, sharúti, shurúti, shuti, sherti), *a contract, of necessity, by obligation, &c.;* ku fania shurti *or* sharti (*vid.*), *to engage oneself to; vid.* sharti, *s.*

Shúrtisa, *v. a., to order one peremptorily;* wali ame-m-shurtisa ku enda Ungŭja, *i.e.,* walí ame-mu-ambía kua ngúvu, shert wewe uenende Unguja, *the governor ordered him to go to Zanzibar, he told him authoritatively he must go absolutely.*

Shurutiána, *v. rec., bet, wager* = ku wekeána mashérti, *to hold a wager, to bet one with another.*

Shurutisána (*or* surutisana), *v. rec., to persuade each other ? ? cfr.* شرط, stipulatus fuit, شَرْط, conditio, stipulatio.

Shúsha, *v. c.* (*vid.* shuka, *v. n., to descend*), *to cause to descend, to lower;* ku shusha pumzi, *to breathe, to breathe out;* ku shusha moyo, *to humble oneself, to land goods from a ship.*

Shushoa, *v. p.*

Shusha (*and* shushiana), *to cause to descend, to make one another descend. This expression seems also to refer to sexual intercourse, according to Mr. R.* (?)

Shushía (*or* sukía *or* ku-m-jía), *v. obj., to occur to one; hence* kisushi, *sudden occurrence;* ku rúdisha kitu ju ya.

Shúsi (*or* shúzi), *s.* (la, *pl.* ma—), *foul air, stench.*

Shuta, *v. n., to break wind;* (2) *to sting;* niúki (*or* nyúki) yuwashúta, *the bee stings.*

Shutía, *v. obj.; cfr.* shua.

Shutiwa, *v. p.*

Shuti (*or* shuuti, sherti, sheti, suti), *adv., by necessity, by all means, absolutely, peremptorily.*

Shutukía, *v. obj.* (= ku-m-kúa gháfila), *to surprise one.*

Shútumu, *v. a., to suspect one, to doubt of his real intention, to revile, insult;* ku-m-keméa, *to snub;* ku-m-shútumu kua vióvu (*cfr.* singiza), *or* ku-m-thanía vióvu, *to suspect one of bad intentions;* ata-ku-tukulía mashútumu bilashei; watu wa-ni-shútumu ubaya bilashi; mashútumu, *suspecting.*

Shutumíwa, *v. p., to be suspected, to grow suspicious, to withdraw from one who is a bad man, to be reviled, insulted.*

Shutumiána, *v. rec., to suspect each other, to be suspicious about each other's purpose.*

Si, *not, the negative particle connected with a verb, adjective, and noun; e.g.,* si fánia *or* usifánia haya, *do not these things;* sífio *or* sívio, *not so, not in this manner;* mtu húyu si méma, si m'tu, *this man is not good, he is not a man, he is a no-man (if this were an English word), i.e., he is a cruel man, a barbarian;* manéno haya si kuelli, *these words are untruth, or not true;* si ada, si desturi, *it is not the custom, not customary;* si mréfu kama mimi, *he is not so tall as I am;* siku-ku-júa ginsi ulivyo mréfu, *I did not know that thou wast so long or large;* si mno kábisa, *seldom, not very often;* si vema, *not good, not well;* si yée (*or* yéye), *it is not he or him, contracted* sie; si mími, *contracted* sími, *it is not I, or, is it not I?* si wéwe *or* síwe, *it is not thou, or, is it not thou?* sidáki, *I do not desire it;* nisidáki, *that I may not want it, may I not want it; let me not desire it;* si úza, *do not sell. See the Grammar on this subject.*

Sía, *v. a.;* (1) (*cfr.* sika *or* zika, *to bury*), *to sow, e.g., rice, not to lay it in small hollows (as the Suahili generally do), but after the manner of the people of Pemba, who, having sown the rice, cover it with earth, wherefore they get much more than those who make* ména (*vid.*) ku panda mpúnga (*who make furrows to sow rice*); (2) *to drive away, e.g., black or rather reddish brown ants. This is done by lighting a firebrand;* ku teketéza siáfu kua kenge cha motto (sia ku sia *or* siasia, *to singe or scorch*); (3) *to leave behind, e.g.,* ku sia déni = anakuffa na deni, *he left a debt behind, i.e., he died in debt;* anasía mali, *he left property behind;* (4) *to trust one with; e.g.,* ku-m-sia mtu, *to commit to a man something;* (5) *to give sentence, to pronounce as with authority, to declare* (St.).

Silía, *v. obj.;* ku-m-silía mali, gnombe, *&c., to trust one with property, bullocks, &c.*

Sisa, *v. c., to cause to abstain* (*perhaps to cause one to bury a matter?*)

Sía (*old*) *for* kía (ja muili), *a member* (*of the body*).

Siáda (*or* ziáda, *or* záyidi, *or* saidi), *adv.* (*Arab.* زيادة) (= m'no, *vid.*), *more, considerably;* ni-paziáda *or* zaidi, *give me more* (*lit. increase*), ni fánia ziáda = ni ongéza, ni zídi, *increase or add to me;* زاد, auctus fuit, excessit numerum.

Siáfu, *s.* (wa, *pl.* wa), *a kind of large reddish brown ant; very large ones are called* tungu ufundo. *The* siafu *marches on in great numbers, bites painfully, and attacks and destroys anything with which it comes in contact. Animals and men endeavour to the utmost to escape the* siafu. *Fire and smoke, and hot ashes, are the best preservatives. There are also* tungu *called* tungu wawa.

Siági, *s.* (ya, *pl.* za), *cream, butter, when cooked it is called* samli; siagi *is butter* isiopikoa.

Siaha, *v.;* ku piga siaha = ku piga kelele?

Siála, *s., vid.* masiála *and* suáli, *question* (*of strife*).

Siára, *s.* (ya, *pl.* masiára) (*Kipemba,* máwa), *a burying-place, cemetery;* mahali palipo sikoa watu; mahali pa masáira.

Siasira (*or* sasira), *s., a great needle; vid.* shasira.

Siba (*or* ziba), *v. a., to close, obstruct, to stop, to dam up with sand or earth;* ku siba tundu, *to stop a hole;* ndia hi inasiba *or* inakuffa (= haionekani sana, *indiscernible*), ku siba maneno = ku-m-fitia, *to conceal to one.*

Sibána, *v. rec.;* páhali pana sibana, *a place closed;* ndia iliosibána.

Sibía, *v. obj.;* ku-m-sibia jua, *to screen the sun from one.*

Siboa, *v. p.*

Sibíka, *v. n.*

Sibào, *s.* (la, *pl.* ma—), *a large coat;* kisibao, *a small waistcoat, jerkin.*

Sibdi, *s.* (*cfr.* ghalla, *Pers.* سبده ?), *store-room, place for preserving eatables; Arab.* زبد, cremor lactis, tum butyrum recens.

Sibíli (*or* sébili, sebri), *s., aloes* (*vid.* sébili), shíbiri, *Arab.* صبر, succus plantae amarae, shibiri inaíria.

Sibiri (*or* shúbiri), *s.* (ya, *pl.* za), *span, a span long;* urefu wa shúbiri meja; *cfr* شبر, spithamis dimensus fuit; شبر spithama, *i.e.,* intervallum inter policis et minimi digiti diductorum extrema.

Sibŭ, *v. n., to happen, to come to pass, to chance;* jambo hili lina-n-sibu kua Mungu, *this thing happened to me from God* (= nime-li-pata kua

Mungu); *cfr.* سَبَّ, secuit, causa fuit, causam paravit.

Sibúa, *v. a.; vid.* subúa, *v. a., to open;* ku sibúa mpíni, *to make a hole in a handle;* ku koméa jembe sibulía, *v. obj.* (*also used of digging for mice?*) (*cfr.* ku fungua, sibua, sindúa, subúa), *to turn or prove open;* ku sibuka, *to admit of opening.*

Sida sida, *v. n.;* ku-ji sida sida, *to draw out, to pull;* mtu yule asida sida, hapendi ku enda rokhoni- muakwe ? (R.).

Sidi (rectius zidi) *v. a., to increase, to be more, to exceed, to do more than previously;* sultani huyu amesidi sultani yule kúa bora, *this king exceeds or surpasses that king in greatness, i.e., he is greater than that;* زَادَ, auctus fuit, auxit; habariyakwe imezidi ku enéa, *Luke* v. 15.

Sidía (*or* zidía), *v. obj., to augment, to add to one;* ame-m-zidía ngúvu, *he surpassed him in power.*
 Sidíwa, *v. n., to be added;* amesidíwa kitu.

Sidúa, *v. a., to extract nails with pincers* (R.) ? ? *cfr.* shitúa, *v. a.*

Sifa, *s.* (ya, *pl.* za); (1) *praise, commendation, character;* (2) sifa ya jombo, *tar with which a ship is daubed;* صَفَا, clarus, purus fuit? sifa ya jombo ni mafuta ya simu (zimu) ku paka jombo, *tar ;* sifa za Móla latifu nengi mno.

Sifara, *s., a kind of rice* (St.).

Sífio (*or* sívio, *or* sífio hífio), *adv., not so, not in this manner.*

Sifu, *v. a., to praise, to commend.*
 Ji-sifu, *to praise oneself, to boast of, to magnify oneself.*
 Ku sifu mno, *to praise too much, to flatter anyone, to overpraise one.*
 Sifíwa, *v. n., to be praised.*

Sifŭle, *s., a meddler, a meddlesome person* (*a term of disgrace*).

Sifŭri, *s.* (ya), *copper, brass* (*Kin.* guandu) (*cfr.* shaba, susi, masóka sinía, sifuria, mkuffu); صُفْر, aes flavum aurum.

Sifuría (*or* sufuria), *s.* = jungu cha sifŭri cha ku pikía, *a copper cooking vessel* (*saucepan*) *from India.*

Sífuru, *s., a cypher, a figure of nought* (St.).

Síga, *s.* (la), síga la ku tilía moto, *a vessel into which burning coals are put to warm or chafe a sick person.*

Sigida, *v. n., to put the forehead upon the ground in praying* (*vid.* sújudu, *v. n.*); *cfr.* سَجَدَ, humilis, depressus fuit, caput deorsum inclinavit cum animo submisso.

Sigitíka (rectius sikitika), *v. n., to be moved with pity, to be sorry, to have pity or compassion;* ku fania majonsi, *to feel sorry, to grieve.*
 Sigitikía, *v. obj., to be sorry for, to pity or compassionate one, to feel sorry or grieved for one.*
 Sigitisha, *v. c., to make sorry;* ku-ji-sigitisha, *v. refl.; cfr.* kusosonesa.

Sigitíko (rectius sikitíko), *s.* (la, *pl.* ma), *sorrow, grief.*

Signia, *v. n., cfr.* niaúka, *v. n., to wither, to dry up* (R.), ndizi zitaniúka, *or* zitasigniä.

Sígnia, *v. n.;* anasígnia ussowakwe, *to wrinkle up the face.*

Sihĭ, *v. n.* (*also* séhii, *v. n.*); (1) *to be of use, to prove effectual, to conduce* = kŭ fă, ku sélihi, mikáha inasihi *or* inasélihi; maneno yana sihi, mambo haya haiséhii kua Mungu, *this matter does not commend thee to God;* tokă haisihi, *the lime does not commend itself;* haisihi mikáha, wazungu wanasihi sana; hayo yanasihi, *this is good or fit for = is of use;* neno hili linasihi mtu aki-li-furahia; *cfr.* صَحَّ, sanus, integer, sanus fuit, vitii expers fuit.

Sihĭ, *v. a.;* (2) *to beg one humbly, to entreat, supplicate one* = ku-m-gniegnietéa *or* hoji hoji; ame-m-sihi Mungu, *to entreat God by humbling oneself before Him* (ronga ronga); ku-m-síhi mtumke = ku-mu-asha hasira, ku-m-tuliza moyowakwe; ku sihi nafsiyakwe = ku jitía uniónge.
 Sihíka, *v., exorable, propitiable.*
 Sihiána, *v. rec.; e.g.,* ku sihiána mkéo, *to be reconciled with your wife.*

Sihi, *s.* (ya) (= afia *or* ngúvu), sihi ya muili, *power of the body, vigour, or well-being of the body;* sihi ya moyo, *strength of mind;* muigni deni hana sihi, *a debtor has no strength, he always fears and trembles;* ku méa kua sihi, *to grow vigorously* صِحَّة, sanitas, integritas.

Sihiri, *s.* (*Arab.* سِحر), *name of a charm* (hirisi), (R.) ?

Si-i-óni angáwa aóna, *I do not see it though he does.*

Sijăfu, *s.* (*a tailor's expression*), *vid.* kánzu, *s.*

Si jambo, *s., I am well. The visitor asks:* hu jambo? *how are you? resp.* si jambo, *I am well, properly* sina jambo, *I have nothing to complain of;* si jambo punde, *I am a little better;* nalikúa siwézi siku ningi, laken sasa si jambo kidogo, *I was unwell for many days, but now I am a little better.*

Sika (*or* zika), *v. a., to bury* = ku toa visíkoa, *an expression which comprises all that is requisite for burying the dead; without the* visíkoa *it is*

only ku fukía *or* tia mtangáni, *to inter, put the dead into the ground;* ku nenda ku sikáni (masikáni).

Sika, rectius zika, *v. a., to bury.*

Sikísha, *v. c., to cause to bury;* nime-m-sikisha babai, manáwe hakuweza, hana sanda, nime-m-pa sanda.

Sika, *s.* (la, *pl.* masíka); sika lája = mvua inaja kua kuelli, *the real or great rain—the full rainy season, when one is buried, as it were, in his house, and all business out of doors is stopped. The first time of planting after the rains* (Er.).

Sikamo (*or* sikamoo), *for* nashika măgū; *vid.* shikamoo.

Siki, *s.* (ya), (1) siki ya tembo, *vinegar of* tembo, *acid* tembo; (2) siki ya kanzu, *the border of a shirt; cfr.* زِقّ, uter in quo vinum et alia reconduntur.

Sikía, *v. obj., to bury for one;* ame-ni-sikía meitiwangu, *he has buried for me (I being absent) my dead.*

Sikoa, *v. p., to be buried.*

Sisha, *v. c., to cause to bury or be buried.*

Sikía, *v. a.,* (1) *to hear in general* (ku shika neno linenoálo kua sikío), *to be sensible, to feel;* (2) *to obey;* ame-ni-sikía manenoyangu, *he heard or obeyed my word;* (3) *to understand, to smell;* nasikia hárufu ya samaki.

Sikíka (sikíwa), *to be capable of being heard.*

Sikilía, *v., to listen, hearken attentively, to attend to;* ame-m-sikilía manenoyakwe.

Sikiliana, *v. rec.*

Sikilika, *to be heard, to be audible.*

Sikilíza, *v., to hearken, to incline the ear in order to hear well.*

Sikilizana, *v. rec., to hear one another.*

Sikini = tengere *in Kinika* (R.); sikiniyakwe ya tindoa vizúri?

Sikitika; *vid.* sigitika, *to be sorry.*

Sikiwa, *v. p., to be heard.*

Sikíza, *v. c., to cause or make to hear or understand that which has been said* = sikiliza, *to listen;* ku fuáta maneno.

Sikizána, *v. rec., to hear each other, to agree one with another, to make one another hear, to be mutually intelligible.*

Sikizísha, *v. c., to cause one to hear or obey* (kua ngúvu), *to make one understand that which is spoken.*

Siko (*or* ziko) (la, *pl.* ma—), mahali pa ku sikía = makáburi, masiára, *burying place, burying.*

Siku, *s.* (ya, *pl.* za), *a day (a day comprising 24 hours from sunset to sunset);* siku mbíli *or* tatu, *two or three days;* siku zotte, *always;* siku kū, *a great day = a feast. The Christian Sunday is also called* siku kū; *e.g.,* leo ni síku kū, *to-day is the great day = Sunday. The Wanika use the plural* masíku; *e.g.,* masíku maíri *or* maháha, *two or three days;* ku pata siku, *to get a lucky day, a day when work will succeed;* siku *refers to a period of time, but* mtána (*day, daylight*) *is oppos. to* usíku, *night, darkness. The Muhammedan Suahilis have two great days or feasts at the end of the Ramathan (three days before the close of the Ramathan), and three days after the* Mfungúo wa tatu (Thil Haj); *on those days they send each other presents, slaughter animals and regale the poor.*

The siku ya muaka (*day of the year*) *or* Nerus *or* Neroz (*Dr. St. writes* Nairuz) *is about the 24rd of August, the beginning of the Suahili and nautical year, when the people (especially the women) bathe in the sea, morning or night. Afterwards a great mess of food is cooked and presented to every one who likes to eat. In former times people were permitted to commit great crimes without being punished. The Government of Said-Said put a stop to impunity on this day.*

Síla, *s.* (ya, *pl.* za), *pail, bucket;* kidúde cha ku futía maji jomboni ku ya-muága n'de, *or* cha ku teka maji, *a vessel used to draw the water out of a ship's hold (usually of wood);* sila ya barudi, *a keg of gunpowder.*

Silăkha (*or* silăha); bana silăkha? (R.); *cfr.* sélaha.

Silía, *v. a.* (*vid.* sía, *v. a.*), *to put one in trust with, to deliver a matter to somebody for management;* ku-m-silía mali.

Silihi (*or* silikhi), *v. a., to improve, to put right;* silihika, *to be improved;* silihisha, *v. c., to make, to improve, or reform.*

Silika, *v. n., to deride, to mock* (Sp.) = ku thiháki; usi-ni-silike burre, *do not mock at me for nothing.*

Sílimu (*or* sélimu), *v. n., to turn Muhammedan.*

Siliso (rectius zílizo), *they who, those which; vid. Gram., e.g.,* niumba siliso (zilizo) teketézoa, *the houses which have been burnt.*

Síma, *s.* (ya, *pl.* za), *a native porridge made of Indian corn or millet meal, boiled with water and the milky juice of the cocoa-nut, eaten with any kind of* mtúzi (*vid.*); sima ya ku shonga? *cfr.* wali.

Sima (rectius zima), *v. n., to be extinguished; e.g.,* moto umezíma, *the fire is extinguished of itself;* motto wasíma, na mtu yuwa-u-sima, *the fire went out of itself, but man extinguished it.*

Sima, *v. a.;* ku sima moto, *to extinguish or put out the fire;* na moto amesimoa ni watu kua maji; mtu anasima roho *or* moyo, *he fainted; to swoon, to be apparently dead.*

Simía (*or* zimia), *v. obj., to put out, to quench the fire for one;* watu wana-n-simía moto; simía, *or by reduplication* sisimia, *to disappear quickly* (*hence* msisimisi).

Simĭka (*or* zimĭka), *v. n., to be quenched;* moto unazímika, *the fire went out of itself.*

Símisha, *v. c.*

Símoa, *v. p.*

Simúa, *v. a., to cool hot water by adding cold to it.*

Sima (rectius zima), *adj., living, fresh, unhurt, safe;* kasha zima; mtu mzíma, kitu kizíma, maneno mazima, vitu vizima, niumba nzima.

Simakhi (*or* simakhu), *s.; vid.* súmăkhi, *gum-Arabic* (matózi *or* utómfu wa mti) *used by the natives in sealing letters.*

Simáma, *v. n., to stand up, to rise, to get up, to stand still or to stop;* ameketi akasimáma, *he sat and then stood up;* pondo inasimáma na nti, *the pole (with which the natives push forward their boats) stands upon the ground;* maji yana-simáma, *the water stands* = hayápui, wala hayajai tena, *it does not decrease nor get fuller yet.*

Simamía, *v. a., to stand out to one, to rise out upon him, to befall one; to preside over or superintend a work;* ku simamía watu kazi, wasiketi, laken wafánie kazi kua bídii, *to impel or compel people to work, to make them stand in their work, that they do not sit down, but labour diligently, to stand by, to overlook working people.*

Simamíka, *v. n.*

Simamilía, *v. obj., to make people stand at their work, so that they do not sit down, but continue to work diligently.*

Simamilíka.

Simámisha, *v. c.,* (1) *to cause or make one to stand or stop;* (2) *to cause one to rise, to erect* = simíka.

Simángiza, *v. a., to reproach one with or for, to cast into one's teeth, e.g., poverty, &c.; e.g., the Wanika reproach us for our poverty, as we have nothing wherewith to buy their* mahindi.

Simánzi, *s., grief, heaviness.*

Simázi, *s.* (ya, *pl.* za) = hammu, *grief, sorrow, mind cast down.*

Simíka, *v. n., to be erect, to be set up;* mbō imesimíka (*obscene*).

Simikía, *v. obj.;* ku simikía mlango.

Simikua, *v. p.*

Simba, *s.* (wa), *a lion;* simba huyu, *this lion; pl.* simba háwa, *these lions;* simba marára (R.)?

Simba uranga, *s., a well-known mangrove-swamp at the mouth of the Lufiji River* (St.).

Simbáti, *s., a kind of wood brought from near Cape Delgado.*

Simbúa, *v. a.;* simbúka, simbulía, simbuliwa, *to find out, to discover, betray.*

Simbulía (zimbulia? R.); ku-m-zimbulia viakula na ngúo, *deriv.* mazimbulízi.

Simda, *s.* (*sing.* usimda), *a kind of spice mixed with* uátu *and* bísări ku fungu jō, *to stop looseness of the bowels* (mtu akihára mno). *The people prepare a thick rice-pap, to which they add* uátu (*a kind of Indian grain, ground and mixed with oil, to anoint the body, and taken internally for colic*) *and* simda (*a kind of very small grain like cummin or* kana tembe za uwimbi). *This mixture is used for diarrhœa.*

Simíka, *v. a., to erect, to set up, raise, to put up;* ku simika ngúzo, *to erect a stay* (nguzo ya niumba); daua ya ku simíka mbō, *the medicine against impotency.*

Simikía, *v.;* pondo ya ku simikía dau, *a pole with which to support a boat or to keep it erect.*

Simikisha, *to set up.*

Simikíro, *s.;* simikíro la maji, *a water-jar which is not moved, but stands always in the same place;* simikíro ya ku simikía maji, nsío ya Kihindi.

Simlía (*or* simulía), *v. n.* = ku zungumza, *to converse, to talk* (*Kimrima*) (*vid.* semlía); ku nenda simlia na watu.

Similla (simileni), *for bismillah, meaning, to make way, out of the way* = jitenga, *get out of the way;* similla punda, similla ubao, *make way for a donkey or for bearers of planks.*

Simiri (zimiri), *v. a.;* maneno hakusimiri (ana-ni-thihaki (R.)? *cfr.* سمر confabulari noctu.

Simisa, *v. a.* = ku karibisha; *e.g.,* jakula, *to invite to dinner.*

Simo, *s.* (ya), *a memorable saying, a name* (*especially a nickname* (msíbo, kisíbo), *which, when once given to a person, will stick to him always. Proverb, or saying, or nickname;* maneno ya simo, *proverbs.* Neno lisemoálo siku moja, ikapata simo, masoéo, ikasémoa kulla siku, simo masoéa ya neno, ndío símo. Watu wame-m-patía simo Bana Iki tatai, nai amepata simo (*or rather* kisíbo, *nickname*). Wazungu waandika wino damu ya pánia wamepáta simo; neno kuba lita-tu-simama mbellezetu = litakuja juiyétu, *a great matter will arise upon us, befall us;* (2) simo, *an extempore poem, improvisation.*

Simo, = *I am not in it, it is nothing to me, it is not my concern; opp.* nami nímo, *and I am in it = it belongs to me, it is my concern.*

Símsim (semsem), *s.;* sesamum, semen coriandri (?) *Arab.,* سِمْسِم.

Simu, *s., sprats, a kind of little fish, sardan or sardine, much liked by the natives.*

Simŭ (*or* zimŭ), *v. n.;* ku simu kina ota = kitu kilicho ndáni ya nti, kinatoka n'de (*vid.* ota); amekuenda ku simu (= ndáni ya nti) haonekani tena, *he went to be buried, he has become invisible; hence* msimu (*or* mzimu), *one who is invisible, or a being which is hidden in visible things, a spirit, especially an evil spirit, pl.* wazímu, *invisible beings, spirits, especially evil spirits; hence* ana wazimu, *he has evil spirits, he is mad;* ku simu, *to be about to die, to be sick unto death; vid.* manda *in Kiniassa.*

Simúa (*or* zimúa); ku simúa maji ya motto, *to cool water which is too hot, with cold water;* ku simúa tembo kali na tembo biti (la táamu), *to cool or moderate strong* tembo (*palm wine*) *with fresh or sweet, which is not strong.*

Simúa (*and* simulía) (niungu) (R.)? zúa (niungu)?

Simúka, *v. n.,* tembo likasimúka.

Simulía, *v. obj.*

Símŭi (*or* zímŭi) (*pl.* masimui), *a ghoul, an ogre, an evil spirit which destroys men and animals.*

Sina, *I am not with, i.e., I have not;* sina fetha, *I am not with money, i.e., I have no money.*

Sináa, *s.;* kissu kina sinaa makáli??

Sinára (rectius zinára), *s.;* ubáo wa misho wa jómbo (*cfr.* زُنَّار, cingulum), *cornice;* mawe ya sinára, *a cornice made of wood or stone around something.*

Sinasina, *v. n., to begin to weep or rather to wish to weep, but not be able to give vent to weeping, either because the person must forcibly suppress it, or cannot from great grief, to sob;* mtu adáka ku lia, laken hapáti, amekatázoa ni watu; *cfr.* kitef téfu.

Sĭnda, *v. a., to contract, e.g., two ropes* = ku káza, *hence* kisinda, *that which contracts, contraction, that which makes hard, closes the entrance, hence hymen.*

Sindama, *v. n.* (= ku gandamana), *to be compounded firmly by beating* (*e.g., in knocking the stones of an* mzingi).

Sindamana, *vid.* shindamana; *e.g.,* úgue unashindamana na wa pili.

Sindána, *v. n.* = ku kazana.

Sindáno, *s.* (ya, *pl.* za), (1) *a needle* (sindáno ya ku shonéa ngúo) *for sewing a cloth;* (2) *a kind of rice* (St.)?

Sinde (la, *pl.* ma—) (sinde la niassi), *pl.* masinde.

Síndigal, *s., n.p.* (*pl.* masindigal); watu wakáli wa Hindi, *Indian soldiers employed by the Sultan of Zanzibar. The Suahili consider them very ferocious, and fear them.*

Sindíka, *v. a.;* usi-ya-sindíke sindíke maneno haya, yanene wazi wazi, *do not shut or hide these words, let them speak openly.*

Sindikiza, *v., to accompany part of the way; cfr.* shindikiza.

Sindúa, *v. a., to open, to set open, to turn open;* ku sindúa akili na maneno; *cfr.* gundúa; *vid.* shindua, shindulía.

Sindúka, *v. n.* (rectius zindúka), *to wake up suddenly from a doze;* sindukánisha (zindukanisha), *to raise up.*

Sindukana (rectius zindukána), *v. n., to awake suddenly or start up from sleep* (usingízi).

Sinduza, *v. c.* (Zinduza).

Sine, *s.* (*pl.* ma—), *gum, jaw?* (Er.).

Singa, *s.* (*sing.* usínga, wa), singa za niúmbu, *the long soft hair of an animal called* niumbu (*a kind of wild goat or ibex?*) Kua singa za mkía watu wafania mguisho wa mganga, ku-m-pa muigni pepo (aliepungoa) mtejewákwe, *from the hair of the tail people make the fan of the medicine man* (*native doctor*); nuelle za singa (*straight hair* = *European hair*) nioróro na refu, si ngúmu, si kipilipili, *the hair called* singa *is soft and long, not hard or short and growing at a distance from each other.* Mzungu yuna nuelle za singa, laken mtu wa Africa ana nuelle za kipilipili *or* wipilipili, *the European has long soft hair which grows close together, but the African has short hair which does not grow close together, but stands like small grains of black pepper.*

Singa, *v. a.,* (1) (= ku sugúa taka, *to rub off dirt;* ku sugúa hatta taka zikitoka, *to rub until dirt or dust goes out*); ku singa muili kua sándăli, *to rub the body with aromatics prepared of sandal-wood, an operation which is much liked by voluptuous Suahili, and performed by their women;* ku singa, *to put scent, to scent;* (2) ku singa = ku tafuta, *to search, to seek* (*in the language of Pemba, in Kigunia,* ku dengéa; (3) singa *or* zinga, *v. n., to stroll about without any purpose or aim, to walk about and seek for women, to whore* (*in Kimwita*); ku zinga na mke, ku zungúka ku tafúta wake; (4) ku zinga = ku zungusha *or* geúza *or* geúka, *to turn, change;* maneno yamezinga = yamegeúka, leo ana zinga vingine, sifio alifionena jana; mvúa

zazinga tena, *the rain turns round again, is about to come again;* wali ha-li-zingi nenolakwe; pepo za zinga zinga = zagéuka, *the words are changed, the wind has changed, it chops about;* singa *or* sinsa, *to tack;* ku zinga *or* zinza, *to change the sail;* (5) zingazinga, *v. n., to waver, to turn about (of the wind).*

Singamána, *v. n., to be crooked, serpentine;* mto unasingamana (kisingo cha mto, singo la mto).

Singámiza, *v. a., to upbraid or tax one with* (*cfr.* simángiza), *to rally, to twit one with, e.g., a man who refused to do what he was ordered, e.g. to buy bread in the market, afterward I went myself, bought the bread and gave him of it, saying :* tõã burre hi, nnakwisha rudi mimi.

Singána (zingana), *v. rec., to whore, fornicate;* mume na mke.

S(Z)ingatía, *v. n., to bethink oneself, to turn round in mind, to change one's mind, to consider;* kwanza nimedaka ku nenda, laken punde nimesingatía, nimegeuza, nikaáta, *at first I wished to go, but I bethought myself afterwards, and desisted (from going);* neno ambalo ni faradi, halina ku zingatia tena. *Deriv.* uzingatifu.

Singefūr, *s., cinnabar, used as* (daua ya kionda) *a remedy against sores, and for making red ink.*

Síngira (*or* zingira), *to surround, to catch;* m-singiréni muivi huyu ndiye, *surround that thief, that is he;* m-zungukeni huku na huku, asipate pa ku pita, mzingire kua huko, *surround from there.*

Síngisha, *v. a.* = sungusha, geuza; amesingisha manenoyakwe, *he changed (caused to turn) his word.*

Singĭza, *v. a.* (*cfr.* shútumu), *to tax one with, to accuse one of an offence and be unable to prove it by facts, to slander one;* ame-m-singiza uifi, nai haku-mu-ona, *he accused him of theft, but he had not seen him;* ku singiza neno asiloli-fania; ku-m-singiza maneno ya urongo; *hence* kisingizo, *pretence.*

Singizía, *v. obj., to slander, to spread false reports about, to charge.*

S(Z)ingŭa = ku singirũa *or* ku zungúkua (ku tiwa katikati), *to be surrounded.*

Singiwa, *v. p.* = pa thiki? (R.).

Singízi ya mimba (marathi ya wake); *vid.* muamimba.

Singo, *s.* (la, *pl.* ma) (*vid.* singamana); singo la mto, *or* kisingo cha mto, *the horn or bend of a river.*

Singoa (singua) (*or* ku singiroa, *or* zungúkua, *or* sungúkua), *to be surrounded* (= ku tiwa katikati).

Sinĭa, *s.* (*pl.* masinia), *a circular tray used to carry food upon, generally of copper tinned* (St.) (= tassa).

Sinia sinia ya mavingu *or* ya usso.

Sinikiza, *v. a., to press.*

Sinni (*or* zinni), *v. n.* = ku zinga, *to commit adultery; cfr.* زنا, scortatus fuit.

Sinsa, *v. a.,* (1) *to offer or expose for sale;* ku sinsa mitungi; (2) ku sinsa usso, *to turn away one's face.*

Sinsil, *s., chain, especially of the* nanga (*anchor*) = *cable; Arab.* سلسلة.

Sinsilía (zinsilia); ku sinsilía watu (= ku fithuli) *Prov.* mlango wa aduiyako omba uwe wazi, ukipita, uzinsilíe (usso).

Sinsŭa, *v.;* ku sinsũa lusu, mikono niuma, aka jórua ifu, tokã, ussoni (R.).

Sinúa, *v. a., to put obliquely or slopingly;* niungu hi una-i-sinúa mti hu; unasinuka (wegniewe), *e.g., by rain;* dau linasinuka; ku sinúa mlingoti.

Sinukía, *to fall sideways in sleep, when sitting.*

Sinzía, *v. n.* (*Kinika*, ku kuka), *to be drowsy and nod with sleepiness, to be sleepy, to flicker, to doze while sitting.*

Sinzilía, *not to be attentive to one, to wink with the eyes.*

Sio, *s.* (la, *pl.* ma—), *a thin pole, stake; pl.* masío, *thin poles for building a house;* sio = zio, zuio (ku zuia).

Sio, *adv.;* sío manéno haya, *not they, &c., these words, it is not so.*

Sipo, *adv., not there;* sipo máhali hapa.

Sira, *s.* (la, *pl.* masira); sira la tembo, *dregs, sediment of palm-wine (the dregs are thrown away).*

Sira (azíra), *v. n., to abstain; e.g.,* mkongo asíra (azíra) *from that which he was forbidden by the doctor* (mgánga); *v. a., not to love one, to bear a grudge against one, to despise or hate one;* sultáni ame-m-sira wali, aka-m-funga, *the king hated the governor and bound him;* (3) *to avoid;* na-m-sira, sidáki ku-mu-óna, *I avoid him, I do not like to see him* (awéka miko na mizizo); ku sira chakúla, *to avoid a certain food.*

Siràna, *v. rec., to avoid each other, to be angry with each other* = ku kasirikána.

Sírika, *v. a.* (?), *to taunt with;* wa-ni-sirika tu, ela sina kitu; nika-m-sirika neno hili, hanãlo.

Sírisha (zirisha), *v. c.; e.g.,* mganga a-m-sírisha, *the doctor makes him abstain.*

Siràta, *s.* (ya) (*Arab.*) (= ndía), *way, road, especially the Muhammedan way to hell or heaven;* صراط, via pons extensus super medium gehennae.

Siri (*or* sirri), *v.;* ku-ji-siri gengéni (= ku enda joóni); *cfr.* سرّ, latuit, se abscondit, *to hide oneself in.*

Sírki (*or* ziriki), *s.* (*sing.* rizki *or* riziki); sírki za mtu, *the means of maintenance of man, all that one has need of* = viakúla (*cf.* riski) (*also* siriki *instead of* riski); kitu kile si sirikiyangu; رزق, res ad vitam necessarias dedit Deus.

Sirimisha, *v. c., to make weary, to tire* (enenda usije wa-sirimisha) (R.) (*if visitors must wait too long for reception*); *cfr. Kinika,* ku sírima, *to trouble.*

Sirri, *s.* (ya, *pl.* za), *secret, mystery; cfr.* سرّ, celavit rem; سرّ, arcanum, secretum; mambo ya sirri, *secret matters, secrets;* kua sirri, *secretly.*

Sisa, *v. c.* (*vid.* sira) (*cfr.* sía, zúiza), *to be on low diet, to abstain from meat, to order or cause one to abstain especially from food; e.g.,* mganga ame-ni-sisa sámaki, nisile, *the doctor has forbidden me to eat fish, I shall not eat it;* ame-m-sisa ku timiza ngoazakwe, *he caused him to abstain from satisfying his desire or appetite, he checked the satisfying of his appetite* = ku-mu-asha mapensiyakwe (ku-m-sisa ngóa); ku sisa mtanga *or* mpunga, *to abstain from mourning or from eating rice.*

Sisha (zisha), *v. c.* (*cfr.* usíshi, *s.*), *to cause to bury* (*cfr.* ku sika *or* zika, *to bury*) = ngúo hi ina-m-sisha meiti, pimáni, ikitoa ku-m-sisha, hununúe ningine, *this cloth will do to bury the dead, measure it, if it does not do to bury him, we will buy another.*

Sisi (*or* zizi), *s.* (la, *pl.* ma—) (ku sía) = máhali paliposungushoa bóma *or* miti, *enclosure, a place surrounded by a hedge of thorns or branches of trees, to guard against robbers or ravenous beasts;* sisi la gnombe (jā cha gnombe), *cow-yard, a cattle-fold, a stable, an enclosure made for placing bullocks at night* (*Kipemba* = jā cha gnombe); *diminutive:* kisísi, *e.g.,* cha mbúzi; kisisi cha mtama, masungusho ya shamba, un_guúe na manianni wasingíe. *There is no covering made over the* sisi, *and the poor animals must remain in the open air even at the time of rain and cold, which frequently causes their sickness and death; and yet the careless natives do not learn wit from their losses;* sisi lina kodōle *or* kidōle cha gnombe.

Sisíma (*or* zizima), *v. n., to cool, to get cool, to be cool or cold, to become calm or still;* chakúla hiki kinasisima sasa = kinapóa, *or* kimekúa béredi, *or* kime-búrudi, *the food is cool now;* mji hu wasisima (ku gniamasa) kua watu hauna kelele, *this town is still or calm, there is no noise of the people.*

Sisimia, *v. obj., to disappear* (zizimia) = haku sukía ju tena; hauku onekana ufuwakwe aliokuffa.

Sisimisha, *v. c., to cause to get cool, fig., to kill, lit. to make cool;* amesisímisha muili kua ku-m-tia maji ya béredi, *to cool the body by putting it into cold water.*

Sisim'ka, *v. n.;* muili unasisim'ka, *to feel excited* (*by awe or lust*).

Sisímizi, *s. a kind of red ant, which devours the* m'toa (*vid.*). *In Kijomvu it is called* winda winda (*the hunting ant*) (*vid.* mfuati, *a kind of red ant*), *because this ant* asisimia (*or* sama) nti.

Sisimúa, *v. a., to startle, to surprise* (*cfr.* kutusha) (*cfr. Kiniassa* dsidsimala).

Sisimúka, *to be startled* (*from cold*) (*cfr. also* tōkā); sisimka, sisimuka (*burning of remedies*) (*it describes also the feelings of a wife when her husband approaches her*) (R.)? ukuaju *and* kunasi ku sisimuka; muili ku sisimka.

Sisira, *v. a.* (ni ku gnagnanika, *to sparkle; Reb. has a verb,* ku sisira *and* zizira, ukongo ni ku zizira?

Sisitiza, *v. a., to charge one with a commission again and again very earnestly* = ku-mu-ágīsa papo kua papo; halla, halla, shert uje na kitu hiki, usísĕhau kábisa, *to enjoin one concernedly, to charge, direct one; to ask well or much, to examine, to press upon.*

Sisui (*or* suisui). *we, us, Dr. St. writes* sisi, *e.g.,* sisi sote, *all of us;* sisi wote, *both of us* (*instead of* suisui zote *or* zotte; suisui wotte).

Sita, *v. n.;* ku sita, *to halt, to go lame, to hide* (St.).

Sitádi, *s.;* pro estádi, *clever, skilful;* mtu ajuai kazi sana.

Sitáha, *the deck.*

Sitáshara, *sixteen.*

Sitáwi, *v. n., to flourish* (St.); rectius *from* staue, *to do well;* ngóma ipi imesitawi, *which dance is going best?*

Sítiri, *v. a.* (*or* sĕtir), *to enter, to buy; cfr.* ستر, texit, protexit rem; سطر, composuit, scripsit, vana ac ficta locutus fuit.

Sitta, *six;* ya sita, *the sixth.*

Sitti, *s., my lady.*

Sittina, *our lady* (*Mary*); sitáwisha (rectius stauisha *or* stausa), *to make to do well, to flourish.*

Sito (*vid.* zito), *heavy, difficult, thick.*

Sitúo (*vid.* zitúo), *rest;* hana sitúo, *without rest, he has no rest;* (2) *the sign of the end of a sentence in Arabic.*

Siu, *n. p.; vid.* Siyu.

Sivi moja, *different* (St.) ?

Sivīo (sivy̆o, St.), *it is not thus, not so;* siyo, *that is not it, no.*

Siwa (*vid.* ziwa), *s.* (la, *pl.* masiwa), (1) *a lake, pond, breast* (*pl.* ma—, *breasts*) = máhali palipo tengeléa na maji, *a lake;* siwa la maji ya kú nõa, *a lake of drinkable water* (*cfr.* ku sía); (2) *a horn, a bugle of ivory, brass, &c.;* ku piga siwa = ku vivia (Sp.)? *There is a considerable lake called* Zuai *or* Láki, *in the country of the Arusi Galla, to the east of Gurague in southern Abyssinia. Concerning this lake, Mr. Maÿer, a missionary at Ankobar, wrote me in* 1875 *as follows:—A Muhammedan came lately from the tribe Marko, where he bought ivory. He told me that the lake* Zuai *or* Láki *was a salt lake containing five islands, three of which are inhabited by Abyssinian Christians, and two by Muhammedans. The lake is in a large plain, and has no flowing off. Many Ethiopic manuscripts are said to be found on the islands, which are considered places of refuge in time of war.*

Siwēzi, *I cannot, i.e., I am not well; cfr.* ku wéza.

Siyo, *no, that is not it.*

Siyu (*or* siu), *n. p., a town on the island of Pata. Cfr. Baron von der Decken's "Travels in East Africa," vol. ii.* 275. *The chief seat of ancient Suahili learning.*

So (*or* zo), pro sako (zako), *pron. poss.;* niumba sako, *thy houses* (niumbáso).

Sóa, *v. a.* (*Kigunia,* ku tuanga), *to rake or take together with one's hands, e.g., on cleaning a room;* ku sóa taka *or* mtanga kua mikóno na ku tía kikapúni *or* kijámfi kidogo *or* kikanda *or* kitengéle, *to take or gather together with one's hands filth or dust and put it into a bag or little mat, to carry it out of the house and throw it on the dunghill* (= ku ondoa, *to remove*); niati ana-ni-soa (zóa), *the buffalo took me on his horns.*

Solēa, *v. obj.*

Sobēa (sobeāna ?) (R.); ku kuea kua ku sobēa, *to scramble; vid.* tambi?

Soda, *s., lunacy* (St.).

Soda, *v. n.; to slide, to fidget like a child who cannot yet walk, or like a person who has bad legs.*

Soēa (zoea), *v. n., to get accustomed;* ku soea kazi, *to be accustomed to work, remove, e.g., one's own inclinations to seize something else = to accustom oneself* (R.).

Soeana, *v. rec., to be accustomed to another.*

Soēsa (zoēza), *v. c., to accustom a person, to inure him, to teach him.*

Ku ji-soesa (*or* ku-ji-zoēza), *v. refl., to accustom oneself, to practise.*

Soesēka, *v. n., to be accustomable.*

Sogēza, *v. a., to put a thing to the lips and kiss it;* ku sogezéa, *v. obj., to make ready for, to bring for use.*

Sogóa, ku-ji-sogóa mno kazi, *to be very slow in business; vid.* msogófu, mkokotefu *or* mkúlifu.

Sohála, *s., tardiness;* ana sohāli sana; *vid.* mso hāli.

Sohári (nukhsi), siku ya jumā essubukhi ni nukhsi (sohári), haliwi na ngúvu na watu hawa wina nguvu (R.)? سَهار , vigilia; نحص , macie confectus fuit, emaciavit.

Sóhŏra, *s.;* niota ya sóhŏra, *the morning star; Arab.* زهرة , la planète Vénus.

Sojosojo, *s.* (R.) (*Kinika ?*).

Soka, *v. a.;* maneno haya pia yana-m-sóka ? (R.) yana-m-thiki *or* yana-mu-onéa ?

Sóka, *s.* (la, *pl.* ma—), *brass-wire much sought by the natives inland for ornament;* masóka; *cfr.* usóka.

Sóko, *s.* (ya, *pl.* ma—), *a market or a bazaar; cfr.* ساق , populit, emit venditque; سوق , forum, mercatus; ku enda sokoni.

Sokóta, *v. a., to twist, to plait, twine with the hand;* ku sokóta uzi, úgũe (ku piga úzi), *to spin, to turn about;* ku sokóta pango kua fimbo ku úa pánia, *to turn a stick in a mouse-hole to kill mice;* ku tia uzi gasi.

Solēa, kikanda *or* kijamfi cha ku soléa taka (*mat for removing dirt*); *cfr.* sóa.

Soleka, tungu hawasoleki.

Solēwa, *v.;* ku solēwa kikandáni.

Sōli ? (R.); ku gutana na mtu sóli ??

Sóma, *v. a.,* (1) *to read; cfr.* سمع , audiens fuit fecit ut audiret? explicantem aliquem librum audivit; (2) ku soma, *to cry to one if he falls on the road* (R.); nasikia somo, niani alieanguka? ku págoa somo; muna-ni-somea mangu; ali katika ku sóma, *he was in reading.*

Soma (*pl.* masóma), *a kind of dance* (St.).

Somēa, *v. obj., to read to one* (*sc. a book*).

Somēsha, *v. c., to cause one to read, to teach one in general* (*to lead devotions,* St.).

Somēshua (*or* someshoa), *v. p., to be taught reading;* msomeshi, *a teacher.*

Sómbĕra, *v. a.;* ku sómbĕra mti kua kifúa, *or* ku parága mti, *to climb a tree by pressing against it with one's breast and knees* (*to swarm up a tree*).

Sombo, *s.* (la, *pl.* ma—) (*the sing.* sombo *is rarely*

used, but rather the pl. masombo) = mahesámu, ngúo kuba ifungoáyo kana mkumbu, *a belt consisting of a large piece of cloth, such as is worn by great people;* mkũmbũ *is a belt or girdle of inferior quality, which costs ⅛ of a dollar. The Wanika and poor people wear* mkũmbũ, *but the Suahili chiefs and rich people wear* sómbo *or rather* masombo, *which cost one or two dollars.*

Soméo, *s.* = kelèle, *cry, noise.*

Sómo, *s.* (la, *pl.* ma—), *a lesson;* masomo, *reading lessons.*

Somo, *s.* (wa, *pl.* masómo *or* za) *used in addressing anybody, lit., something read, a namesake, used as a title of friendship, a relation, friend, acquaintance;* watu hawa ni somozangu *or* masomoyangu.

Sonda, *v. a., to suck out; e.g.,* sonda mifupa, *to draw the marrow out of bones by sucking.*

Songa, *s., foreskin.*

Songa, *v. a., to press, throng, to braid, plait; e.g.,* nuelle, *to braid the hair after the native custom, to strangle, to squeeze, choke* (*cfr. Luke* v. 1); maji yasonga, *where two rivers unite;* siku za songa, mvúa inakúa karibu; ku songa kámba *or* ku sukasuka; ku zongazonga mkumbu, *to form one's belt into a twist;* ku songa mikuto (*tresses*) ya nuelle; chakula kina-ni-songa, *the food chokes me;* mahindi yasonga; *vid.* makadsi *in Kiniassa.*

Songa (*and* zonga) (1) *to press, urge;* ku songa nuelle, ku-m-mtu; zonga, *e.g.,* ugue, *to wind up;* zongazonga, *fig.,* ku-m-mtu kua maneno, asipate ku nua, *to overmatch, wind up.*

Songána, *v. rec., to throng each other, to press against each other in a crowd, or sheep in a flock;* ku songána songána.

Songéa, *v.;* nadaka mafuta ya ku songéa nuelle; nadaka kuenda songewa nuelle kua mafuta (*cfr. Luke* v. 4); songea kinani mkatié niavu zenu, mkavúe.

Songéa, *v. n.;* ku songéa káribu, *to approach one, to draw (or press) near him* (= ku-m. karibía); nadaka mafuta ya ku songéa nuelle = nadaka kuenda songewa nuelle kua mafuta;

Songésa, *v. c.* (= ku karibísha *or* ku-m-súmisa, *Kimrima*), *to cause one to come near, to bring nigh;* ku songesa kitu.

Songa (*vid. above*) *means also: to narrow, to contract, to straiten, to limit; e.g.,* mtungi una songa, *the water-jar is too much crowded by standing too close to a box.*

Sónga (rectius zonga) *means: to wind round; e.g.,* nioka ana-m-zonga măgũ, *the serpent wound round his legs;* nioka huya ana zonga zonga mapindi = ana piga mapindi, *to wind itself round.*

Songo, *s.* (la, *pl.* ma—); songo la nuelle, *plait, curl.*

Songóa, *v. a., to wrest, contort, contract; e.g.,* shingo, *neck, hence to strangle, suffocate;* ku songóa kuku kua mukono *or* úgue. *The Suahilis put a piece of rope across the throat under the chin and tie it on the top of the head. They then pass a stick under the rope at the top of the head and twist it till the man is strangled. Thus by compressing the windpipe and throat they cause the man's death.* Ku songoa pamoja (*cfr.* mshetu) ji-songóa muegniewe, *to strangle oneself by hanging oneself, as irritated natives or discontented slaves sometimes do.*

Songoléwa, *v., to be strangled;* mtuma amesongoléwa ni banawakwe.

Songomána (*or* songamána), *to contract itself, to be entangled, complicated, to be curbed;* nguo imesongomana kua pepo.

Songomeresa (*or* songomesa), *v. a.;* ku songomeresa mukono kua ngúo, *to wind or wrap up one's hand with a cloth;* ku songomeresa ugue, *to coil up a rope, to wind round.*

Sogonéa, *v.;* sogonéa jumba *or* kimba? (R.)?

Songonióa, *v. a;* ku songonióa na ku kamúa nguo iliofulíwa, *to wring and squeeze a washed piece of cloth,* (1) ku songa; (2) ku songonióa; (3) ku songomésa ngúo; ku songa, *to commence to wring;* ku songonióa, *to wring with all the might and both hands;* ku songomésa, *to conclude the whole business by putting both ends of the wringed cloth together and at each end a person pulls quickly and mightily, until every drop of water comes out;* matumbo ya-ni-songonióa, *the belly gripes me, to feel pain in the stomach;* rokhoyangu ya-ni-songonióa, *or* rokhoyangu ya-ni-sonona, *or* rokhoyangu ya-ni-sononeka = si-m-daki, *I have an aversion, I have an aversion to him.*

Songoniolewa, *v. p., to be turned round.*

Sóni, *s.;* na-mu-onéa soni, siwezi ku sema naye, *abuse, contempt.*

Sonia, *v.; vid.* msonia.

Soniasonia, *v. obsc. ? vid.* nioniossa *and* onsésha, *and* kefia kefia (*to tease*).

Sonioniesha, ku sonioniesha moyo, *to have a strong burning or desire in the heart.*

Sonjoa, *v. a., to wring.*

Sonjóna, *v.*

Sonóna, *v. n.;* sima yasonona, *the* sima *is dry;* wali wasonóna; wali uate usonóne; móyo wasonona, *the heart trembles (with anger), the teeth ache from cold water;* niama iate isonone, *let the meat get dry.*

Sononéka, *v. n.* (= ku ji-umisa kua majonsi), *to be grieved or troubled greatly, to be vexed, to feel pain;* mukono wasononéka; *cfr.* kasirani.

Sononésha, *v. c., to trouble, to grieve, vex one* = ku-mu-úmisa, ku-m-kussa mashaka, ku-m-sumbúa.

Sónoko, *s.* = kidude (*an abusive word*).

Sononia.

Sonono sonono, *vid.* mlio.

Soruáli (*or* suruáli), *trousers.*

Sosa (soza), *v. a.* (= ku fika *or* wásili mpakáni), *to reach the end, to bring to a close;* mtuma alíme ngũeyakwe, akisosa aondóke, *let the slave till his portion of ground, when he reaches it, let him depart;* tuende tukate, tutakuenda sosa ndia mbelle, *to cut across and make for the way further on* (R.); dau limesosa = limefika ufuóni, *to strike upon, to run aground in the water;* ku sosa ndia, *to strike on a path.*

Sosana, *v. rec., to clash or collide with;* ku sosana katika maneno.

Sosobráni, *n. p., is a settlement of Dahálo (subjects of the Galla) residing at the western end of the bay Uúmbo which is to the north of Takaũngo and runs about twenty miles inland.*

Sota, *v. n.* (ku sota na matáko), *to slide, to fidget; cfr.* ku pulía.

Sote (rectius zote), *all;* tu sote, *we all together;* tuende sote, *let us go all together;* niumba zote, *all houses.*

Spaniola, *s., a Spaniard.*

Staamani, *v. n., to have confidence, to remain trustfully.*

Stádi, *v. a.,* wa-m-stadi ku nena (káza).

Stahámi, *v. a.,* ku stahámi, *to bear, suffer, endure anything* (= fumilia).

Stahámili (*or* stahímili), *to hold out, to persevere, to endure, to persist, to be patient of;* ku stahamiliana.

Stãhi, *v. a., to reverence, regard, respect one;* mtu huyu yuwa-ni-stahi, yuwa-ni-héshimu, *this man respects me.*

Stahiána, *v. rec., to respect each other* = ku kujána.

Stahíka, *v. n., to be worthy;* amestahíka kua ku stahíwa ni watu, nai mstáhiki, astahiwai, alieheshimíwa, aliepata ustáhiki kua ku stahiwa ni watu; (*Heb.* xi. 38); ulimengu haukustáhiki nao.

Stahiwa, *v. n., to be reverenced, honoured.*

Stáhĩki, *v.n., to be necessary, to be under obligation, to deserve;* jambo hili lastahiki nami = la-ni pasha ku tendoa, *I must do this thing;* yastahiki ku-m-fania vema; ku hásibu nafsiyakwe isiostahi kiwa (*Acts* xiii. 46) ku pata uzima wa milele.

Stáhili, *v. n., to deserve, to be worthy of;* = stahiki, ya-m-pasha, ya-m-jussía, yajussu nai; mtu huyu yastáhili ku pigoa, *this man must be beaten;* wastáhili ku-m-penda sana, *you ought to love him very much.*

Ku ji-stahilisha, *to render oneself worth, or to consider oneself worthy.*

Stakabathi, *earnest, fastening penny* (St.); *earnest money.*

Stákhãbu, *v. n., to like, prefer a thing, e.g.,* mimi nastákhãbu ku kã kua Wanika = mimi naradíwa, napenda ku keti kua Wanika, ni héri ku keti; *I like to dwell with the Wanika.*

Stákha, *s.* (*or* staham) (ya, *pl.*—za), stákha ya jaházi, *the deck of a vessel;* (*cfr.* staha).

Staki (*or* Shtaki), *v. a., to accuse, impeach one;* Gabiri ame-m-staki Rashidi kua wali, *Gabiri accused Rashidi with the governor.*

Stakía, *v. to bring an accusation or complaint before one,* Gabiri ana-m-stakía wali, a-mu-ía Rashidi.

Stakiana, *v. rec.;* waja stakiana, *they came to accuse each other* (*without* ku).

Stakiwa, *v. p., to be accused.*

Stakimu, *v. n.,* fulani sasa anastakimu, *N.N. got up, throve, came up* (= thábidi, *to stand by*).

Stalimu, *v. a.,* hakustalimu.

Stambuli, *n. p., Constantinople.*

Stara, *s., a place in a cottage partitioned off by mats or clothes for sleeping in.*

Stárehe (*or* stérehe), *v. n., to be or remain quiet or at ease;* = ku keti na ku tulía; *cfr.* راح, quiescere sivit; starehé! *don't get up, don't disturb yourself. By saying* "starehe!" *the visitor wishes to make the people present easy and undisturbed.*

Starehésha (*or* sterehisha), *v. c., to cause one to sit or be at ease, to give rest to, to refresh;* ku-m-weka wema, *to make one comfortable, to accommodate him well and honourably.*

Staue (*or* stui, stue), *v. n., to do well, to conduce, to become, to be of use;* = ku fã, jambo hili lastue or lastui, *this matter answers well, is of use;* kitu hiki kinastúi hapa nlipo-ki-weka = kinakã vizúri.

Stauĩsã, *v. c.* = ku-faniza kazi vema *or* uzuri (ku tengéza), *to embellish a work which is finished, but which must still be improved by embellishments, e. g., of colours, &c.*

Stawahi, *v. a.?* (R).

Stawi, *to be of use;* hastáwi katika ufalme wa Mungu (*Luke* ix. 62).

Stiráji, *v.* (*cfr.* ondoleana) = híshima; gissi gani watu hawaondoleani stiraji.

Stiri, *v., to extricate one from distress or trouble;* ni-pa maji kidogo, ni stiri rokhoyangu. *Thus says one who is* ku tokua ni rokho. Mungu a-ni-

stiri na thambi, a-ni-peleka peponi a-ni-fute thambizangu.

Stirika, (1) *to be extricated from;* (2) *to be covered, to be concealed;* n'enda nika stirike sokoni, *I go to buy food in the market* (R.), *probably corrupted from the Arabic* "nístĕre," *I buy.*

Stiriwa, *v. p.*

Stusha, *v. a., to sprain, to startle, to put out of joint* (St.).

Súa, *v. a.* (ز), *to bore, to bore a hole with the borer,* ku sua tundu kua kekée; ku sua meno kua msuáki, *to clean the teeth with the tooth-brush* (msuaki, *vid.*); ku sua = subua (rectius zua *and* zubúa); ku sua chungu, *to season pots; vid.* sirura *in Kiniassa;* ku sulíwa, *v. p., to be bored.*

Sūa, *v. a.* (سر), *to search, to invent, devise, bring forth something new by means of one's own mechanical or mental skill, to speak a lie;* mnasuá-ni, *what have you made, devised?* Msūa nanga amesáma akasúa nanga, akasuka nayo, *the anchor-searcher dived, found the anchor and came up with it;* mtu huyu amesúa maneno haya = ametoa kitoanimuakwe; amesúa kitu kipia; amesua júo = amebunni juo; ku sua *or* ku kokóta dau kua nguvu likipueléwa.

Sulía, *v.,* ame-ni-sulía nanga = ame-ni-tafutía tini ya báhari, ame-ni-sulía dau lililosáma, lina suka sasa, *to set a boat afloat for one or in his absence;* mtu ame-m-sulía Gabiri neno asilo-li-nena; ku-m-sulia = binnia *or* bunnia, *or* ku-m-tolea kitoanimuakwe, *to say something of one's own mind, but in the name of another, as if he were the author. The man pretended to speak the words of Gabiri, but Gabiri had not said these words, the man invented and gave them lyingly as coming from Gabiri's mouth—he deceived the people.* Prov. watu wakoméshe urongo, na usúsi wa-u-ate. *The verb* sulía *must not be confounded with* "ku zuilía," *he has refused me, he has not given me; vid.* zuía *or* suía, *v. a.*

Susúana, *v. rec., to deceive each other.*

Suafi (*or* safi), *adj.*, (*Arab.* صافى,) *clean, genuine, correct;* (suafi ya kuelli) maneno suafi = yasiokúa na madangánio, *v. a., to clean; cfr.* صفا, clarus, purus, sincerus fuit.

Suafía, *v.* = ku-m-pa maneno suafi, yasio danganioa, *he gave him correct words;* amēm-suafía juo, *he corrected the book for him, he freed it from mistakes.*

Suáfidi, *v. a., to clean, e.g.,* ku suáfidi viombo *or* muili; mtu wa tohára yuwa suáfidi muiliwakwe.

Suafidíka, *v.n.,* maneno yanasuafidíka = hayana urongo, yanatakáta.

Suafidisha, *v. c., to cause one to clean* (*e. g.,* muili), *to cleanse.*

Suafilía, *v. obj.,* ku-suafilia uta; *vid.* msása.

Suafiwa.

Suáhel, *s.* (*Arab.* ساهل, *pl.* سواهل,) *Arabic term for "Suahili land or coast." An Arab says on the question: Where do you come from? I am coming (or going) from or to Suahel; cfr.* سهل, abiit in terram planam; سهل, planities, terra aequali[s] سهيل, canopus stella.

Suáli, *s.* (la. *pl.* ma—) (*Arab.* سوال,) *question; cfr.* سأل, interrogavit; مسألة, questio; *pl.* masuali (*or* súla, *pl.* masála), *questions of strife* (1 *Tim.* i. 4, *and Col.* vi. 4).

Suáli, *s., tardiness;* ku fania suáli, *to be slow or lazy.*

Suálihi = sualikhi, suahe, sahihi, suafi, *adj., pure, clean.*

Subana, *s., a thimble:* (*cfr.* صبع,) intendit digitum in aliquem.

Subana, *small pieces of meat roasted on two parallel sticks.*

Subaya, *s.* (?)

Subbu, *v. a.,* ku subbu kua kálibu = ku mimina rusási ilioyaika katika kálibu, *to pour into a mould the lead which has been melted; hence to cast, e.g., balls or bullets of lead, &c.*

Subira (súbiri), *s.,* (1) (*vid.,* suburi, saburi), *patience;* (2) subiri, *aloes, Arab.* صبر, succus plantae amarae; (3) *v. n.,* subiri, *to wait,* suisui tulikua na subira *or* sáburi (patience).

Sŭbŭ, *v. n., to happen, to be fulfilled, to fall out, not to fall short of;* nenoláko liná-n-sūbū *or* linanpata saua saua, *or* linan sádifu, *thy word has been fulfilled in me* = nikama ulifiosema, nimepata wile wile, *as thou hast told me, so it happened to me.*

Subúa (*or* shubúa, *also* sibúa), *v. a., to make a hole or way through, e.g.,* ku subúa tundu kua pili kua kekée; ku subúa ndía ya (ku pitía ku sua kua kekee, *to bore in general, but* ku subúa, *to bore through*); ku subúa *or* sibúa tundu, *to open the hole, opp.,* ku siba tundu, *to shut the hole.*

Subúka, *v. n., to have a hole made through;* kitóma kinasubúka tundu; ku toka tundu, ku tokéa kua pili.

Súbudu, *v. n.,* rectius thúbŭtu (*cfr. Arab.* صبط, firmiter tenuit (*rather* ثبت, *see Arab. Lex.*), *to be firm, to have courage, to dare, to persevere;* mtu huyu athúbutu ku fania = hana khofu, *this*

man dares to do it, he is fearless; hathúbutu = yuwája, *he does not dare, he is afraid.*

Súbutu, *adj., firm* (*vid.* thabithi).

Subuthisha (*or* sabithisha), *v. c., to cause to be firm, to confirm;* ku subuthisha manéno = ku timiza.

Súbŭkhi, *s.* (ya), *morning, in the morning;* uenende subukhi, *go in the morning;* subukhi mbitimbiti (*vid.* mtana), *or* kunapamba súka, *or* kueupe, *etc. at twilight; cfr.* صبح, matutinum propinavit potum; صبح, initium diei, vel aurorae prima lux (*Arab.* sabakh bilkhēr, *may thy morning be in felicity or happiness = good morning*).

Súburi, *s.* (*vid.* saburi), *patience.*

Suda, *v. a.*, ku-m-suda? mtu wa-m-suda kua maneno; m'shahidi yuwasuda (*vid.* suta) *or* yuwasuduku, *the witness declares that he has seen.*

Sūdi (*or* suudi), *s.* (ya, *pl.*—za) = bakhti, *luck;* sudi ngema, *good-luck, felicity;* sudi mbáya, *ill-luck;* sudiyakwe ni kali, *he is very successful, he succeeds in everything; cfr.* سعد, felix fuit; سعد, *pl.* سعود, felicitas.

Súdŭku, *v. a.* = ku suta (*vid.*), *to ascertain from one the truth or falsehood of a statement which has been given to others regarding one's character; cfr.* صدق, verax fuit.

Sŭdŭmā (*or* sŭsŭmā), *v. n.;* tokā inasŭdŭmā *or* sŭsŭmā, *the lime in water sinks or settles (to the bottom).*

Suéna, *v. n.;* mbo inasuéna ndani kua béredi = imekimbía, imengía ndáni, mikójo inakimbía na mbŏ, heikŭpā jŭ, inapotéa (obscene).

Suesi, chuma cha suesi, *soft iron* (*perhaps Swedish iron or coming by way of Suez*).

Súfa, *s.;* búa la súfa; *cfr. Heb.* ix. 19, *for hyssop-stalk?* (Sp.).

Súfii, *s.* (wa, *pl.* masúfii), *a hermit, a devotee* = mtu ajai Mungu, asiefania usinsi, &c., *a Sufi, a person much reverenced by the Muhammedans on account of his God-fearing, chaste, prayerful and benevolent conduct. The Sufi is thought to devote himself entirely to the reading of the Koran, to praying, to doing good in the world;* sufii hazingi, ni tohára, yuwashinda mesgidini; mcháchi wa Mungu, *God-fearing; cfr.* صوفى, sophus, sapiens et religiosus, pec. qui res divinas, et quæ ad amorem Die spartant, visibilium rerum figuris adumbrat.

Sufuría, *s.*, (1) *copper;* (2) (*pl.* masufuría), *a metal pot;* sufuria ya chuma, *an iron pot; cfr.* صفر, aes flavum, aurum.

Suga, *v. n.* (nuelle) R.?

Suganika, *v. n.;* manni yasuganika?

Sugu, *s.* (ya); sugu ni mahali pa gumu; mtu huyu ni sugu, muiliwakwe una sugu (ku fania sugu kua kazi nengi), *callosity, callousness, a callous place; this man is callous, his body is callous (to become callous by much working);* naota motto hatta nafania sugu, *I sat at the fire until I scorched myself (until I burnt a* sugu = *a callosity);* (2) *beaten path of rats only* (R.)? *cfr.* diro *in Kiniassa.*

Sugúa, *v. a., to clean by rubbing, to rub a thing hard to clean it, to scour, to brush;* mke ame-m-sugúa muili (= ku singa, *vid.*) ku ondosha taka, *having done the business of* sugua, *she does* futa *or* pangussa muili kua kitāmbā; ku sugúa, *rents in a new wall.*

Sugulía, *v.;* jiwe la ku sugulíá vissu, *a stone with which to rub knives = a stone for cleaning knives.*

Sugulíka, *v. n.*

Sugulíwa, *to be rubbed.*

Sugutúa, *v. a., to rinse the mouth, to gargle, to clean, e.g., the teeth.*

Sŭhal, *s.* = uovu wa tabia (*cfr.* saua hili); *cfr.* kiráka.

Suhéli, *s.* (*cfr.* ساحل, *pl.* سواحل, litus maris, *sea-coast;* سهيل, canopus stella; سهل, facilis, lenis), (1) *south* (= shangáni); (2) mtu huyu ni suhéli mno, *this man is very slow; cfr.* séheli *and* súhala, *or* sahala; kútubu suhéli na keblía, *god directs south and north.*

Suía (zuia) *v. a.*, (1) *to seize and hold fast to prevent escape;* (2) *to keep back, to withhold from e.g.,* ame suia fethayakwe; ame-m-suia asinende = ame-m-katáza, *he prevented him from going.*

Suilía, *v. obj.;* ame-m-suilía fethayakwe = haku-m-pa maliyakwe, *he retained his property.*

Suilíka.

Suilíwa, *to be kept back;* muana amesuilíwa maliyakwe.

Súisa, *v. c.;* wame-ni-súisa ndiáni = wame-ni-rúdisha nisipate ndía.

Suiwa, *v. n., to be seized.*

Suio (*or* sio *or* zuio *or* zio) = ngúzo.

Suisui (*or* sisui) (1*st pers. pl. of the pronoun personal*), *we;* suisui tuapenda, *we love;* suisui zote, *all of us;* suisui wote, *both of us; Dr. St. writes* sisi.

Sujái, *a brave man, a hero; vid.* shujāa *or* shijāa.

Sújŭdu, *v. n., to bow down, to fall down, to pray with the face upon the ground as the Muhamme-*

dans do. *Some have on their foreheads a mark made by constantly touching the ground in prayer;* ku sujudu = ku fania sigida; ku sújudu Mungu, *to say prayers and bow seven times to the ground with the forehead;* سَجَدَ, humilis fuit, adoravit; مَسْجِد, mesgid, templum Muhammedis asseclarum.

Sujudía, *v. obj., to prostrate oneself to, to adore;* sulía la ku sujudía Mungu, *a carpet on which they pray or adore God.* Mesgidi ya ku sujudía = ku tumikía Mungu manenoyakwe.

Suka, *v. a.*, (1) *to shake; e.g.*, masíwa *or* názi; (2) *to twist, to plait; e.g.*, ku suka ukămbā wa kitanda; ku suka usitu wa mkéka na ku shona jamfi; ku suka *and* ku songa kámba; ku suka katika nti; ku sukasuka muana = ku-mu-ongolea muana.

Suka suka, *v. intens., to shake often and strongly* (*cfr.* tunga, *v. a.*), *to continue shaking;* ku suka suka mkiawake, *to flourish his tail.*

Sukíwa, *v. p.*

Súkua, *v. p.*

Sŭkă (zuka), *v. n., to rise above water, to appear suddenly* (ku sama *or* piga mbísi na ku suka), *but* ku sika, *to twine;* ku sua meno, *to rub the teeth up and down.*

Susha, *v. c., to cause to rise or appear above water = to raise up (e.g., pearls) above water.*

Sukani, *s.* (ya, *pl.* ma), ya chombo (= shikio), *a rudder, helm (of a vessel); cfr.* سُكَّان, anchora, ashikai sukani, *a steersman;* sukuni (*pl.* ma), *steersman.*

Sukari, *s.* (ya), *sugar;* سُكَّر, saccharum.

Suke, *s.* (la, *pl.* ma—), *an ear of corn; vid.* shuke.

Sukía, *v.* = ku-m-tokéa ghafila; *e.g.*, che babá-we, utoká-pi wé, siku-ku-ona sika nengi, leo wa-n-sukía = wa-ni-tokéa ghafila; *hence*, msuka, kisuka, *a ghost, devil.*

Sukŭa, *v. a.;* ku-nazi *or* dafu kua kissu, *to scratch out the flesh of a cocoa-nut;* niama ya dafu imesukuliwa.

Sukúma, *v. a., to push away or forward, to drive; e.g.*, ku sukúma dau; *to move, push off, to urge.*

Sukumía, *v. obj.; e.g.*, Mungu ame-m-sukumia, *God impelled him to that act.*

Sukúmiza, *v. a., to put upon another man, to throw off from oneself, to say it is his affair* = furúmisa, *v. a., to fling away, to dart; e.g.*, ku sukúmiza kikongo *or* rungu; ku-m-sukumiza pepo, uganga (*vid.* makafara); ku sukúmiza márathi *or* maófu kua makáfara, *to avert sickness or evils by sacrifices; vid.* káfara.

Sukumizía, *v. obj.; vid.* kumba.

Sukúo, *s.; vid.* nóo, sugúo = kinóo.

Sukutúa (*or* sugutŭa), *v. a.*, ku sukutúa kánoa kua maji, ku osha kanoa, *to rinse, or wash out one's mouth with water.*

Suli, *s.* (Sp.).

Sulía (zulía), *s.* (la, *pl.* ma—), *a carpet;* sulía la ku salía, *i.e.*, la ku suilía muili usipáte mtanga, mtu akisújudu Mungu.

Sulía, *a. obj.* (*vid.* sua), *to suggest or ascribe to one words which he has not spoken;* ku-m-sulía maneno asio-ya-nena, *to slander without foundation.*

Súlibi, sálibu, *v. a., to crucify;* sulibisha, *v. c.* (*cfr.* sálaba), *pass.* sulubíwa.

Súlihi, *v. n., to become fit for.*

Súlika, *v. a., to be giddy or dizzy;* kitoa cha-m-súlika *or* cha-m-zungúka, akióna shimo, *he gets giddy at the sight of an abyss;* amesulíkoa ni kitoa.

Súlisha, *v. c.; e.g.*, kiléo kime-m-súlisha kitoa = kina-m-sungusha (tekeleka) kitoa.

Suliwa, *v. p.*

Suliwa, *s. c., to be bored.*

Sultáni, *s.* (wa, *pl.* ma—), *king, sultan, ruler, chief, a great man; the head of a town or village;* Sultan Errŭm, *the Sultan of Turkey; cfr.* سَلَّطَ, dominium obtinuit; سُلْطَان, potestas, princeps, rex.

Sultanía, *s., the sultan's head wife;* sultana mjanne, *queen dowager?*

Súlu, *s.*, ku piga súlu upánga, *to polish a sword.*

Sulubika, *v. n., to be diligent, strong.*

Sulubiwa, *v. p.*

Súlŭbu, *s.* (ya) (= dérŭbu *or* hárŭbu *or* nguvu), *strength, diligence, power, vigour, energy;* mtu huyu anasoéa súlubu ya kazi, yuwajituma mno kua kazi, hafánii ufifu kabisa, *this man is a strong labourer;* kazi ya súlubu, *hard labour;* muigni kazi ngúmu ni mu-igni súlubu, *a hard labourer is strong or sturdy;* صَلُبَ, durus; صلابة, durities, robur.

Súlukhi (*or* súlukhu), *s.* (ya), *concord, peace, conciliation* (= mapatáno); صَلَحَ, recte se habuit, integer bonus fuit, pacem fecit, composuit.

Sulukhiá (*or* suluhía), *v. obj., to agree, to compose differences;* or tarajali katika kázi, *to be trustworthy in a work* (?) *cfr.* رَجُلَ.

Sulukhiána, *v. rec.* = ku patána, *to be reconciled to each other, to agree.*

Sulukisha (*or* suluhisha), *v. c., to cause to agree, to reconcile, to make peace or concord* (= ku patánisha); *deriv.*, msulukhifu (*cfr.*).

Súlimu, *v. a.*, *salute; vid.* salamu.

Sululu, *s.*, *a curlew* (St.).

Súmăku, *s.*, *magnet, loadstone?*

Sumări (zumări), *s.*, *psalm? cfr.* زمر, cecinit organo, *a musical instrument; cfr.* nsumári.

Sumázi (*or* simasi), *heaviness, sorrow, grief, &c.; cfr.* simánzi.

Sumba, *v. n.* (= papatíka, *Kin.*), (1) *to shake, stir, move, to quiver like an animal which is about to die*; kuku yuwasumba sumba = tanga tanga, hatulii alipotindoa; Er., *to shrug or shrink up one's shoulders, to make a short quick motion;* (2) ku sumba = ku uza, *to sell?*

Sumbana, *v. rec.*, *to sell each other* (R.)?

Sumfía, *v.* (*Kinika*), *to shake.*

Sumbíka, *v. a.*, *to tie fast* (*the fishing-hook*, kió), *lest it slip out* kió kisiturupúke, *vid.* turupúka.

Sumbíko, *s.;* sumbíko ya kió; sumbíko ya ku sumbikía, *or* fungía kió cha ku fulía sámaki; sumbíko ni uzi wa ku fungía kió, *the tying fast of the fishing-hook.*

Sumbúa, *v. a.*, *to trouble, to vex, to annoy, harass, torment, pester one, to fret, to worry; e.g.*, bana ame-m-sumbúa mtúma kua kazi asioweza; ku-m-sumbúa kua manéno, kua ndā, kua kazi, *&c.* = ku-m-tia mashaka, ku-mu-ádibu; ku-m-sumbúa kua maneno, *to fill one's ears with talk.*

Sumbuána, *v. rec.*, *to trouble or annoy one another.*

Sumbúka, *v. n.*, *to be vexed, harassed, tormented, troubled* = ku kuta masháka.

Sumbusha, *v. c.*, *to vex, to annoy, to trouble.*

Sumbukía, *v. a.*, *to cause trouble to one;* watoto wam-sumbukía baba kua ndā, nai yuwasigitíka, laken hawézi ku-wa-pa jakula, *the children trouble their father from want of food, and he sighs, but can give them none.*

Sumbukíwa, *v. n.;* baba amesumbukíwa kua ndá ya watóto.

Sumbulía, *v. a.*, *to vex or upbraid one about a matter which has before been refused;* mtu huyu wa-ni-sumbulía jakúla kilijo katásoa kwansa.

Sumbuliwa, *v. p.*, *to be vexed.*

Sumbuguána, *v.*, *to fight until they fall to the ground, succumb?*

Súmisa, *v. a.* (*Kimv.*); ku-m-súmisa, *to invite one to sit down;* ku sumisa mke = ku sema smilla (bismilla), *the woman responds:* ndio milla (*an expression used in coition*); ku sumisha mlango = ku bisha mlango; *in Kimrima.*

Summakh (*or* sómokho), *s.*, *sealing-wax, gum-arabic, used for sealing letters;* ku funga wáraka kua summakh, *to seal a letter with gum;* صماخ, sudor foetens? صمخ, liquavit.

Summu (*or* shummu, *pl.* mashummu); *s.* (ya), *poison;* ku-mu-úa, *or* ku-m-lisha, summu.

Summu, *to poison one;* سمّ, venenum propinavit alicui; سمّ, venenum.

Sumulía (*or* ku-ji-sumúliza) (R.)?

Suna, *s.; vid.* sunna, *s.*

Sunga (*or* shúnga), *v. a.*, *to press one very much by entreaty, prayer or supplication; to solicit earnestly, to incite, to urge one, to obtrude on, to force on.*

Sungía (*or* shungía), *v.;* ame-ni-sungía saffari amenéna sana, ninende náwe, *he entreated me very much to allow him to go with me;* Mungu ame-m-shunga *or* sunga mautti (= futia mautti), *God urged or drove him to death, i.e., the man was warned of the danger, but he would not be cautioned, therefore he was killed.*

Sunga, *s.* (la, *pl.* ma—), *foreskin, prepuce, uncircumcision;* mtu huyu ana sunga = hakutahiríwa, *this man has not been circumcised.*

Sungua (zungua), *v. a.*, *to make* daua (*medicine*) *for a sick person by giving him* 7 *pieces of bread* (mikaha) *and* 7 *lights, and* bisi ya mtama, *and by reading to him from the Koran* (kua ku-m-soméa juo).

Sungúa, *v. a.* = ku kusánia pamoja zile taka uki pepeta, *to gather the dirt in winnowing;* ji-sungúa, *to turn the head round to look behind*

Sungúka, *v. n.*, *to turn about, to surround, to walk about.*

Sunguka sunguka, *v. intens.* (*cfr.* kizungu-zungu, *giddiness*), *to stroll about;* wana-tu-sungúka, *they surround us* (= zingira).

Sunguliwa, *v. p.*, *different from* ku derewenga.

Sungúsha, *v. c.*, *to cause to turn; e.g.*, ku sungúsha jérĕhe, *to turn the grindstone;* ku sungusha watu = ku geuza watu.

Ji-sungusha, *to turn oneself here and there, up and down; e.g.*, *when sitting in a chair;* (2) *to walk to and fro* = ku tembéa.

Sungushoa, *v. p.*

Sungúmza, *v. n.* (*or* zumgumza); ku ji sungúmza, *to chat, talk, converse* = ku keti na ku simlía na watu, ku toa manéno ya hádizi *or* wasía, mtuma yuwajisumgumza na banawakwe, yuwanenda tuésha kua banawakwe, haláli, shert atuéshe kua bana, aonekane, ndio ku-m-tii banawakwe, ndíé m'ja *or* mtúma mtii, *a slave talks in the evening with his master, he goes to give him the evening salutation, an obedient slave does not go to sleep before he has appeared before his master to greet him and talk with him especially on the business of the day.*

SUNGURA, *s., a rabbit or hare?* (St.).

SUNNA, *s.* (ya), *custom* (ada), *beauty* (haiba, uzuri), *becomingness, suitableness; sunna is to be distinguished from* fáradi, *which implies necessity* (kitu ja lásima); *e.g.*, ku salli, ku funga tummu, *&c., is a matter of necessity* (fáradi), *but* ku vă koffía ngéma *or* jambía, *or* ku tinda ndéfu ya muómo, ni sunna, ni neno la urembo, ni ada to, mtu yuwafánia, asipodáka, bassi, *to wear a nice cape or dagger, to cut the moustache, &c., this is a matter of custom (not of necessity or divine prescription) and beauty—if a man does not like it, he may omit it, it does not signify.* Sunna, *something meritorious done by Muhammedans which is not by law required;* sadaka ya sunna, *e.g.*, thabihu; salli ya sunna, *prayers said in addition to those 5 times a day* (Sp.); sunna *is a matter of choice or ornament; cfr.* سَنَّ, formavit, سُنَّة, facies, forma natura, lex Dei, mos vivendi; Dicta factaque Muhammedis, quae sectatoribus ejus a Corano secundaria lex est.

SUNOBARI, *s., deal wood* (St.); *cfr.* صَنَوْبَر, pinus.

SUNSA, *v. a.;* ku sunsa gu = ku tezáma kua gŭ, na kuamba shimo *or* jiwe ndiáni katika kisa, *to search with the foot at night or in a dark place, whether there is or is no hole or stone, &c., in the road;* ku sunsa mukono, *to swing the hand in the air, to fetch a thing in the dark;* ku sunsa teo, *to sling a stone.*

SUPĂ (*or* SHUPĂ), *v. n., to be hard* (kua maneno), ni muóngo adáka ku ji fániza kuelli kua ku shŭpă, kua manéno makáfu, *he is a liar, but wishes to show his truthfulness by hard words and noise in denying.*

SUPÁNA (*or* SHUPÁNA), *v. n., to be hard or hardened, to be hardy, obdurated;* niáma ya kuku inashupána, *the flesh of the fowl is hard, not tender;* mtu huyu amesupána sasa kua ku sáfiri, amekŭa hotári katika muili, muiliwakwe umesupana; kwansa alikúa mlegéfu wa viungu, sasa mshupáfu, mgúmu, *this man is now hardened by travelling, he is strong in body, formerly he was tender, but now he is become hardy.*

SÚRA, *s.* (ya, *pl.* za), *form, beauty, likeness, resemblance, the face;* sura ngema, *a pretty figure;* sura ya usso, *the form of the face;* sura mbaya, *an ugly shape, manner* = gissi; (1) صُوَر *and* صُورَة, forma, imago, species; (2) سُورَة, *a chapter of the Koran.*

SURÁTA, *s., the road to Paradise according to the Muhammedan notion;* ndía ya pepóni niembámba kana makáli ya kissu suráta, *the road to Paradise, which is as thin as the edge of a knife —on both sides are pits of fire into which the wicked will fall, whilst the righteous pass on to Paradise* (*vid.* siráta); *cfr.* صِرَاط, via patens, pons extensus super medium gehennae.

SURDADO (*or* SIRDADO) (wa mti), *s., a kind of insect which chirps in the wood.*

SURI (ZURI), *adj., pretty, beautiful.*

SURÍA, *s.,* (wa, *pl.* ma—), *a concubine, a female slave;* سَرَّ, clanculum habuit; سُرِّيَّة, ancilla quam quis fere clanculum habet, pellex.

SURIKA, *v. n.; vid.* thurika.

SURIYÁMA, *adj., born of a concubine, female slave used as a concubine.*

SURUÁLI (*or* SORUALI), *s.* (ya, *pl.* za—), *breeches; cfr.* سَرْوَل, induit aliquem femoralibus, *hence* سَرَاوِيل, femoralia interiora ad pedes dimissa quibus tibialia juncta sunt.

SURUKHÚNGI (*or* SURUSUNGI), *s.* = msukáni, *or* mtu ashikai shikío la chombo, *steersman or steersmate.*

SÚRURU, *s., a crab?*

SUS, *s., liquorice* (St.).

SŬSA (*or* SUSHA *from* SUKA), *v. a.;* ku susa măgú *or* muili, (1) *to pour some water over the legs or body, after they have been washed previously, to perform the last act of washing, to carry off sand, &c., which may still rest on the washed body.* Ku muáya maji muilini ku terémsha fumbi lililogandamána, ku ji-susa kua maji, *to make the dust to float down, which sticks still to the body, to cleanse by shaking;* (2) ku sŭsa uji *or* wino, *to stir up a soup or wine, to brew* uji; ku susa jiwe kua teo, *to sling;* mganga una susa mvúa.

SUSÍA, *v. obj.;* ku-m-susía, *e.g.*, magŭ susía, *to wash or cleanse for one;* ku-m-susia kinga cha motto (*cfr.* punga); ku susia mkia, *to wag the tail.*

SŬSI, *s.* (ya), *copper of a blood-red colour;* soka, *brass-wire;* sífuri *is copper mixed with other metals.*

SUSO, *s., a kind of hanging shelf* (St.) (*probably* = susu).

SUSU, *s.* (ya); susu ya kamba ya ku angikia viómbo, *a hook which is made of ropes or* mbúgu, *to hang up vessels, e.g., a calabash, &c., a little board on which vessels are suspended.*

SUSUÁNA, *v. rec.* = ku pindamana, *to be curved, crooked, paralytical; vid.* mpindani.

SUSÚA, *v. a., to cheat or impose upon a person, especially a stranger who is not yet acquainted with the ways of a country* (*vid.* msusu) (*cfr.* ku kenga) (watu wana-m-susua) (*cfr.* upole).

Susúka, *v. n., to be disturbed, bewildered, not to know what to do in a new situation or residence-place; e.g.*, kuku yuwasusúka, hajui niumba ya kungia, *the hen is bewildered, does not know where to rest, she goes here and there to find a resting-place, because she is still a stranger;* mtu yuwasusúka katika mji asiofika mbelle, hajui ndía na watu, yuwataháyari.

Susulía, *v. a., to deceive for (another).*

Susulika, *v. n.*

Susulíwa, *v. n.;* mgeni yuwasusulíwa ni watu, *a stranger is deceived by the people, e.g., they show him a false road, demand high prices for food, &c.*

Susurika (*and* susurisha ?) R.

Súta, *v. a., to charge one publicly with;* = ku súdũku, *to ask a person publicly, whether it be true what he has spoken against oneself; e.g.*, Gabiri ame-m-suta Rashidi, ame-mu-úliza mbelle za watu, maneno haya nli-ku-ambía lini kásidi ku-m-komesha Rashidi urongo, na usúsi aáte, *Gabiri confronted Rashidi, he asked him before the people (publicly), When did I say these words to you? He did so for the purpose of compelling Rashidi to cease speaking lies; to ascertain from one the truth or falsehood of a statement which he has given to others regarding one's character.*

Sutúa, *v. a.; vid.* mteusi.

Suúdi (*or* suúdi njema), *salvation, felicity; cfr.* سَعُودَ, felix fuit dies, beneficum sidus; سَعَدَ, juvit, opem tulit.

Súyu *for* huyu, *this (old language).*

T

Tã (*or* táa), *s.* (ya, *pl.* za), *a lamp, especially the small open earthen lamp made by the natives, light;* ku washa tã, *to light a lamp, to make a light;* ku zima taa, *to put out a light.*

T'ã, *v. n.;* kú t'a i, *to lay an egg and cackle, the act of laying an egg;* kuku amefania kióto akátã = akadaka ku viaa i, akapáta; mahali pa ku vialía i, *or* pa ku atamía *or* otamía *or* kalía mái, *the fowl has prepared a place where to lay her egg, and she got a place to lay her egg, and to sit upon her eggs;* mkáta ha i ti mai, wala ha i angúi, akiangúa, hailesi; *cfr.* mkata.

Táa, *s.* (ya) *Arab.* طاعة), *obedience, allegiance;* ku-ngía katika táa, *to become obedient, to do homage (to a king);* ku-m-tía katika táa, *or* ku-m-tia taáni, *to cause one to become obedient or submissive, to bring to obedience, to subdue one;* ku toka katika táa (ya), *or* muanga (?) wa sultani, *to revolt from the king* (*cfr.* maassi, *rebellion;* muassi, *a rebel;* ku assi, *to rebel*); *cfr.* طَاعَ, obsequens fuit, obedivit; طَاعَةٌ, obedientia.

Táa, *s., a kind of fish, large and flat.*

Táa, *s.* (*Erh.*) = tawa, *louse; vid.*

Tããbu, *s.* (ya), *trouble, fatigue; cfr.* تَعِبَ lassus, defatigatus fuit.

Taabíka, *v. n., to be fatigued, troubled, weary.*

Taabisha, *v. c., to cause one to be weary, to fatigue, trouble, harass one.*

Taádabu, *v. n.* (*Arab.* تَأَدَّبَ), *to learn good manners; cfr.* أَدُبَ, bonos mores et litteras elegantiores didicit.

Taájãbu, *v. n.* (*Arab.* تعجب), *to wonder at;* ku taájabu neno, *to be astonished very much; cfr.* عَجِبَ, admiratus fuit.

Ajabu, *s.* (ya, *pl.* mataájabu), *wonder.*

Taajabía, *v. obj., to admire.*

Taajabisha, *v. c., to astonish, to amaze one;* kitu hiki kina-n-tanjabisha, *this matter astonishes me; to make to wonder.*

Taajazi, *v. a.* (*Arab.* تعجيز), *to tire, to weaken; cfr.* عَجَزَ, infirmus, debilis fuit, impotentem reddidit.

Taákhiri (*or* taákhari, *v. n.* (*Arab.* تأخير), *to be slow or late, to tarry, to stay; cfr.* أَخَّرَ, distulit, postposuit, tardavit, retromansit.

Taakhirisha, *v. c., to cause one to tarry, put off, prolong one.*

Taáli, *v.n., to be exalted* (علا, altus, excelsus fuit); أَللّهُ تَعَالَى, Deus qui exaltetur! (post nomen Dei.) *Dr. St. takes* ta'ali *in the sense "to study," which is in Arab.* طَلَعَ (supervenit, *study, learn*), *but to learn is in Arab.* تعلم.

Táamu (*or* támu), *s.* (*vid.* támu), *sweetness; cfr.* طَعِمَ, edit, gustavit, gustum percepit; طَعْم sapor (*cfr.* mtáma); ku tia taamu, *to sweeten.*

Taandu (*vid.* t'andu), *a centipede.*

Taashira; ni bunduki ningi zilizo pigua pamoja (Sp.).

TAATÁA, *v. n.* (= tapatapa), *to throw about one's hands, to beat one's hands about from heat and uneasiness in a state of dying, e.g., a man who cannot swim, or one who is shot and about to die;* ku taatáa jasho, *to beat one's hands about from heat and uneasiness;* ku tapa tapa kua homma, *to tremble from fever. If the derivation from the Arabic* دَأْدَأَ, cucurrit, celeriter ivit, commovit, volutatus fuit, *is correct, we ought to have written* daadaa.

TAATHÁMISHA, *v. a.* = ku kusa, furahisha, *to comfort; cfr.* عَظُمَ, magnus fuit; تَعْظِيم, magnum fecit, *to respect, honour, reverence* (Sp.).

TÁBĂKA, *s.* (*Arab.* طبقة), *lining, fold;* ngúo ya tábaka mmoja, mbíli, tatu, *a cloth of one, two, three linings;* tábaka ya ndáni na ya nde; طَبَقَ, texuit, operuit, طَبَّقَ tegumentum.

TABAKĀ (*or* TAGAPĀ) = muigni ku kā kulla pahali, *omnipresent ?? vid.* enéa, *v. n.*

TABAKÉRO (*or as Dr. St. writes,* TABAKÉLO), *s., a snuff-box.*

TÁBAKI, *s.* = tábaka.

TABÁNGA TABÁNGA, *v. n.;* ku tabánga tabánga kua tope = ku háribu kua tópe, *to spoil with mud, to mix with something that is bad* = ku tangania na kitu kibáya.

TABANJA, *s.* (*Turk.* طباپچه), *a pistol; cfr.* kimerti.

TABÁSSAM, *v. n.* (*or* TABASSÁMA) (*Arab.* تبسّم, *to smile* (St.); subrisit, leviter risit = ku téka.

TABÁULU (*or* TABAUALI), *v. n.* (*Arab.* تبوّل) (*vid.* kojoa); *cfr.* بَالَ, urinam reddidit, minxit, *to urine, to piss.*

TĀBE TĀBE, *s., the name of a fish (as large as the* ngū, *and very pretty).*

TABÍA, *s.* (ya) (= háli, gissi, maúmbile) (*Arab.* طبيعة), *disposition, nature, character, temper, propensity, climate;* tabiáyakwe si ngéma, *his character is not good; cfr.* طَبَعَ, sigillum impressit, natura insitus fuit; طِبَاعٌ, natura hominis et indoles insita.

TABÍBU, *s.* (wa, *pl.* matabíbu) (= mganga) (*Arab.* طبيب), *physician, doctor;* tabíbu hazúii ájili rokho ikisha lingániua (ku itūa) bassi, *a physician cannot prevent fate (the hour of dying), when the spirit is called it is finished.*

TABIBÍA, *v. a., to treat one medically;* طَبَّ, medicus fuit, medicatus fuit; طَبِيبٌ, medicus.

TÁBIKI, *v. n.* (= ku náta, gandáma), *to cleave, to stick to, to be adhesive; cfr.* طَبِقَ, operuit, oppacta lateri fuit manus, *Eth.* tábaka, firmiter cohaesit, *in Amharic, to lay close to, to preserve.*

TABIKÁNA, *v. n., to stick to; vid.* enéa, *v. n.*

TABIKIÁNA, *to be one, to agree, to be friends.*

TABIKISHA, *v. c., to cause to stick to, to glue or paste on or upon;* ametabikisha tábaki mmoja,

TABIKÍWA, *v. p.*

TĀBĬRI, *v. a.* (*Arab.* تعبير), *to soothsay, to tell fortune;* ku tábiri muaka kua júo, *to prognosticate the coming events of the year from the book (e.g., rain, dearth, war, sickness, &c.). The prognosticator appoints also the* sadaka (*sacrifice*) *which is to be made by the people in order to avert the impending calamities.*

TABO, *s., a certain fruit of the* mgasija *tree* (Er.)? katika tabolakwe asili tabia, timbuko lamau judi? (Sp.).

TĀBU, *s.; vid.* táabu.

TABU, *s.* (*sing.* utábu, *pl.* tabu), (1) tabu tabu za mŭá = upande wa mŭá *or* ukindu; (2) tabu *or* tapu (?), *scarcity, famine, dearth ?* (*Erh.*).

TABÚA, *v. a.* (= ku kuaniúa), (1) *to tear off, to pluck in pieces, pluck off, break off; e.g.,* ku tabúa makuti; (2) *to rend, tear, e. g.,* ku tabúa kertási (= papúa); (*cfr.* kikujia), ku tabua ukuja; ku tabua ngúo.

TABÚKA, *v. n., rent, worn out, e.g.,* ngúo imetabúka (= rarúka), *the cloth is rent.*

TÁBŬNI, *v. a.,* (*vid.* támini, *v. a.*), *cfr.* تَبِنَ intelligens fuit.

TABÚRUDU, *v. a.* (*Arab.* تبرّد), *to refresh, to cool; cfr.* بَرَدَ, frigidus fuit, refrigeravit.

TADA, aenda tada (R.).

TADÁRIKI, *v. n.* (*Arab.* تداركة), *to become responsible for, to guarantee a matter, i. e., the result of it; cfr.* دَرَكَ, persecutus fuit, تَدَارَكَ, assecutus fuit, participem fecit aliquem alicujus rei, دَرْكٌ, fructus quae nascitur ex aliqua re, &c.

TADÍA, *v. obj.,* ku-m-tadía, *to despise one first without provocation* (= ku-m-takania mbelle).

TAFÁKARI, *v. n.* (*Arab.* تفكّر), *to think, to meditate, to ponder* = ku aza, ku fánia ákili, tafakiría, *v. obj.* (*cfr.* fikiri), فَكَرَ, cogitavit.

TAFÁRUJI, *s.* (*Arab.* تفرّج), *recreation of body and mind; cfr.* فَرِحَ, laetatus fuit.

TAFATHALI, *v. n.* (*Arab.* تفضّل) (*vid.* fathili), *to please, to have the kindness; cfr.* فَضَلَ, se

praestantiorem aliquo judicavit, benefecit alicui.
TAFÁTHAL, *please, I beg of you, lit., show me the kindness.*

TAFAUTI (*or* TAFUATI), *s.* (*Arab.* تفاوت ?), *doubt, fear;* (= khófu) yuna tafauti, *he is doubtful, to be doubted, not trustworthy;* na-m-tía *or* na m-tilia tafauti *or* khofu, *I doubt of him, I do not quite trust him* (nafánia teshwishi); kitu hiki kina tafauti námi *or* nina tafauti nájo, *I have doubts about this matter.*

TÁFI, *s., a kind of fish* (haina mamba).

TAFÍTI, *v. a.* (*vid.* tafúta), *to seek out matters, to be very inquisitive.*

TAFSIRI (*or* TEFSÍRI), *v.a.* (*Arab.* تفسير), *vid.* tefsiri, *to explain, s., interpretation; cfr.* فَسَرَ, detexit, explicuit.
TAFSIRIA, *v. obj., to explain to one.*

TĂFU, *s.* (*Kiung.* chafu) (ya, *pl.* za *or* la, *pl.* ma—), *cheek;* tafu ya gŭ, *calf of the leg, pl.* tafu za magu, *calves;* tafu (*or* jafu) ya (la) miomo, *pl.* matáfu (*or* majafu), *cheek, cheeks;* (jafu cha ku fulía kamba kana kikapu, kina tundu tundu), tafu *is not to be confounded with* dafu, *vid., the cocoa-nut when ripe for drinking;* tafu ya mkono, *the biceps muscle* (St.).

TAFÚNA, *v. a., to chew, to eat, to nibble, to eat in general;* ku tafuna chakula cha mdado.
TAFUNÍA, *v. obj.*

TAFÚTA, *v. a., to search, seek, to look for, examine;* (*cfr.* tefúta, *v. a.*).
TAFUTÍA, *v. obj.;* uenénde u-ni-tafutíe mtelle, *go and look for rice for me.*
TAFÚTA TAFUTA, *v. int., to search all about.*

TĂGÁ, *s.* (*sing.* utăgá, *pl.* za), ni magógo ya tanzu, *the thick part of large branches* (*vid.* utanzu, utăgá).
TĂGĀ (la, *pl.* ma—); kităgā, *a small stem of a small branch.*

TAGÁA, *v. n., to walk with one's legs far apart, to straddle* (St.).

TĂGĂ TÁKA, *v. n.;* (?) ametaga mno nami, *i. e.,* a-ni-tága (dáka) sana, katiri ni-mu-ambia-lo hasikii, *he took every liberty with me* (R.), *to make oneself too familiar with one; perhaps* táka taka *or* dáka daka.

TAGAMÍA, *v.* (R.) ?

TAGHÁFALI, *v. n.,* تغافل, *to be unmindful, to be off one's guard; cfr.* غَفَلَ, neglexit rem, per socordiam non curavit.

TAGHI, *v. n., to rebel* (St.) = hálifu, *to transgress.*

TAGIRI, *v. n., to be rich, wealthy;* ku-m-fania tágiri, *to enrich;* ku tagirika = nafisika, تَجَر, mercaturam exercuit.

TAGÓNGA; ku ji tagónga, *to verge* (R.) ?

TAGÚA, *v. a.* (= taúa), *to choose;* (chagúa), ndo, uchagúe katiri udakácho utoáe.

TAGURISHA, *v. c., to remove from a place;* (*cfr.* gúrisha.

TAGÚSA (*or* KU LUMBA), *v. n., to make a speech.*

TAGÚTA, *v. a.;* kelèle (Sp.) ?

TAHÁDARI (*or* TAHÁDIRI), *v. n.* (= tunza wema), *to beware, take care* (*Arab.* تحذّر) (= kúa na hathari, *to be on one's guard*).
TAHATHARISHA, *v. c., to warn.*

TAHAFIFU, *adj.; cfr.* takhfifu, *light, gentle;* خَفَّ, levis, agilis fuit.

TÁHĂLI; *cfr.* shebuka, *perhaps rather* دَغَلْ, vitium, dolus.

TAHÁMAKA, *v. n., to look up to see what is going on* (St.).

TÁHARA (*Arab.* تحرّق), *vid.* tohara, *s.* (طَهَرا, praeputiam extirpavit).

TAHÁRISI, *s. vid.* kansu.

TAHÁRŬKI, *v. n.,* (*Arab.* تحرّك), *to grow hot, angry, to fly into a passion, to become indignant, or anxious, to be troubled;* moyo ume-m-taháruki = moyo umekúa harraka, *the heart became rash, precipitate, sc., to anger, to give way to fears or impatience;* حَرَقَ, collisit, fricuitque inter se dentes cum stridore prae ira; ussit igne aliquem; ustus fuit, accensus fuit ira.
TAHARUKÍA, *v. obj., to be angry with one* (ku ona vibáya juiyákwe).
TAHARUKISHA (*or* TAHARAKISHA), *v. c., to toss, to make one indignant or angry, to excite one, to stimulate, to put one in a state of anxiety, deriv.* matahâruki ya moyo, *passion?*

TAHASSA, *v. n., to go on board a ship with a view to sailing* (St.).

TAHÁYĂRI, *v. n.* (= ku ona háya), *to feel or become ashamed* (*of*), *to blush; cfr.* حَيَّ, et حَيِيَ, vixit, pudorem concepit; حَيَاءٌ, pudor, verecundia vel animi conditio, qua ab aliqua re peragenda ob timorem vituperationis retinemur.
TAHAYARISHA, *v. c., to put one to the blush, to confound, to make ashamed.*

TAHÉMILI, *v. a.* (*Arab.* تحمّل), *to bear quietly; cfr.* حَمَلَ, portavit.

TÁHIDI, *v. a., to bend?*
JI-TÁHIDI = ku fánia bídii, *to exert oneself, to strain, to try hard.*

TÁHIRI, *v. a., to circumcise;* (*cfr. Arab.* طَهَرَ, praeputium exstirpavit).
TAHIRÍWA, *to be circumcised. The circumcisor* (ngáriba), (1) *draws the foreskin backwards* (yuwafudúa sunga); (2) *then he bends it forwards in order to measure and mark it*

with his finger-nail. (Mringa wa mbó wafánia mpáka). (3) *After measuring and marking he draws it out, and holding it fast cuts it off with a razor;* (4) *the skin is buried. The pain is intense, and several people hold the boy fast, so that he cannot move;* (5) *after the operation the boy is made to drink the water of a cocoa-nut to promote the flow of urine, which is considered very important;* (6) *then the penis is anointed with the yolk of an egg;* (7) *on the third day the* kionda (*wound*) *is formed, which is washed with warm water, to carry off the crust of blood. The food of the circumcised consists of a thinly boiled soup of rice or* mtama*-flour, mixed with fowl or goat's flesh, but without salt or* nazi. *The act of circumcision takes place very early at daylight; most of the relations are present, who anxiously wait for the issue—for it happens frequently death follows the operation, which is performed upon* 10 *and* 20 *boys at once. Many describe the pain as being so intense, that they would not undergo it a second time.*

TAI, *s.; cfr.* taki za nazi, *or* jija za nazi, *or* masitta ya nazi.

TĀI, *s., a kind of large vulture; a large bird of prey.*

TAI, *s.*, (1) *a certain animal in Kiamu*; (2) *a piece of wood laid under the branch, or thorn, etc., which a person wishes to cut off;* ku káta míba kua ku weka ju ya tai.

TÁIBU, *v. n.* (*Arab.* طيب), *to be good, to be well; cfr.* طَابَ, bonus, purus, suavis, delicatus fuit.

TAIBÍKA, *v. n.* = ku furahi.

TAIFA, (ya, *pl.* mataifa), *a tribe, nation; cfr.* طَائِفَة, turba hominum.

TÁILI (*or* SÁILI), *v. a., to inquire into, to question; cfr.* سَأَلَ, interrogavit.

TAJA, *v. a., to hire.*

TÁJA, *v. a.*, ku taja jina, *to name, to call one by his name;* wadáka ku-m-taja mána jina gani? *what name will you give the child?* natájua, *I am spoken of; they speak of me* (*vid.* gnoka); (*Luke* vi. 26), ku-m-taja kua wema, *to speak to mention well.*

TAJIA, *v. obj.*

TAJI, *s., a crown;* تَاجَ, coronatus, et re aliqua, tanquam corona, cinctus fuit; تَاج corona.

TAJIRI, *s.* (wa, *pl.* ma—), *a merchant, a rich man; cfr.* تَاجِر, is qui vendit et emit تَجَرَ, mercaturam exercuit.

TÁKA, *s.* (ya, *pl.* za), *dirt, filth, sweeping, rubbish, refuse* (*e.g.*, fumbi, niassi, *&c.*), takataka za mafuta, *the sediment of boiled cocoa-nut oil;* niúmba hizi zina taka, *these houses are not clean.*

TAKA, *s.* (la, *pl.* matáka), taka taka (*pl.* matataka) = vitu vidógo via shamba (*e.g.*, kunde, pojo, mbóga, fiwi, mbumbu) vifaniafio gissi ya mitu taka, *all herbs or plants or vegetables of a small size* (ndío matakataka), *small articles, rubbish.*

TÁKA, *v. a., to desire, to want, to ask, e.g.,* shauri, *I ask for advice, to be wishful of; cfr.* تَاقَ, desideravit, propensus fuit, versavit rem apud animum; *the verb should be written* ku táka, *not* ku daka, *if the Arabic derivation is correct.*

TAKÁBĂDI (*better* TAKÁBATHI), *v. a., to take or receive with the hand, to carry on freight* (St.).; *cfr.* قَبَضَ, contraxit, non expandens, cepit manu.

TAKABATHISHA, *v. n., to cause one to receive* (mbelle za masháhidi), *to pay freight for, to cause another to give, to entrust for delivery* (St.).

TAKÁBALI, *v. a., to accept; cfr.* قَبِلَ, acceptavit.

TAKÁBARI, *v. n.* (*Arab.* تكبّر) (*cfr.* gnietea); *vid.* magnus fuit, magnifecit, magnum dixit, superbe egit, censuit esse magnum; ku-ji-taká-bari, *to behave proudly.*

TAKÁFU, *adj.*, pro takatífu, *clean, e.g.,* nía takáfu, *a clear conscience.*

TAKALÍKA, *v. n., to be very tired, weary* = ku joka sana (*e.g., from a long and fatiguing journey*) nimetakalika, sina térăfu *or* ngúvu *or* pumzi tena; *cfr.* قَلِقَ, commotus, inquietus fuit?

TAKÁMALI (*or* TAKÁMILI), *v. n.* (*Arab.* تكميل, *to be complete;* takamalisha, *v. a., to accomplish;* كَمَلَ, integer, perfectus fuit, absolvit.

TAKÁNA (ku) buriani, *to ask mutual pardon, and to take a last farewell* (St.); *vid.* buriani.

TAKÁRIMU, *s.* (*Arab.* تكريم), *gift, generosity;* كَرُمَ, generositate superavit, generosus, beneficus fuit, honoravit.

TAKARISHA (*or* THAKARISHA); *vid.* muako.

TAKÁTA, *v. n. to be clean, clear, or white by washing* (muili umetakáta), *but* ku naúri, *or* ku nígníha kua mafúta, *to be bright or shine by greasing the body with oil;* uwingu umetakáta, *the sky is clear.*

TAKATIA, *v. obj.*

TAKASSA, *v. a., to clean, cleanse, to make white;* mama ame-m-takassa mana muili.

TAKATÍKA, *v. n.;* muili umetakatíka (*or* roho) = unakúa meúpe, suafi, unapendezéwa.

Takassía, *v. obj.;* nime-m-takassía shamba, nai hapo.

Takasika, *v. n., to become cleansed.*

Takatífu, *adj., clean, cleansed, holy; hence* roho takatifu, *the Holy Ghost;* utakatifu, *purity, holiness.*

Takáto, *s.* (= uzúri) (la); takáto la muili *or* la roho *or* moyo, *cleanliness, pureness of body or of spirit.*

Takháni (*or* taháni, *or* tohání), *mill; cfr.* طحن, circumivit mola, moluit; طاحون, mola.

Takhari, *v. c., to stay* (St.), *probably for* taákhari; *vid.* أخّر, distulit, postposuit, tardavit, *to stay or delay.*

Takaúngu, *s., a large village near Kilefi bay, whither the Masrue dynasty fled after the capture of Mombas by the Imam of Muscat.* Takaungu ni maji ya utungu. *The village had brackish water formerly, but it became drinkable in course of time.*

Takhfifu, *adj.* (*Arab.* تخفيف), *light; e.g.,* kázi kidogo, si bora; خفّ, levis fuit; خفيف, levis pondere.

Taki, *s.* (ya, *pl.* za) (*or* jiji ya, *pl.* za), *in Kijumvu,* masitta ya *or* tai za nazi, *or* tápu la nazi, taki ya nazi, *the* nazi *ground and strained, which is thrown away and left to the fowls, &c.* Taki *is to be distinguished from* ufu wa nazi, *which signifies a rasped* nazi, *not yet pressed and strained;* taki *is the matter which remains after the* tui *has been squeezed out.*

Takía, *s.* (ya, *pl.* matakia) (*Arab.* تكية), *a large cushion; cfr.* تكّأ, qui multum recumbit alterique rei innititur.

Takílifu? (R.).

Tako, *s.* (la, *pl.* ma—), (1) *buttock, fundament, the bottom part of anything;* tako matáko (ya) wajakazi, *lit., the buttocks of female slaves. This obscene expression (which shows the unchaste imagination of the Suahilis) signifies a kind of (wild) grapes;* (2) tako ya wáno, *the notch end of arrows;* tako la bunduki, *the butt-end of a gun.*

Takómbo, *s., seems to be an obscene nickname; cfr.* shoga *and* hanithi.

Taksiri, *s.* (*Arab.* تقصير), *a crime?*

Takúra, *v. a.,* (1) *to scrape, scratch;* kuku atakúra táka; (2) = papúra *or* rukía, *e.g.,* kuku muigni wana anapapúra, *or* anarukía watu, *a fowl which has chickens and flies at men, &c.*

Taladadi, *v.;* ku taladadi na mkéwe.

Taláfa; hapana talafa (*Pers.* تلاف), *there is no more talk about it; cfr.* خلاف, contrarium sine controversia.

Talaheki, *s.* (*or* talahiki) (ya), *a small powder-horn which contains fine powder for the touch-pan;* pembe ndógo ya ku tilía barudi ya kiffa.

Tálaka, *s., divorce.*

Talaléshi, *s.* (= mtalaleshi), *adulterer or adulteress;* mtu huyu ni talaléshi mno.

Talásimu (*or* talásim) (*pl.* ma—), *a talisman or charm; cfr.* طلسم, *or* طلاسم, in terram oculos defixit, imago magica, *talisman.*

Talĭi (*or* tali), *cfr.* taali, *v. a., to read* (*not aloud*) (*cfr.* taali, *to study*); *cfr.* طلع, vidit, legit librum scivit, cognovit; *cfr. also* تلا, secutus fuit, legit, meditatus fuit.

Táliki (*or* tuluku, *or* talaka), *v. a.* (*Arab.* طلق, dimisit uxorem vel captivum, *to dismiss;* طلاق, repudium.

Tálisa, *v. a.* (= ku paka udongo, toka vizuri yasíwe mashímo na milíma katika ukúta, *&c.*), *to smooth the clay and lime spread upon a wall, to cover the unevenness; cfr.* طلس, delevit.

Talisía, *v. obj., to smoothen well;* ku paka udongo.

Talbisi, *s.;* ya dau, ni jamri (*palm-twig*), ku fungua katika chombo kitakapokua shehena ku zia maji ya wimbi yasingie ndani (Sp.).

Táma (*or* jama), *s.* (ya, *pl.* za), *sweepings, filth, rubbish, sediment, slime;* ku pika tama, *to cook paltry stuff* (tama tama); tama za niumba, *sweepings of a house;* maji yana tama, *the water is muddy:* tama la (*pl.* ma) maji, *muddiness of water; cfr.* خمّ, corrupta fuit, scopis verrit, expurgavit (domum, *&c.*); مخمّة, scopae.

Táma, *v. n., to remove, to emigrate;* ku ondóka máhali pamoja, ku kā pangine; *cfr.* خام, sustulit, ingressus fuit tabernaculum et constitit conseditque aliquo loco; tabernaculum fixit aliquo loco; *cfr.* ku hama, *v. n.* = ku gúra.

Tamía, *v, obj.,* mahali pa támifu, *a colony.*

Támisha, *v. c., to cause to emigrate, to banish.*

T'amáa, *v. a., to covet, desire, crave;* mtu huyu adáka kitu kikúba, kituchakwe ni kidógo; yuna tamáa *or* chóyo mno; alie tamáa; ku fania tamaa, *to desire;* ku piga tamáa; *cfr.* طمع concupivit, *or* طمع, cupiditate plenus fuit.

T'amáa, *s.* (= miázo *or* maázo ya ku tuma kitu, ku pata mali mengi), *longing, desire, covetous.*

ness, lust; yuna t'amáa sana, *he is very covetous* (*cfr.* طماعة, cupiditas); ku-m-weka kua tamáa, *to make him wait for;* tamáa ya mali = chóyo ku káta tamaa, *to despair;* muigni tamaa, *greedy.*

Tămă (*or* tamma), *v. n., to be whole, entire* (*cfr.* تمّ, totus, integer, perfectus, absolutum fuit); *v. a.*, absolvit, perfecit, completum reddidit; (*cfr.* maji yametămă kizimani; manenoyangu ni tămă si rudi tena; ku misa kua ku piga tamma kuba, *to quaff, to drink at one draught.*

Tamálaki, *v. n.* (ku míliki), *to govern, rule* (ku miliki nti iote, *to rule the whole country or earth*), *to be master of;* ku-ji-tamálaki muigniewe, *to rule oneself, to be one's own master;* *cfr.* مَلَكَ, possedit, dominio tenuit rem, regem creavit.

T'ámăni, *v. a., to long for, to lust after, to covet, to like* = ku fania júhudi, kúa na t'amáa, ku daka kua roho; ku t'ámani mali yegni t'ámăni kŭ, *to long for very precious property.*

Tamaníka, *v. n., to be an object of longing or liking, to be longed for, liked.*

Tamanisha, *v. c., to cause to lust, James* iv. 5.

Támăni, *s.* (ya), *price, amount* = kima, bei, *e.g.*, ile támani mtu hu ji-patanía, *the man got the price but not the money instantly; cfr.* ثمن, pretium.

Támani, *v. a.* (= tábuni = ku tía kima), *to put a price on, to charge.*

Tamanía, *v. obj.*

Tamasha, *v. a., to want, to be capricious* (R.) (?)

Tamásha, *s.* (*Arab.* تماشا), aller voir quelque-chose; *s., spectacle;* (1) = kitu kizúri sana = tunu; *e.g.*, mérkăbu ikija, ni tamasha, tunu, hakika hamna, *it is a rare thing, curiosity (rareeshow), when a ship comes;* (2) ku-m-pa kitu cha ku tamásha *or* cha ku onda, *to give him a recompense?*

Tamăúka, *v. n.* (= tamáa imeúka = ku ondóka tamáa), *the desire or lust is passed away, is satisfied; e.g.*, mimi nimetamaúka sasa, kitu kilijo agísoa hakikúja, na mtu anakuja, t'amaa ikisha ondóka, *now my desire is passed away, because the thing which I ordered to be brought did not come, and the man (who was commissioned) came, when my desire was gone, e.g., when I order a man to bring sugar, &c., from town, and I am in hope of his speedy arrival, to satisfy my desire, but when he comes, and I am disappointed, my desire passes off (from disappointment or satisfaction).*

Támba, *s.* (la, *pl.* matámba)?

Támbă, *v. n.*, (1) támba, *v. n.* = tembea, *to walk, to travel* (*Kin.* ku hamba), *hence* mtambaji (*vid.*), *a traveller;* (2) *to swagger* (St.)?? *to boast.*

Tambia, *v. obj.*

Tămbăa, *v. n., to creep, to crawl.*

Tambása, *v. c.; vid.* infra, tambáza.

Tambáfu (*pl.* ma—) (R.)? *the strings of a mason upon a wall?*

Tambalía, *v. n.* (*cfr.* tambăa) (= ku-m-niatía, ku niáta kua magŭ, ku nenda polepole), *to creep up to one, to approach one very servilely or softly, to catch or kill one.*

Tambaráre, *s., level;* nti tambaráre, *level country, plain;* ku simika tambaráre, *to place firmly; cfr.* kasika *in Kiniassa.*

Tambárisha; *vid.* kititi.

Tambáza, *v. c.* (*vid.* tămbăa, *v. n.*), (1) ku tambáza nti na ufiagío = ku fiagía sana, hatta fumbi la mtanga lilipoondóka, *to sweep thoroughly;* (2) ku tambáza (*or* kokŏta, *or* futía mbelle) manéno ya polepole si ku káta, *to speak slowly and protract the words or syllables.*

Tambázi, *s.* (= ugónjoa utambáo muili oto), *a kind of disease which spreads over the whole body, rheumatism* (kiga *or* jiga?) (*cfr.* mdudu), *lit., creeping, hence a sickness which causes a swelling in the* tafu (*cheek*), mbafu (*side*), matumbo (*bowels*); fusi, kuapa, mukono, *&c.;* tambázi ni ugonjoa wa niama (R.).

Támbi, *s.* (*pl.* —za (*sing.* utámbi), (1) támbi za ku washía tă, *wicks of a lamp;* (2) támbi (za maandási), *vermicelli, prepared by the Suahili from rice-flour;* (3) támbi ya ku téza ngóma, ku piga vikopokópo na magu ku piga mishindo, *a kind of play with a drum, the sound of which the natives accompany by beating themselves with crossed arms, and by stamping upon the ground with their feet.* Támbi, shíndoa, kishando, *are various kinds of native plays;* kum-pa tambi, *or* ku kuéza, *or* ku sobéa, *the unchaste motions made by males towards females in dancing.*

Tambo, *s.* (ya, *pl.* —za), *a kind of string* (kígue); ime-m-shinda ku fungúa tambo = ku tataniúa kitu, tambo heitambulikani ni watu. *Many natives know how to tie a rope or string so artfully, that another man who does not know it may put his brains upon the rack to loose it, without success, hence the expression,* "ku fania tambo" = ku fania ueréfu, *to act cleverly;* (2) *a play with buttons;* matézo ya tambo.

Támbo, *s., a tall man* (St.).

Tamboa, *s., testicles* (St.).

Tămbú (*or* tambúu), *s.* (manni ya mtămbú yatafunoáyo), *the leaf of the* mtambu (*betel*) *tree, which the Suahili chew together with areca-nut*

(popo) *or lime* (tokā); kattu, tombako (*vid.* uraibu, *s.*). *The* tambu *is aromatic, and is mixed up with the* tombako, *to remove the acridity of the* tombaku. *The* kattu *is a gum brought from Arabia. The* kattu *and* popo *give a red colour, and are therefore put into the* uraibu (ku pungúza *or* zíma harufu mbaya na ukáli wa tombaku, isiléfie), *to lessen the acridity of tobacco, so that it will not intoxicate.*

TAMBÚA, *v. a., to know, to discern, to know again, to remember, to recognize.*

TAMBUÁNA, *v. rec.*

TAMBULÍA (*or* TAMBURÍKIA), *v. obj.;* watu wanam-tambulía, *the people knew him, knew how to treat him, to inform him, to make known to him.*

TAMBULIANA, *v. rec.*

TAMBULIKÁNA (*or* TAMBURIKÁNA), *v. n., to be knowable, or recognizable, and v. rec., to be known, to make known to each other, to know each other;* mtu huyu ametambulikána kúa muifi *or* kúa na mali mengi, *this man is known as a thief, or as a rich man; cfr.* julikána, ku júa, *v. a.*

TAMBÚLISHA (*or* TAMBÚRISHA), *v. c., to make known or recognizable* (= ku fahamisha), *or discernible, to explain; e.g.,* amenéna kua fumbo, punde ametambúlisha máana ya fumbo, *he spoke enigmatically, afterwards he explained the signification of the enigma or riddle; e.g.,* kasíki nane za siki na pilpili wakía, siáte ku la mukáte, kakhófu kiungulia; *sense, the seducer says to a seduced woman, I will not leave thee, I will certainly marry thee, I do not fear thy husband.*

TAMBÚU, *s.; vid.* tambú.

TAMBÚZA, *v. a.;* ku tambúza kua niúndo, *to hammer, to beat thin, to make even or smooth, to fill out, to prolong, to put a new edge or point on by hammering; e.g.,* ku tambúza kissu cha nta kotáma = ku futa mbelle kua ku fúa, ku tongóa *or* tambúza nta, *to lengthen out by hammering the broken point of a knife, to weld on fresh iron or steel.*

MTAMBÚZI, *s., one who knows how, who is skilful.*

TAMBUZÍA, *v.;* ame-ni-tambuzía kissujangu.

TAMFÚA (*or* TAMVÚA), *s.* (la, *pl.* ma—), *the long fringe of a cloth;* shuka ya matamfúa (shuka ya tárāza, *or* ya mandúndu, *is a little different*), *a kind of cloth with long fringes (the ends or corners of a turban, cloth, etc.)* (St.), *the fag-end.*

TAMÍA, *v. obj.* (*vid.* tama *or* hama); *hence* hítima ya ku tamía *or* ya kungilia niumba mpia, *a speech of inauguration or consecration of a new house.*

TÁMISHA (*cfr.* HÁMISHA), *to remove the tent, to cause to emigrate; cfr.* tama = ku hama; máhali pa támifu (*cfr.* tama), *a colony, lit., a place where to emigrate.*

TÁM'KA, *v. a., vid.* tamuka, *to pronounce.*

TAMLISA (*or* TAMLISI), *s., poor food* = chakula kibaya, *which is eaten but under necessity;* nina kúla támu na tamlisi, *I have eaten good and bad things* (Sp.).

TAMMA, *s.* (ya, *pl.* za) (*cfr.* تمّ, finis, complementum); (1) *sediment, dregs;* tamma za maji = taka za maji, maji yana tamma, *mud in water, the water is muddy;* (2) tamma (la, *pl.* ma—) la maji = funda la maji, *a mouthful of water, so that the cheeks are distended;* ku piga tamma mmoja (funda mmoja) la maji, *to take one mouthful of water;* ku piga matamma mawili; *to take two mouthfuls.*

KU SHIKA TAMMA (*pl.* matamma), *to hold the cheek, i.e., to put the hand on the cheek while the elbow rests on the table or on the knee, the mind being absorbed in meditation, grief or anger.*

TAMMA, *v. n.* (*vid.* tămă, *v. n.*), *to be finished, e.g.,* maji yametamma kizimáni, *the water in the well is finished, exhausted, dried up.*

TÁMU, *s. and adj.* (*vid.* tăămu), *sweetness, taste, flavour; adj., sweet, pleasant;* si tamu, *insipid;* sukari ya múa ina támu, *the cane-sugar is sweet;* ku tía támu, *to make sweet, to sweeten;* kitu hiki kitámu, *this thing is sweet;* ku óna tamu, *to relish;* ku-m-kalía tamu, *to remain as he wishes* (St.); maneno matamu, *sweet words;* máji matámu *or* maji ya pepo, *sweet water.*

TAMÚA, *v. a.* (= fumúa) ku tamúa kánoa kua ku enda miáyo, *to open the mouth wide, to gape or yawn.*

TAMUKA (*or* TAM'KA), *v.a.,* ku tamuka neno *or* kauli, = ku anza ku nena, *to open the mouth in order to begin to speak, to pronounce;* tuliáni, husikíe matamúko ya Mzungu, *keep quiet, let us listen to the speech of the European;* ku tamúka harufu, *to pronounce letters;* ku tamúka wema; ku tamúka hotuba, *to deliver an address;* tamúka vizuri.

TAMUSHA, *v. c.*

TAMÚSOA (*or* TAMÚSHOA), *v. n., to be sounded out,* 1 *Thess.* i. 8.

TAMÚKO LA NENO, *the expression, pronunciation, deliverance of a speech.*

TAMVÚA, *s., vid.* tamfúa, *s., the long fringe of a cloth.*

TÁNA, *s.* (la, *pl.* ma—), (1) tána la búnduki, *the steel of a flint-lock gun;* (2) tana la ndízi, *pl.* ya matána, *a cluster or bunch of bananas (different from* mkúngu wa ndizi); *Dr. St. says: Bananas and plaintains grow spirally in a large bunch,*

not continuously, but in little groups; each group is a tana (*cfr.* kole); *the whole is* mkungu, *but* tana *is a division.*

TÁNA, *v. a.*, *to separate, sever, disjoin, put asunder, to rip up (a seam)*; ku tana miá, *to slit* miá *for making ropes;* ku tana ukúti (= ku babúa); ku tana nuelle kua kitana *or* shanúo, *to separate the hair, i.e., to comb with a comb;* kunatana usíku = ku ata usiku, *the night is past, light breaks in;* ku-ja-tana nuelle *to comb oneself.*

TANA SHÁTI (*or* MTANA SHÁTI) = mtu atunsai *or* atakassai muliwakwe *or* nguozákwe, *a cleanly person* (si mkó), *who cleans or combs his hair every morning* = shérti a-zi-táne nuellezakwe essúbukhi.

TANA TANA, *to worry ? to be different.*

TÁNIA, *vid.* maámzi.

TANABAHI, *v. a.;* ku tanabahi, *to know what to do to make up one's mind; cfr.* نَبَّهْ *or* تَنَبِّيهْ, recordatus fuit rei postquam e memoria exciderat; celebrem ex obscuro reddidit; consideravit rem commonefactus, *to be clear.*

TANÁFUSI, *v. n.*, *to breathe, to draw breath; cfr.* (*Arab.* تنفس), anhelando captavit, adspiravit, recreavit.

TĀNDĀ, *s.* = barra ilioteketéa motto (*Kin.* tzansála), barra iothe ni tāndā moja, imekúa tandā, ni keúpe sasa, nti inakúa tandā tupu, *a burnt dale, or plain; the country has become clear, light, after the grass and underwood have been burnt* (*which is done before the rain*); mahali palipo pigoa motto, *and where there will soon be* (mgina) *new grass.*

TÁNDA, *s.* (la, *pl.* ma—); tánda la mtama, la welle (= mashuke matúpu), sasa ni tanda tupu, halina kitu, *shell of grain, follicle, unhusked fruit of* welle.

TÁNDA, *v. a.*, (1) *to spread out, to be spread out;* ku tánda kámba na dāgā kua ngúo, *this expression refers to the custom of the women to spread out a cloth in the water to catch small fish. They take up the edges together and thus catch the fish;* (2) ku tánda kitánda kua ku tía mtánde wa ukămbá, *to put ropes first from end to end of a native bedstead, and then* (ku tia mshindío) *from side to side, to rope a native bedstead;* (3) ji-tanda ngúo ku ji finíka beredi, *to put the cloth over the shoulders for warmth;* ku-ji-tanda, *to stretch oneself across.*

TANDÁMA, *v. a.;* ku tandama, *to surround* (?) (St.).

TANDÁMISHA, *v. c.*

TANDAWĀA, *v. n.;* ku tandawāa, *to recline, to loll at one's ease* (St.).

TANDÁZA, *v. a.;* (*kimwita,* ku ansása), *e.g.,* mpunga, *to spread out a heap of rice in the sun;* (ku aníka juáni na ku tawánia), *but so that the lower part is turned upwards, to get the sun, to make flat.*

TÁNDE, *s.* (wa), *a small tortoise;* (kā mdogo, yuna bamba (la) jeussi); taude (*pl.* ma—), *a large tortoise.*

TANDÍKA, *v. a.*, *to spread, to lay out, e.g.,* ku tandíka mkéka *or* jamfi kitandáni, *to spread a mat on the bedstead, hence in general "to make the bed;"* (kundúa, *to unroll*).

TANDO, *s.* (ya, *pl.* —za), *carving;* (majorojoro ya usso), *tattooing, an incision, a cutting made in the face for beauty's sake. The Wahiau and Wagnindo people* wana tando za usso, ndío urembo kuáo; *the Wanika tattoo their breasts and bellies, not their faces.*

TANDO, *s.* (sa), tando la búibúi = úzi wa búibúi, *a spider's web;* buibui yuwatánda = yuwajenga úzi, yuwaúnia mafiyakwe, yuwafania uzi kua mkunduwakwe. *Prov.* búibúi na wingu la mvúa usitánde poáni ku énsile wanangu, ku énsile Kahatani na nduguye Ramathani.

TÁNDU, *s.* (*sing.* utandu), *pl.* za (= ueúpe ukóko, *a white membrane on the eye, resembling boiled rice;* mato yana utandu, mtu haóni sana, *the man is dim-sighted on account of the white membrane which covers his eyes.*

T'ANDU, *s.* (*or* TAANDU) (la, *pl.* ma—), *centipede* (scolopendra *or* scolopendrion); lina ushungu, lina úma niúma na mbelle, (n'ge (*scorpion*) yuwaúma niúma bassi), *i.e., the centipede has a poison, and gives pain from behind and from before, whereas a scorpion gives pain only from behind. This is what the Suahili say.*

TANDÚA, *v. a.* = ku ondóa, ku weka kando mkéka *or* matandíko, *to remove the bedding* (*opp.* ku tandika, *to make or spread out the bedding*) = ku kunda, *to fold, to wrap up, to fold up, to make up, to do up.*

TANDÚKA, *v. n.* = ku ondóka, *to wear the upper-garment in folds.*

TANDÚZA, *v. a. ? vid.*, fungúza nuelle.

TANGA, *s.* (la, *pl.* matanga, *Kiung.* majitanga), (1) *sail;* tanga la jombo; (2) *a large sail of matting* (tanga ya mkéka); *e.g., of a* dau *or* mtépe; tanga kū, *the mainsail;* tanga mbíli, *the time when the natives can sail from south to north, and vide versâ between March and May, and between October and November, as the wind blows from the sea or east;* (3) matanga, *funeral rites, mourning;* ku káa matanga, *to sit mourning, to mourn; vid.* matanga; ku kunja matanga, *to wrap up or furl sails.*

TÁNGA, *v. a.*, (1) = ku-mu-ita witáni, ku tangania,

ku kusánia pamoja, ku fania moja, *to call together, gather, assemble, especially to levy warriors.* Ku tanga watu wa wita na ku andíka majinayao; (2) *to contribute* (*Kin.* ku tzanga), ku tanga mali ku lipa deni.

Tangía (*or* tangiwa), *v. obj.;* mali ya ku tan giwa, *property of contribution* (*which has been contributed by relations*); ku tangiana (*Kin.* sonkerana), *to contribute one to another.*

Tángŭa, *v. p., to be levied as a soldier.*

Tánga, *v. n.* = ku tembéa, *to wander or stroll about;* ku zungúka zungúka burre, *to walk idly about;* apenda ku tanga, *he likes to stroll, or* tanga tanga; ku-m-tángisha = tembíza, *to take one about the country.*

Tanga, *v. a.* (= passua), ku tanga kuni, *to split wood; Kimrima,* ku shanga.

Tăngăa, *v. n.;* kúa wazi, ku enéa, *to come out, to come to be known, to find vent; e.g.,* jina la Seid-Seidi limetăngăa na ulimengu, liwázi, kulla mtu alijúa Seidi, *the name of Seid-Seid, the Imam of Mascat, is come to be known to the world, is manifest, everybody knows him;* jina lililo tăngăa = lililo kúa wázi, *a name which became manifest.*

Tangáza, *v. a., to spread abroad, to divulge, to circulate news; e.g.,* ku tangáza (= enéza) hábari katika nti, *to divulge news in the country;* ku tangáza evangelio (*or* ingíli), *to spread the Gospel;* mime-wa-ambía kua sirri, nai ame-tangáza, ame-wa ambía watu wote.

Tangazía, *v.;* ame-m-tangazía aibuyakwe, *he divulged his disgrace* (*to him, in his dishonour*).

Tangaízi (*or* tangawizi), *s., ginger.*

Tangalisi; *vid.* msombo *and* tutu.

Tangáma, *v. a.?*

Tangamána, *v. n., to be mixed up, to adjoin, to interfere;* maji na tembo yametangamána = yana kúa kitu kimoja, *water and* tembo *are mixed together.*

Tangamánisha, *v. a., to arrange, e.g., the words of a dictionary, to put together, to participate in;* ku-ji-tangamánisha na.

Tangámsha, *v. c.* (*vid.* tangamúa) = ku-m-tóa majonsíni, *to deliver from or rid one of grief or sorrow.*

Tangamúa, *v. a., to make one look cheerful;* ku tangamúa watu.

Tangamúka, *v. n.* = ku toka na majonsi, ku fánia fúraha, *to get rid of grief, to become or look cheerful* (*opp.* ku ji-kuniáta mahali pamoja, ku ji-kunda), *to let head and hands sink through grief or ignorance of the safety or otherwise of one's position* (*especially in a strange country*); júa latangamúka, *the sun comes forth bright;* nti inatangamúka, *the land* (*the weather*) *is clear.*

Tangamúsha, *v. c., to make cheerful, serene, to entertain one by talk, to gladden; hence* tangamúko, *entertainment, play, amusement.*

Tangána, *v. rec.* (*vid.* tanga, *v. a.*), *to call or assemble each other;* ku enda witáni.

Tangánia, *v. a.* = ku kusánia pamoja, ku fania moja, *to assemble, to bring or mix together.*

Tanganíka, *v. n.* = ku piganíka mahali pamoja, *e.g.,* hutambúi ni tembo wala maji, *to be mixed together, so that one does not know whether the stuff be* tembo *or water.*

Tanganúa = ku weka mballi, *to put far away.*

Tangaúa, *v. a.* = sumbúa, *v. a.* (*vid.*), *to trouble one.*

Tangaúka = sumbúka, *to go on a bootless errand, to be troubled for nothing.*

Tangáwé, *s.* (ya, *pl.* za), *gravel, sand;* nauma tangawe moja (*viz. in the rice*) (= kokóto) *pepple, pepples.*

Tange, *s.* (la, *pl.* ma—); tange = shámba mpia, *a new plantation;* tange la mitu lililotemoa na kisha ku tómoa mottoní, ku fania shamba m'pia (*opp.* fúe, shamba la kale), tanga *signifies the wood or trees cut down and burnt in order to make a new plantation; Kigunia,* ku kokéa mojo tange *or* k'ónde = *Kimwita,* ku tia *or* toma motto tange; *cfr.* kóke *and* fue.

Tángi, *s.* (ya, *pl.* za), *a large wooden chest used for carrying drinkable water on board native vessels;* tanki?

Tango, *s.* (la, *pl.* ma—), (*Kin.* tzanzi), ku tanga *in Kis.* (1) *contribution; e.g.,* tango la mtelle, kulla niumba ilette tango, watu watánge mtelle, hufánie sádăka, *a contribution of rice, every house or family shall bring a contribution, the people shall contribute rice, we shall make a sacrifice;* (2) tango la watu watanganáo ku enda witani = *calling and enrolling the people who assemble to go to war, a contingent of war;* (3) tăngo la ku tangatanga *or* zunguka ulimengúni, *strolling about;* mtu huyu yuna tango, *this man likes to walk about;* (4) t'ango la mtango, *pumpkin, a sort of gourd eaten raw, resembling in taste a cucumber* (St.); *s.,* tango la kikóko, *a small kind of pumpkin, which contains much meal, and which has a hard shell* (ngofi ngúmu) *of which the natives make* kebába (*vid.*). Tango dogo, *a small pumpkin.*

Tangóe?

Tangu, *prep. and adv., since, from;* tangu miaka miwíli, *since two years;* tangu alipopáta, *since he has got;* tangu hapa hatta hapo, *from this to that place;* tangu lini? *since when? how long ago?* tangu lini hawézi? *how long has he been ill?* or alikúa hawézi.

Tangu, *s., a kind of fish.*

Tangúa, *v. a., to abolish* = ku fania ku áta, ku tossa shíriki tena, *to cause a separation, to separate, dissolve, put asunder, to disunite;* ku tangúa wali wa mtelle, upóe, upígoe ni ubéridi, *to put the boiled rice asunder* (*with a spoon*) *to cool it;* ame-m-tangúa mtu na mke, hatta wao wana tangukána, *to disunite a man from his wife, so that they leave each other;* ku tangúa ndóa, *to annul a marriage, to divorce;* ku tangúa rafiki kua ku-m-tia fitina.

Tangúka, *v. n., to grow loose, slacken* (*of itself*), *e.g.*, úgue umetangúka (= batilika?).

Tangukána, *v. rec., to be disunited, to separate from each other;* kulla mmoja kúa mballi-mballi, ku atána, *to differ from.*

Tangulíwa (tangúa) ni watu kua fitina, *to be separated by people through enmity.*

Tángŭle, *s.* (*pl.* —za) (*sing.* utángŭle, wa), miá, *strips of palm-leaves, which have been slit and prepared for plaiting a mat or bag* (*cfr.* nsimba); ku futía (futilía) tángŭle, *to move the* tangule *onwards by putting in fresh ones. Ocular observation would make the reader understand this expression.*

Tangulía, *v. n., to go before one on the road, to precede the others, who go together, to go first.*

Tanguliza mbelle, *v. c., to cause one to go before, to take the lead on the march, to cause one to march in front of the whole travelling party, to send in advance.*

Tánguru, *s.;* kitoma kidógo cha Wasegua ku tia uganga, *a small pumpkin of the* Wasegúa *used by the native magic doctors.*

Tani, *s.;* kua tani, *on his back, backward;* ku lala *or* tanuka kitani tani, *or* kitanu tanu, *or* wingallingalli, *to lie on the back, to lie prostrate.*

Tankil, *s.* (*Arab.* تنقيل), *a copy* (ku nukulu, *v. a., to copy*); *cfr.* نقل , transportavit, transtulit transcripsit.

Táno (*or* tanu), *adj., five;* watu watáno, *five men;* ya tano, *the fifth.*

Tansi (*or* tanzi), *s.* (ya, *pl.* —za, *also* matánsi), (1) *a noose with which anything is caught;* tansi yá sámaki, *draught of fish;* anapata tanzi; *resp.*, 1, za maji, *he has caught nothing;* 2, za samaki; 3, za niama, *he has caught much;* (2) tansi *or* tanzi, *s.* (la, *pl.* ma—), ku fania tanzi la ukămbā, *to make a loop or knot in a rope;* tanzi la úgue la ku tegéa niama, *snare.*

Tanzía, *s.* (ya) (*Arab.* تعزية), *a funeral message* = hábari ya mtu kuffa, *message or news of the death of a person* (habari ya matanga, ya mtu-aliekuffa), léo nimepéleka tanzía kua nduguzangu katika Gassi, *to-day I sent a message of death to my brothers at Gassi;* nimepéleka wáraka wa tanzía, *i.e., I sent a letter in which I informed them that one of our family is dead, in order that they may know and come to share in the funeral ceremonies. The brothers, having received the message, say:* "tuende tukapokée tanzía, tuánze ku lía!" wáraka wa tanzía, *a funeral letter;* tumelettéwa tanzía; *cfr.* tazía, عزى , consolatus fuit.

Tansu (*or* tanzu), *s.* (*pl.* za) (*sing.* utánzu, wa), *branches;* tanzu (la, *pl.* ma—), *a large branch; cfr.* tanda.

Tansúka, *v. n.* (*cfr.* pambasúka), *to be clear, used of the sky.*

Tánu, *s.* (*pl.* —za), *a splinter* (*sing.* utánu); tánu za kínu zingiázo ukujáni, *the splinters of a wooden mortar, which go under the finger-nails;* kigógo.

Tanu (*or* tanuru), *s., an oven, a kiln for burning lime, a heap of lime and coals on the* riffa *of* wali (*vid.* riffa), *a heap of firewood* (vigógo) *for burning lime? cfr.* تنور , fornax, clibanus; tanu ya ku finikía wali, *a cover to cover the pot of boiled rice;* ku jenga tánu ya ku oja tŏká, *to build a kiln for burning lime.*

Tanúa, *v. a., to open wide, to straddle, to expand, to gape open, e.g., in coitus, or in the act of giving birth;* mtumke yuwatanúa magu akiviā (*cfr.* tanúa tatanua, fungua, omoa, tataniua; *cfr.* asama, *in Kiniassa,* ku tanúa kánoa; tanúa máshŭa, *to send off a boat.*

Tanulíwa, *v.;* mtumke ametanulíwa ni múme.

Tanúka, *v.* = ku lala kingallingalli, *or* mangallingalli, *to lie down backward* (kua ku joka, &c.); *cfr.* kingallingalli.

Táo (tau?), *s.* (la, *pl.* matáo), *curvity, indirect or roundabout way;* ndía hi ina táo m'no, ya zungúka sana, *or* ndía hi inafania matáo, *or* ngóe (*sing.* ugóe), *or* kombo, *or* mapindi, *this road has many turnings, is circuitous;* ku futa matáo ya măgū, *or* ku panúa magu katika ndía akinenda, *to go at a great pace, to take great paces* (hattúa) *in going;* táo la báhari, *small inlet of the sea into the main land;* táo, *an arch, an arched opening* (St.).

Taówa, *devout* (St.).

Tápa, *s.* (la, *pl.* ma—); tápa la mfúmo, *the leaf of the fan-palm which the natives use as an umbrella; vid.* mafúli, *s.*

Tapa, *v. n.;* ku tapa, *to shiver;* ku-ji-tapa, *to magnify oneself, to make a great man of oneself* (St.); tapatapa, *to tremble, to jump about like a fish, when taken out of the water;* muili

wa-ni-tapa (*vid.* kitapo), *my body trembles from cold.*

Tapa tapa, *to jump about.*

Tapía, *v. obj.* (*cfr.* niapía, tombía), *to skulk after.*

Tapánia, *v. a.*, *to disperse, scatter* (*e.g.*, *people*), *or* tawania, *to scatter* (*e.g.*, mtama); tapánia tapánia, *v. int.*, *to waste, to dissipate.*

Tapanikána, *v.*, *to be dispersed, scattered, to disperse mutually, to run away in different directions.*

Tapaníka (*or* tawaníka), *to be scattered or dispersed, or to be scatterable* (mahindi yametawanika), *to overflow; e.g.*, maji yatapaníka.

Tapanisha, *v. c.*, *to cause to disperse or scatter.*

Tapassi, *s.* (la, *pl.* ma—); jembéu kikáli na kiréfu ku firingía mbáo *or* wiombo, mahali palipongía tesi, ku sáfidi *or* firinga wema, *a fine chisel, a firmer chisel.*

Tape tape, *a fish.*

Tapíka, *v. n.*, *to take out, to vomit;* ku tapisha, *to make to vomit;* tapisho (*pl.* ma—), *an emetic;* daua ya utapishi.

Tapikiana, *v. rec.*

Tápo, *s.* (la, *pl.* matapo) (*Reb. writes* dabo, ma dabo), *division, a part of the whole multitude;* tapo ni nussu *or* rubu ya kundi la mbúzi, *or* la watu; kundi limegawaníka, limefania matápo mawili, *or* matátu *or* saffu mbili, *or* tatu; ku kata matápo matápo, *to cut small portions or divisions;* tapo la watu, *a division of about* 100 *people out of* 500; tapo la kwansa, la pili, *first, second division;* Wamasai wamekuja matapo matatu, *an.* 1857, *and killed many Wanika.*

Tápu, *s.* (la, *pl.* ma—); *vid.* jija *or* taki.

Tára, *s.* (la, *pl.* ma—), *trembling, shaking;* tara la muili; roho ya-m-piga matára, roho yana-m-tetemĕka.

Tarabba, *v. n.; vid.* muhógo.

Tarábe, *s.* (ya, *pl.* za); mlángo watarábe *or* tarábo ya mlango = mlango wa mbáo, *a door of boards or planks, in oppos. to* mlango wa mbúgu *or* wa makúti, *or* wa mabúa ya mtáma; *side-piece of a window* (St.).

Taradía, *v. a.*, *to make friendly remonstrances with anybody; e.g.*, ame-m-taradía muenzíwe, amesema kuáni ku fania hífio, ku-mu-ambía kua neno la wema; *cfr.* طَرَدَ, repulit, compulit; *cfr.* رَدَّ, repulit refutavit, avertit.

Taraja (*or* taraji), *v.;* ku taraja, *to hope* (St.); ku tarajiva = ku dákŭa (R.); *cfr.* رَجَا, speravit.

Tarajali, *s.*, *apprentice; vid.* terajali, *v. n.*

Tarăju, *s.* (ya, *pl.* za) (*Pers.* ترازو), *balance;* niúgue (*sing.* ugue, wa) za tarăju, *the ropes which connect the balances with the* mti wa misáni kitengele *or* kitanga cha taraju.

Táraka, *s.* (*Arab.* تَرِكَة), *pledge; the Sheikh Shiras gave a pledge to his wife, if he did not bring the* muigni mkŭ *back* mikono niúme (Said Said), *but as he did not get him, he was compelled to join her again in marriage* (*vid.* daraka, *s.*); taraka *is* ku weka masherti.

Taráre, *s.;* ni kitu asicho panda (*vid.* purumukua *in Kiniassa*), *any plant sprung up from a seed scattered by accident.*

Tarathia, *v. a.* (*cfr.* رَضَا, contentum, gratum reddidit), *to make* radi, *disposed to be reconciled, &c.*

Taratíbu, *s.; vid.* tartibu.

Táraza, *s.* (ya, *pl.* —za), *fringe;* nguo ya taraza *a cloth with fringes; cfr.* طِرَاز, ornamentum vestis acu pictum, *a narrow silken border usually woven on the turban and loin-cloths in Zanzibar* (St.).

Tari, *s.*, *a kind of drum; vid.* ngóma.

Tárikhi, *s.* (ya, *pl.* —za) (*Arab.* تاريخ), *annals;* júo cha tárikhi, *a book of history;* (2) *the date of the year or month.*

Tarímbo (= mtaímbo), *an iron bar; cfr.* mtaimbo.

Tárishi, *s.* (*Arab.* تارش), *a fleet runner, one who goes quickly; cfr.* تَرِشَ, levis in agendo fuit.

Tárish-el-baher, jombo tárishi (kua ku enda mno), *a vessel which sails quickly, a quick cruiser.*

Tárizi, *v. a.* (= ku fania matamfúa), *to make fringes to a cloth;* طَرَزَ, curam vestui adhibuit, figuris acu pictis ornavit vestem, *to weave on an edging.*

Tarizía, *v. obj.;* nime-m-tarizía nguoyakwe, nime-m-tilia taraza.

Tartíbu (*or* taratibu), *s.* (ya), *order, form, arrangement;* kua tartíbu, *orderly* (= kua polepole), *carefully, orderly; cfr.* رَتَبَ, stabilis, firmus fuit; تَرْتِيبٌ, dispositio; mtu (wa) taratibu, *a man of regular habits.*

Tárŭma, *s.* (térŭma) (la, *pl.* ma—), *a ledge;* matáruma ya jombo = imára za *or* mifúpa ya jombo, *the ledges or ribs of a vessel, selvedge, border, e.g., of a door.*

Tasa, *adj. and s.*, *barren;* (1) mtumke *or* gnombe asieviá kábisa, *a woman or cow who has never given birth;* (2) alieviá marra moja bassi (mimba mmoja), *one who has given birth only once;* gnombe huyu *or* mke huyu ni tasa, wake hawa

ni tasa; (3) *a kind of fish* (*vid.* kassa, *tortoise*), *which serves as a bait for turtles.*

Tasa, *s., a game of touch* (St.)?

Tasauira (*or* tasáwira) (*Arab.* تصوير), *a picture; vid.* صار, figuravit.

Tasawari, *v. n., to be fully able, to do with certainty* (St.); *cfr.* صار, effecit, ut inclinaretur formavit, effigiavit, propensum reddidit; تصورة, res animo concepta.

Tasbii, *s., ascriptions of praise; cfr.* tusbii, *a rosary.*

Tasfida, *s., good manners* (St.).

Tashwishi, *s.* (ya, *pl.* za) (*Arab.* تشويش), *doubt.*

Tasía (*or* taazia), *s.* (*vid.* tazia), *mourning;* kúa na tasía, *to mourn; vid.* tanzia.

Tásila (*or* tãhsila, *or* takhsila, *or* tahásila), *s., bidding farewell to relations or friends previously to the sailing of the vessel;* leo tásila, ni maágo *or* maagano, ku ága watu, kesho ni sáfari, *to-day people are to be bidden farewell, to-morrow the start will be made.*

Tassa, *s.* (ya) (la, *pl.* ma—), *a water basin;* tassa ya bati ya ku tilía maji; tassa ya ku nawía mikóno *a brass basin.*

Tassa, *conj., before, ere; vid. Gram.*

Tassi, *s.;* tassi ya ku pigía uzi, *a native spindle.*

Tasũa manéno; *opp. to* fumba fumba maneno.

Tata, *v. n., to be complicated, entangled;* maneno haya yatata tata.

Tatia, *v. obj., to entangle;* maneno ya-ni-tatia = sungasa), *the words entangle me;* ku tatia sana, *to wind round* (*with ropes*); uziwangu una-u-tatia wapi? *round what have you wound my thread??*

Tata (R. data), *v. n., to be quick in returning* (R.); fulani akenda mahali, hakawi ni ku tata akarudi; muta *in Kir.*

Táta, *s.* (la, *pl.* matata, *or* ya, *pl.* za), *complication, entangling;* tata la *or* ya manéno, *a complicated matter; i.e.,* maanayakwe hayatamburikani; uzi unaingia tata.

Tata (*pl.* za) (*sing.* utáta); ni kuti za mnázi zilizo sukoa kana uzío wa ku fulía sámaki; utáta ni mtégo wa samaki (wa kámba), *cocoa-nut leaves twisted like an* uzio (*vid.*) *for catching fish.*

Tatága, *v. a.;* ku tatága mti mtóni (ku fania mtatágo), *to lay a tree over a river, to make a kind of bridge* (ku fania madéraji); *vid.* mtatago.

Tatai, *s.* (wa) (= mtu muerĕfu na mrongo, muigni ku tátisa maneno, *a clever, cunning, but deceiving fellow;* yuna ákili nengi, laken yuwafania maneno mangi na kelĕle, na punde yuwageũza manéno. *There was such a person at Mombas* (*named* Rashidi, *or* Bana Iki tãtái), *who had the nickname of* tatai.

Tatai, *s.; cfr.* mjanja (*or* mchancha), *a knave, a rogue.*

Tatána, *v. n.* (*vid.* tata, *v. n.*), *to be entangled, complicated, to be in a tangle or puzzle, to be close together, compact;* manéno haya yametatána, yana matata, sitaweza ku-ya-tambúa, *these matters are complicated, I shall not be able to understand them;* viómbo (majahási) vinatatána katika bendari ya U'ngũja, *the ships are close together* (*like a thick forest*) *in the harbour of Zanzibar;* watu wanatana (= ni wangi).

Tatanía, *v. obj.; e.g.,* maneno.

Tatanisha, *v. c., to entangle, to involve.*

Tatazana, *v. rec., to be entangled.*

Tatiza, *v. c.*

Tataniúa (*or* tatanúa), *v. a., to disentangle, extricate;* ku tataniúa uzi, *to unravel thread;* ku tataniúa manéno = ku weka mballimballi, *to unfold, explain, solve matters.*

Tataniukia, *v. obj., to disentangle.*

Tataũa, *v. a., to tear up, to burst, rip* (*e.g.,* ku fania uffa), *e.g.* ku tatúa kuma kua ku-m-toma manamuali kishinda = ku tangũa kuma, ku fania uffa wa kuma.

Tataúka, *v., to get a rent, a cleft which enlarges of itself, e.g., a tree or stone, &c.*

Tataúsha, *v. c., to cause to enlarge a rent or cleft;* ku kuendelésa uffa wa kwanza; mtu ametatausha mti, *the man enlarged the cleft in the tree;* ku fania uffa bora.

Tathamíka, *v. n.* (= ku tezamíka kua sébabu ya uzúri), *to be pleasant to the eyes, to look or appear pleasant.*

Tathámisha, *v. c.* (= ku tezámisha), *to cause to look upon, to attract the sight of people;* kikombe hiki kizúri sana, chatathamisha watu, *this cup is very nice, it attracts the attention of the people;* ku tathamisha = ku fania uzúri *or* wema, *to embellish a thing so that it attracts the attention, especially in trading shops.*

Tathbiri? *s., a merchant* (St.); *cfr.* tagiri *or* tajiri.

Tatía, *v. a.* (*vid.* tata, *v. n.*); ku tatía uzi kijitini (*opp.* tataniúa), *to wind up, wind thread on a piece of wood* (= ku songa songa).

Tátisa, *v. c., to cause to be wrapped up, to entangle;* ku tátisa maneno, *to complicate matters.*

Tatu, *s.* (ya), *acidity, ferment;* ni unga wa mtáma uliofundishoa léo, uliotiwa kinúni ku shindilíwa pamoja kua siku ya pili, utanúka ukáli, *or* ujáju (ku jajúka, kúa kali). Tatu ya mtáma *or* jaju ya mtáma ndío daua ya mtu muigni sáfũra

(*vid.*); na tatu ni wishoa wa mtáma; mtama *flour which, having been pounded a little, and moistened, is left in the mortar all night, in order to ferment and become acid. This kind of food is used by people who suffer from a swelling of the whole body* (*vid.* safura). *Erh. writes:* "tadu," *sourness, acidity, ferment;* unga hu una tatu *or* tadu sana, *this flour is very sour.*

TATU, *adj., three;* watu watatu, *three men;* manéno matátu, *three words.*

TATÚA, *v. a., to rend, tear off, wear out;* ku tatúa tata, *extricate;* ku tatúa, *to accomplish quickly.*

TATÚKA, *v. n.;* ngúo imetatúka, *the cloth is rent, worn out;* kikapu kinatatúka = kinararuka.

TATUKANA, *v. rec.*

TATUKIA; ku-m-mtu (R.)?

TÁU (*or* TÁO), *s.* (ya); táu ya ku toméa muili (= uma wa ku toméa), *branding iron, cautery;* tau ya ku taulía, *colander?*

TAÚA, *v. a.* (= tagúa *or* teúa), *to choose, select; e.g.,* kitu jema (= tagúa).

TAULÍA, *v. obj.*

TAULÍKA, *v. n.*

TAULÍWA, *v. n., to be chosen, selected;* mateuzi *or* mataúo, matagúzi, *selection, choice.*

TAUZA, *v. a., select;* ame-ni-tauza viombo, ameni-hilariza viombo.

TAUILISHA, *v. a., to lengthen; cfr.* طويل, longus.

TAUMKA (*or* TA'MKA), *v. n., to pronounce; vid.* ta múka.

TÁŬMU, *s.* (la, *pl.* ma—) = shiku la mnázi *or* kipande kisíki cha mnazi cha ku gadimía (*vid.* gádimu, *v. a.*), jombo, kisiangúke katika nti kafu. Letta matáumu (mashiku ya mnázi) ya ku tegeméza jahási, *a shore* (kana gádi *or* gógo) *to support a vessel on the stocks or at low water. The táumu is often made of the trunk of a cocoa-nut tree, which is light and yet strong enough to keep the vessel erect on dry ground.*

TAUNI, *s., cholera, plague; cfr.* طاعون, pestilentia; طعن, confodit hasta.

TAUSI, *s. a.* (طاوس), *a peacock;* græce ταώς, pavo.

TAUWA, *v. a., to split with wedges;* ku panúa kawa kabari (Sp.).

TÁVU, *s., the cheek;* tafu.

TAWÁBU, *s.* (thawábu); tawábu ya Mungu, *i.e.,* wema via Mungu = Mungu yuwapendezéwa watu waki-m-teremesha mgeni. *It is the pleasure of God, when people treat a stranger well; cfr.* ثواب, remuneratio, praemium; ثاب, reversus fuit, rependit mutuum, convaluit.

TÁWA, *v. n.* (ku keti niumbáni), *to stay in the house, not to go out of the house;* watuwake wanatáwa kulla kipindi, hawatóki niumbáni; mtu huyu yuwatáwa niumbani kua sebabu ya ugónjoa *or* ya deni; *cfr.* توى, substitit divertitque aliquo in loco.

TÁWISHA, *v. c., to cause to stay at home* = ku weka niumbani; mume yuwa-m-táwisha mkéwe; ugonjoa wa-m-táwisha niumbani.

TÁWA, *s.* (*pl.* matáwa) (*Turk.* تاوا), *a frying-pan* (St.).

TÁWA, *s.* (*or* CHÁWA) (wa, *pl.* za), *a louse; Erh. has also* tă *for* táwa (utawatawa, *louse of fowls*) (R.); *nit, nits?*

TAWA *and* WAKARHAN (*Arab.* طوعا وكرها), *willingly and unwillingly;* suo libitu vel invisus (ingratus) fecit, kua nguvu, *by force* (Sp.)?

TAWADA, *v. n.;* ku tawada (Sp.)?

TAWÁFA, *s.* (ya, *pl.* —za), *candle-wick;* fánŭsi ya Baniani ina tawáfa n'ne au sábăa, *the lamp of the Banian has four or seven little wicks.*

TAWÁHI?

TAWÁKĂLI, *v. n.* (*Arab.* توكل), *to confide, he got confidence, trust, to depend upon* (= ku amini); ku tawákăli kua Mungu, *to trust in God;* ku ata khofu ya moyo, ku toa ghashi; *cfr.* وكل, commisit, commendavit fretus, fisus fuit Deo.

TAWAKÁWAKATHA, *many* (St.) (rectius katha wa katha), *in Arabic "thus and thus more."*

TÁWALA, *v. n.* (*Arab.* تولى), *to be installed or instituted as governor;* wali wa Mwita léo ametáwala = amengía uenzíni, katika énzi, amekă kiti ja énzi leo, ameánza ku míliki nti, *the governor of Mombas was installed, he ascended the judgment-seat, he began to rule the land.*

TAWÂLISHA (*or* TAWÁZA), *v. c., to cause one to sit on the governor's chair, to install one into office;* Seidi ame-m-tawalisha Muhammed Ben-Sef, kúa wali wa Mwita.

TAWĂNIA, *v. a.* (*vid.* tapánia), *to scatter, disperse, e.g., corn.*

TAWANÍKA, *v. n., to be dispersed, to become scattered.*

TAWÁSA, *v. a.; vid.* tawala.

TAWÁSHI, *s., a eunuch;* (*cfr.* maksai).

TAWASSUF, *s., temperance* (St.); *probably* tasawwuf; تصوف n; صاف, se gessit sophorum, *more.*

TAWÁTHA, *v., to make one's ablutions.*

TÁWI, *s.* (*pl. of* utawi) (*or* sháwi, *pl. of* ushawi), *a branch, a bough, bunch, the switch on which the cocoa-nuts hang, in whatever state of development they may be; i.e., whether* vidáka *or* vitale *or* madafu, *&c.;* tawi *or* shawi la nazi; *but* kanga

la mnazi *signifies the switch without fruits* (mbugu tupu); tawi, la, *pl.* ma (sháwi, la, *pl.* ma—), *large switches;* táwi la mténde, *a bunch of dates.*

Taya, *s.* (*pl.* —za) (*sing.* utáya, wa), *jaw, jawbone;* taya za meno; taya za kuma, *nymphs, lips of the vagina;* ku tia hatámu tayáni mua punda, *to put the bridle into the mouth of a donkey.*

Taya, *v. a., to beat upon.*

Táya (*or* pura), *v. a.,* (1) (= ku puaya); ku táya ngúo mawéni, *to wash a cloth by beating on a stone* (*opp.* ku jajága, *vid.*); (2) *to impute to one, to charge one with, to accuse one of, to blame;* ku-m-shútumu kua viófu, *to blame, reproach,* 1 *Tim.* vi. 14.

Tayari (*or* teāri), *adj., ready;* ku weka teári, *to prepare, to get ready.*

Tayi, *adj., obedient; cfr.* taa.

Táyo (*pl.* matáyo), *a reproach.*

Tazáma, *v. a., to look;* tazamia, *v. obj., to look out for; cfr.* tezáma.

Tazia, *s.* (*pl.* matazia ?) *condolence;* taazia, *to condole in mourning; cfr.* عزى, consolatus fuit.

Téa, *v. a.* (Kijangámoe) ku tea mtámbe = (*Kimwita*) ku tega mtambo = (*Kimrima*) ku tega mtégo, *to lay a trap or snare, to entrap.*

Tebekero ya ku nukía tombako, *a snuff-box; vid.* tabekero.

Tede, *s.:* rectius tete ya kuanga *or* ku wanga, *small-pox;* rubeola (St.).

Teende la mgúu, *Barbadoes leg;* elephantiasis? (St.).

Tefékuri = simázi *or* hámu, *grief.*

Tefsíri (*or* tafsíri), *s.* (ya) (*Arab.* تفسير), *meaning, interpretation, explanation;* ku tóa tefsiri, *to comment* (= pambanúa, ku fásiri); *cfr.* tafsiri; *cfr.* فسر, detexit, explicuit.

Tefsiri, *v. a., to explain.*

Tefsiria, *v. obj., to explain or interpret to one.*

Téfu, *adj.* (*cfr.* mtefu); niama tefu, *fine, thin meat.*

Tefúa, *v. a.,* (1) (Kilindini) = (*Kimwita*) jafúa, ku tia fumbi, *to make dusty, to make muddy;* sámaki ametefúa maji *or* amesonga maji, *the fish troubled the water, made it muddy;* mtu huyu ametefúa niumbayangu = ametía taka (*Kimwita,* amejafúa), *or* amepatía taka, amefania ujáfu; (2) kuku yuwatefúa *or* tifúa fumbi, *or* mtanga, yuwafúkusa fumbi, yuwatimba mtanga; (3) *to reason, search, to throw about* (St.), *to make known the faults of others* (Er.)?

Tefúka, *v. n.*

Tefulia, tefuliwa.

Tefusa, *v. c.*

Tefúta, *v. a.* (*Mrima*) = tafúta (*Kimwita*) = ku úliza, tezáma, *to search, seek or look for.*

Tefutía; nimekuénda ku-m-tefutía Mzúngu madáfu, *I went to seek ripening cocoa-nuts for the European.*

Tega, *v. a., to entrap* (*vid.* ku téa, *v. a.*); ku tega kua tansi, *to decoy, to set a trap or snare.*

Tegéka, *v. n.;* tegéwa.

Tége, *s.* (la, *pl.* matége) (*cfr.* kuata), *bandy legs;* yuna tege la magu, *or* yuwanenda kua matege ya magu, *he goes with crooked legs, bandy-legged* ku piga tege.

Tegéa, *v. n., to be lame* (St.).

Tegeméa, *v. n., to recline, to lean upon, rely, confide in* (nategeméa kua Mungu) = tawákali.

Tegeméza (*or* tegemesha), *v. c., to cause to lean, to support;* ku tegeméza jombo kua matáumu; ku tegeméza katika kiambása; ku tegeméza magū, *to put the legs one over another.*

Tego, *s.* (ya), *a charm, spell, using witchcraft, bewitching;* tego ya jiboa *or* za msekenéko, apáte sekenéka ume, *a charm which is supposed to produce a disease of the penis, if a man commits adultery with another's wife;* tego ya punda, *a spell which is thought to produce an enlargement of the penis, so that it becomes like the member of an ass;* tego ya mkéka, *a spell which is considered to attach a mat to the buttocks of an adulterer, which mat will remain sticking to him, until the legitimate husband arrives, and punishes him. There is a tego for almost everything—of course, only in the imagination of deceiving charmers, and of people deceivable like the East Africans. A virulent kind of syphilis supposed to be the effect of a charm, says Dr. St. about* tego.

Tegúa (*or* tengúa), *v. a.,* (1) *to remove* (= ku ondóa); *e.g.,* ku tegúa uganga, *or* tego = ku ondóa uganga *or* tego, *to remove a charm or spell* (*opp.* ku tega *or* weka uganga *or* tego); ku tegúa kua barudi, *to explode;* ku tegúa mtambo, *to make go off a trap;* ku tegúa jungu mottoni = ku weka kando, ku ondósha mottoni, *to remove a pot from the fire* (*opp.* ku téleka *or* weka jungu mottoni); (2) ku tegúa, *or* ku piga pía ya (*or pl.* —za) goti, *to strike the knee-cap* (pía ya gū, *ankle-bone*), *which is very painful.*

Tegúka, *v. n.;* gū limetegúka, *or* gū linategúka pía (*to be sprained*), *the leg is out of joint;* jungu kimetegúka, *or* uganga imetegúka, *the pot or spell is removed;* niumba imeteguka kua barudi.

Tegulía, *v. obj.*

Teguliwa, *v. p*

TEHAKI, *v. a., to mock; cfr.* ضحك , risit de aliqua re.

TEHAWIKA, *v. p.*

TEISÍRI, *quickly!*

TEKA, *v. a., to draw, catch, to plunder;* ku teka maji, *to draw water from a well;* ku teka wátu or máli witáni, *to catch, take up, capture people or property in war;* ku teka nti, *to plunder a land or country;* ku teka kōndō, *to carry off a sheep.*

TEKÉWA, *v. p.;* ku tekéwa kua tanzi, *to be caught in a snare or trap; cfr.* tega, *v. a.*

TÉKOA, *v. p.;* ku tékoa witani, *to be captured in war;* alietékōa witani, *a prisoner in war.*

TÉKA, *s.* (la, *pl.* matéka, ya), *captive, prisoner in war;* Mgalla huyu ni téka la Msuáhili, *or* Wagalla hawa ni matéka ya Wasuahili, *this Galla is a prisoner of the Suahili, or these Galla have been captured by the Suahilis;* Wagalla wamepigána, wakashindoa wakaguíwa ni Wasuahili.

TEKA, *v. n., to laugh;* ku sema na ku teka, *to talk and to laugh; Kiung.,* ku cheka; (*cfr.* tehaki) wacheka (*or* watéka) nini? *lit., you laugh at what?*

TEKÉA, *v. obj.*

TEKÉSHA, *v. c., to cause one to laugh, to make laugh;* ku tekésha watu, *to make people laugh;* ku-m-fania ku teka.

TEKÉWA, *v. p., to be amazed?* = sangā.

TEKÁNIA, *v. a.;* tekánisha māgū; *to put one's legs across, one over another?*

TEKE, *s.* (*pl.* matéke), *a kick;* ku piga teke, *to kick* (St.); *cfr.* tege, kuata *and* kota.

TEKELÉA, *v. n.* (= ku fika), *to arrive;* majirayangu ya ku enenda ujúmbe yametekeléa *or* yanafikilía *or* yanajiri *or* yanakuja, *my time for going on an errand has arrived;* ndotoyakwe imetekeléa, *his dream arrived, was fulfilled.*

TEKELÉZA, *v. c., to fulfil.*

TEKÉZA, *v. c., to cause to arrive, to come to an end;* ku tekéza jombo muambáni = ku kuéza jombo muambani, *to let a vessel run against a rock, to run a vessel ashore, to die.*

TEKÉNIA, *v. a., to tickle, titillate;* ku-m-tekésha kua ku-m-tekénia, *to make one laugh by tickling him, to tickle the ribs; cfr.* washa, *to cause itching.*

TEKENIÁNA, *v. rec.*

TEKENÍWA, *v. p.*

TEKERÉA (*or* JEKERÉA, *or* TEREMÉA), *v. a., to cheer, gladden one; e.g.,* Gabiri ame-m-tekeréa mgéni kua kárāmu na maneno mema, *Gabiri gladdened the stranger by kind entertainment (food) and kind words* (kua ku jeka *or* teka nai, kua ku-m-karibía kua ote). Watóto wanatekeréa jombo = wanafúrahi kua kuja jombo (*vid.* harióe), *the children hail a vessel, they rejoice at its arrival.*

TEKESHÁJI (*or* CHEKESHÁJI), *merry-maker or making*

TEKETÉA, *v. n., to be burnt or consumed by fire;* teketéza, *v. c., to cause to be burnt.*

TEKETÉKE, *s. and adj., something soft, the soft* (St.).

TEKÉWA, *v. n., to become bewildered.*

TEKÚA, *v. a.;* ku tekúa ngazi ya mlango, *to prize up or break the door-post;* muifi ametekúa *or* ameekúa mlango, ameondosha, akaweka kando.

TEKÚKA, *v. n.;* ngázi ya mlango imetekuka (na maji).

TEKULIWA, *v. n.;* imetekuliwa ni muifi.

TELAHÉKI, *s.* (ya), *a small powder-horn* (pembe ya kōndó) *which the Suahili musketeers hang over their shoulders, and in which they carry fine powder, to put in the touch pan; their coarse powder not being quickly ignited* (pembe ya ku tilia barudi ya kiffa); *vid.* talaheki *or* talahiki.

TELÉA, *v. n.* (*Kijumfu*) = ku jeléa, *or* shuka (*Kimwita*), *or* ku teremúka, *to descend, to alight;* ku teléa jomboni kua goma, *to descend from a vessel or disembark with drumming; this expression refers to the native custom of beating a drum on board a vessel when it arrives with a cargo of slaves* (*vid.* m'ja na goma). Mana huyu teléa, laken yulé kikulía cha Mwita = mana huyu ameteléa na mamai maungóni, mana ameshuka jomboni maungoni mua mamai, hakuja na maguyákwe, laken mana yule ni kikulia, amekúa *or* amekulía Mwita; kiwialía cha Mwita, aliewialíwa Mwita, *i.e., this child descended from the vessel on his mother's back, did not come on his own legs, but that child grew up in Mombas.* Mana teléa *refers to a child born abroad, but* kikulia *refers to a child who descended from the ship on his own legs, and grew up at Mombas;* kiwialia cha Mwita, *one who was born and grew up at Mombas, who is a native of Mombas from his birth.* Roho ilio-m-telea *or* burudi *or* shuka.

TÉLEKA, *v. a.* = ku weka mottoni, *to put on the fire, e.g.,* ku téleka jungu mottoni, *i.e.,* ku tia maji na vitu vingine ndáni ya jungu, na ku wéka mottoni, *to put water and other things into a cooking-pot, and put it on the fire to boil;* jungu cha ku telekéa maji, *boiling-pot.*

TELEKÉZA, *v. a.,* ku telekéza viómbo, *to lay or put vessels one upon another;* ametéleka jungu mottoni, akatelekéza tena jungu na maji juiyákwe.

TELÉLE, *s., pl.* za (*sing.* uteléle, wa), *the finer part of flour* (utenga, *pl.* tenga, *being the coarse part*). Teléle za unga ni niembamba ku pita tenga (*vid.*).

TELEMÚKA (*or* TELÉMKA), *v. n., to go down, slide down a steep place.*

Teléza, *v. n.* (*cfr.* teléa), *to slide, to slip;* mtu ameteléza kua măgū akaangúka, *the man slipped and fell;* mtu anateléza kua mvúa; nti yateléza leo, *or* nti ina telézi *or* utelézi leo, *the ground is slippery to-day;* mana apate teleza tupa, *vid.* tupa ya mviazi; leo kuna telézi sana; mahali hapa pana utelézi, *here is a slippery place.*

Telezésha, *v. c., to cause one to slide.*

Telibishi, *s., a mat used as a bulwark in a dhow, a boat's guard* (Sp.). *This word is evidently derived from the Arab.* لَبَس , تَلْبِيس, operuit, texit, induit, *to cover a boat with mats, to prevent sea-water from entering, as the Arabs do.*

Telji *or* máji ya umánde, *snow.*

Telle, *plenty, and verbal adjective, to be abundant, to be much or abundantly;* watu wa telle; fetha zi telle; maji ya telle; miti itelle; vitu vi telle; *adj.:* maji telle kizimáni.

Téma, *v. a.;* (1) *to cut down* (*wood*), *to fell, to slash as with a sword* = ku kata na ku angúsha miti; ku tema mitu mikúba ku fania shamba, *to fell a large forest, to make a plantation; but* ku kata mti mmoja. *Kin.:* ku tema kuni *or* mihi; (2) ku tema mate, *to expectorate = to spit out.* (Ku tema kikohozi; kohozi litemoalo; *vid.* kikohozi).

Teméa, *v. obj. and instr.;* kidude cha ku teméa kuni.

Teméka, *to be cut.*

Temekéa, *v., to be cut for; vid.* fundikía.

Témbe, *s. and adj.* (ya, *pl.* za); (1) *a grain, e.g.,* témbe ya náfăka, *a grain of corn;* tembe ya mtelle, *a grain of rice;* tembe ya khardali, *a grain of mustard;* (2) *few, little;* (3) *a hen full grown, but which has not yet laid.*

Tembéa, *v.n., to go, walk or stroll about* (*for pleasure or business*), (*vid.* matembézi), *to go a short distance; e.g.,* ku ondóka hapa, ku enda Kisulutini; fánia tayári upate kuenda ku tembéa, *get ready for a walk.*

Tembeléa, *v.;* ku-m-tembeléa, *to come to one, to visit one, to call upon one;* kesho naja ku tembeléa kuako, *to-morrow I shall come to visit you.*

Tembeleána, *v. rec., to call upon each other, to visit each other.*

Tembéza, *v. c., to hawk about; lit., to cause to go about or to lead about;* ku-m-tembéza mtuma ku uza kuku kua nde = ku-m-zungúsha mtúma, *&c., to cause a slave to go about to sell fowls;* amem-tembéza, ku-mu-(aúsa) onia nti, *to lead one about, to show him the country.*

Tĕmbo, *s.;* (1) *a kind of red fish* (sámaki kúndu); (2) *an elephant* (la, *pl.* ma—) (*in Kisambara and Kiamu*) (= ndófu), (R.).

Tembo, *s.,* la (*pl.* matembo, ya) (la mnázi), *palm-wine, toddy from the cocoa-tree, a favourite beverage of the natives obtained from the cocoa-tree* (*vid.* gema); *when fresh it is very agreeable, but in a state of fermentation it intoxicates. The natives like it fermented. The greater part of the Muhammedans consider it* harámu (*forbidden*), *yet they sell their* tembo *to the Pagans or to those Muhammedans who like it* (*cfr.* ndizi), *toddy of the bananas,* tĕmbo la tĕmbo.

Temegéa, *v. n.* (*is bad Kisuahili*), *pro* ku tegeméa *to lean upon or against, to trust, rely in.*

Temegéza, *v. c., pro* tegeméza (*vid.*).

Temekéa (*or* katikia), *vid.* fundikía, *v. obj.*

Temérisha (*or* themerisha), *v. a., to confirm, e.g.,* maneno ya mtu mungine (*cfr.* ثمر); fructus habuit tulitque, auxit, multiplicavit).

Temsi, *s., filigree work.*

Tena; (*cfr* ثنى, secundus), *conj., again, also, further;* amefania tena, *sc.,* marra ya pili, *he did it again, i.e., the second time;* ame-m-pa ngúo, na tena fetha, *he gave him a cloth, and also money* (*Arab.* ثمر); bassi tena (*vid.* eléa).

Tenda, *v. a., to make, to act;* ku tenda kazi sana, *to work hard;* ku káza mbío, *to run hard;* tenda vibáya *or* viema *or* zéma (*cfr.* kitendo), *to behave oneself, to do or show evil or good, to bear, e.g.,* fiwi zatende gissi ya kunde; ku tenda ngúo, *to stretch the threads for weaving, Deriv.,* mtendo, *the making of something,* utenzi, *a poem.*

Tendéa, *to behave to, to treat one;* ku-m-tendéa utáwi, *to make or use witchcraft for or against one.*

Tendéka, *to be practicable, to be possible to be done or made;* kiti hiki hakitendéki, *this matter is not practicable, cannot be done;* neno hili linakwisha tendéka, *this matter has already been done.*

Tendekésa, *v. c.;* ku-ji-tendekesa, *to accustom oneself to by imitation, especially to a matter which is improper;* a-ji-tendekesa tu hatta ya-mu-ée (R.).

Tendéni! *go on! do the work in which you are employed.*

Tendawala, *a kind of bird* (St.).

Ténde, *s.* (ya, *pl.* —za), *date;* tende hi (*pl.* tende hizi) imetóka Maskati (*pl.* zimetoka), *this date* (*or these dates*) *came from Mascat.* Tenda hálua, *dates and sweetstuff, with which Arabs from the Persian Gulf draw people to their houses and make slaves of them.*

Tende, *s.* (la, *pl.* ma—); (1) mtu huyu ana tende la gū, *this man has a thick or swollen leg* (*but feels no pain*); *pl.* matende ya māgū = māgū masíto, yaliofúra; *in cold and damp places this disease is very common, e.g., on the Island of Pemba;* (2) tende gú la kitanda, *the foot of a* kitanda (*pl.* matende gú ya kitanda), *the posts of a native bedstead, which are turned a little on a lathe for the sake of ornament.*

Tendéti, *s.* (ya, *pl.* —za); ni maandázi, ni mifíringo ya mukáte, *small round pieces of bread* (*like a finger*) *carried by the natives on a journey;* ku andā tendéti.

Tenga, *v. a.* = ku ondósha, ku weka kando, *to separate, to remove, put aside, but not to a distant place, e.g.*, ku tenga viombo via jakúla; ku tenga *or* tunga mimba, ni muanzo wa ku fania mimba, *to begin to be pregnant.*

Tengana, *v. rec.;* ku tengana na, *Thess.* iv. 3, *to abstain from, to avoid*; aka-ji-tenga barani, *Luke* v. 16; ku-ji-tenga, *to get out of the way;* tenga tenga.

T'enga, *v. n.;* niuni ameténga mtíni, *the bird roosted on a tree;* niuni anatenga *or* anatúa katika mti (anakunda mbawazákwe ku keti mtini); mti va ku tengéa niuni ku lala, *roost, s.*

Tenga, *s.*, *pl.* za (*sing.* utenga wa mtelle), *coarse flour;* tenga nene za mtelle, *the coarse parts of rice-flour, which on being shaken* (ku tunga unga, *to shake so that the flour leaps up*) *are removed to the edge of the sieve.* Ukitunga unga wa mtelle, tengazákwe zaruka ruka, zanenda kando *or* za ji-tenga kando (*cfr.* teléle, *s.*). *The* tenga za unga *are to be ground a second time, to become fine flour* (ku pata unga muembámba). *That part of the flour which is still very coarse is called* mashina (mashina ya mtelle yanasalia, na unga ametŏá); (2) mke ana mimba tenga tenga, tenga tenga inakúa péfu, káribu na ku via, *the woman is far advanced in pregnancy, she will shortly give birth.*

Tĕnga, *s.* (wa); tĕnga wa báhari, ni tā mkúba, *a large sea-mussel with a long tail, which has dangerous* miba (*cfr.* mapongózi). *The sailors frighten it away by drumming.*

Ténge bora, *s.*, *a great stir or alarm* (yalikúa ténge bóra).

Tengéa (*or* **tengeléa**), *v. n.*, *to sit conveniently without being pressed for space;* ku tengéa wema = ku kā wema.

Tengeléle (*pl. of* utengelele), *small intestines?*

Tengeléza, *v. a.*, *to do or make a thing nicely, properly, symmetrically, to finish off, to rectify;* ku tengeléza kazi; ku tengeléza chakúla = ku weka vema *or* vizúri.

Tengeléka, *v. p.*

Tengenéa, *v. n.* = ku tulía, kúa moja, *to be quite steady, proper, as it should be;* keskási heitassa ku tengenéa, pepo sékeli mbísho, *or* sékeli pigánia katika fuli, *the north wind is not yet steady, the wind being still contrary, which is the case at the time of the* fuli (*vid.*), *when the south wind is not yet fully over, and consequently the north wind cannot set in fully;* jombo sasa kimetengenéa *or* kimetengeléa, *the vessel is now nicely or properly done, it looks pretty, and is therefore, as it were, at rest;* jombo kinatulía, kinakúa kizúri.

Tengenéza, *v. a.* (= tengeléza), *to make a thing proper, pretty, to set at rest;* sermalla ametengenéza (*or* ametengeléza) jombo, *the carpenter has made the vessel nice, proper, he finished it off.*

Tengéza, *v. a.*, *to make ready or proper for; e.g.*, utengezápo ni pangu, *the place which you are preparing* (*for sleeping*) *is my place.*

Tengezéka, *v. n.*, *to be made right, or established as it should be, to scoop up water from a small pit* (R.).

Tengéza (*vid.* ulimengu), ku tengéza kua randa, *to plane;* ku tengéza saua saua.

Tengeka, *v. p.*

Tengeléa, *v. n.* (= tengenéa), *to be done nicely, or properly;* kaskasi-hai-ja tengeléa nti ilio tengeléa = nti tanbarare, *low and level country; cfr.* siwa.

Tengŭa, *v. a.*, *to turn aside;* ametengúa meko, na jungu kimetengúka kua sebabu mtu ku kaniága ukúni, *to make the stones of the fireside go aside, and therefore the pot went aside, because the man trod upon a piece of wood* (*which moved the stone and turned the pot aside*).

Tengúka, *v. n.* (*cfr.* fiúka, *vid.* pia); *vid.* tegúa.

Tengeúka, sikutengeúka? (R.).

Tenza, *v. a.;* ku tensa mbelle? ku-m-tenza nguvu; *Hebr.* xi. 33.

Téo, *s.* (*pl.* za) (*sing.* utéo), *fan;* teo za mkindu, ni makumbi ya mkindu-watu wanafania utéo kua mkindu; (2) *a sling* (*Kin.* tero), teo ya ku susía jiwe.

Tépe, *s.* (za, *pl. of* utépe) (*cfr. also* mtépe), *a fillet, a band, a strip.*

Tepéta. *v. n.*, *to be careless?*

Tepetéa, *v.* (*vid.* legéa), *to be exceedingly slack, to relax entirely; e.g.*, muili unatepetéa, *the body relaxed.*

Tepetévu, *adj.*, *languid* = chovu (*cfr.* choka).

Tepúa, *v. n. to bud again* = ku tóa miti mingine = tepukúza, *to begin to grow, to rise out of the ground, to spring up.*

Tepukúa, *v. a.* = ku káta matepukúzi shináni kua kitóka, laken yanatepúza tena, yatóa manni

mangine mvúa ilipokúnia, *to cut the large shoots of a tree near the root, but they will shoot again after the rain; cfr.* matepúzi *and* matepukúzi.

Tepukulíwa kua kitóka = ku kátoa.

Tepukúzi, *s.* (la, *pl.* ma—), *large sprig of a tree which has been cut off but which shoots again.*

Tepúza, *v. n.* = tepúa = ku méa tena, *to bud again;* ku toa mse mti wa ku tepúza, *a tree which grew up from the stumps or roots of a former one.*

Tepúzi, *s.* (la, *pl.* ma—, mti), *the shoot of a tree the trunk of which has been cut down.*

Téra, *s.* (ya), *desire (thirst) for* tembo (R.) (*Kin.*).

Terabbe, *s.; vid.* tarabbe.

Térafu, *s.* (*vid.* takalika); *cfr.* ترفة ، ترف , commoditas fortunae ac vitae, voluptas.

Teràjali (*or* taràjali), *s., an apprentice; cfr.* رجل , opem tulit.

Terajali, *v. n.*

Terajalisha, *v. c., to apprentice one.*

Téraza, *s.; vid.* taraza.

Tereméa, *v. n.* (= tekeréa *or* jekeréa), *to be cheerful, serene, said of a person, especially a stranger who looks troubled or discomposed from unacquaintance with a new country's customs and conditions. To be cheered up with food and kind talk, &c. Deriv.* nteremo, *delight, pleasure, rapture, bliss;* ku-m-tereméa muana, mgeni; usitíe shúhuli (*do not care*); nteremēsi.

Tereméshа, *v. c.; e.g.,* mgéni = ku-m-tóa majónzi *or* mafúmfu, *to cheer up a stranger, to rid him of grief or melancholy by counselling him, by talking with him, by feeding him well, &c. By these means* mgeni atatereméa, atagandamána na mtu a-m-teremeshai, atangíwa nterémo *or* fúraha ya móyo, *the stranger will be gladdened or cheered up, and he will join (become a friend) to him who gladdens him, he will assume a cheerful frame of mind;* thawábu ya Mungu kua ku-m-teremésha mgeni.

Tereméka, *v. n.*

Teremekía, *v. obj.*

Teremúa, *v. a.;* ku teremúa ngúo kifuáni, *to put off, to take off the cloth from the breast or bosom.*

Teremúka (*or* teremka), *v. n., to descend, e.g., from a mountain;* ku teremúka mlimáni, *but* ku shuka *or* teléa ju ya mti, *&c.,* ku shuka kua ku shika, *but* ku teremúka kua măgŭ; anateremúka Kapernaum; *Luke* iv. 31.

Teremúsha, *v. c., to cause one to descend.*

Teremúko, *s.* (la, *pl.* ma—), *declivity, descent;* (*cfr.* boromóko), upande hu ni mlíma, na huko ni mlima, na katikati ni teremúko, *descent, depression between two hills or mountains, the interjacent deep or low country, through which a river or brook may run;* nti ilio na vijúto, ndío ilio na teremuko; teremuko la mto *or* vijúto; karibu na teremúko ya mlíma wa zeiti, *Luke* x. 39.

Terewénga (*or* tererenga), *v. c.; cfr.* derewenga.

Tésa (*or* teza), *v. n., to play, to sport.*

Tesha, *v. a., to make another to laugh* (ku fánisa neno la watu ku-m-teka).

Tezéa, *v. obj.;* kidúde cha ku tezéa watóto, *toys of children;* ku-m-tezéa mtu, *to make sport with a person, to play or mock at.*

Tezésha, *v.;* ku-m-tezésha mana mukonóni = kú-m-wínia *or* ku-m-rusha rusha mana, *to move, shake, or rock a child in one's arms.*

T'esa, *v. a., to afflict one* (= ku-m-dófisha), *to bring or send pain, harm or affliction upon one;* mtu huyu amet'ésua ni Mungu, *this man has been afflicted by God.*

Ku tésua, *to be afflicted.*

T'eséka, *v. n., to be in affliction, to suffer;* Mungu ame-m-tesa mtu, na mtu ameteséka sasa.

Teséwa, *v. n.;* mtu ameteséwa, laken Mungu ame-mu-áfu sasa; *e.g.,* makóngo yali-m-shika sana, laken sasa amepóa.

Téso (la, *pl.* matéso), *distress, adversity.*

Tesáma (*or* tezáma *or* tazáma), *v. a., to look after a thing, to try it.*

Tezamía (*or* tazamía), *v. obj.*

Ji-tezamía, kióo ni kidudo cha ku ji-tezamía *or* jiangalia, *a looking-glass, mirror is the instrument by which a man can see himself.*

Tezamíka, *v.* (nzúri ku angalíwa ni watu, ni nzuri kua mato), *pleasant to be looked on, pleasant to the eyes; e.g.,* niumba ya Mzungu wa Kisulutini inatezamíka; *cfr.* tathamika.

Tezamisha, *v. c.* (niumba ilio na urembo, manukato, *&c.,* inatezamisha watu), *to attract one's eyes by the beauty of a thing.*

Tezamíwa, mtu muelle ametezamíwa ni manajuóni, ku tambúa marathiyakwe na daua za marathi alio nayo, *the sick man was examined by the learned man, to learn his disease and the medicines to be used. The Suahilis have medical books obtained from the Arabs, who, as is well known, translated from the Greek or composed themselves medical works.* Ku tezamiwa roho = ku oléwa roho, ku-m-goja mtu ku toka roho, na maji kúa teári kikombéni, ku-m-paka na ku siba mato na miómo.

Tesania, *v. a., to set one at variance with another;* Rashidi ame-ni-tesánia na nduguyangu kua fitina = ame-ni-sáliti na nduguyangu, *to alienate one from another.*

Tesbíhi, *s.* (ya, *pl.* za) (*Arab.* تسبيح), *a chaplet or rosary of the Muhammedans;* usbánga wa ku hesábu salla; *cfr.* سبحة, globuli rosarii ad quos repetuntur preces; *cfr.* سبح, laudavit, precatus fuit.

Teséنia, *v. a.* (*cfr.* salata, teteléa, tongesa, tonga), *to go round, to be prolix* (R.).

Teshwíshi, *s.* (ya, *pl.* za), *doubt, suspicion;* ku fania teshwíshi, *to doubt, suspect* (teshawisi, *or* tashwisi) = ku fania shakka.

Tési (*or* tezi), *s.* (ya), (1) tezi ya jahási, *the hinder part of a vessel* (niúma ya jombo); (2) *glandulous excrescence;* mtu huyu yuna tesi shingóni *or* magulúni. *It gives no pain, but it must be cut off early, and not allowed to grow;* goitre, *a fibrous tumour* (St.); tesi ya muili.

Tesihíli (*or* tasihíli), *s.* (ya), *quickness, velocity, rapidity;* ufanie kazi kua tesihili, si kua usogófu, *do the business quickly, not slowly.*

Tésira, *s. adv., quickly, readily* (*Kiung.*); *cfr.* tásila.

Téso, *s.* (ya, *pl.* za), (1) teso (*pl.* matéso), *afflictions, adversities;* (2) teso ya ku tongéa miti, *a native carpenter's adze or hatchet to cut or carve wood. The iron is fixed into the short handle obliquely, not horizontally.*

Teta, *v. n.* (= ku sema kua hasira), *to litigate, dispute, quarrel with one;* ame-teta nami, *he quarrelled with me, spoke with me in anger and animosity, to oppose, to be adverse, to be at enmity, to hate.*

Tetéa, *v. obj., to be hostile to him.*

T'et'éa (?), *v.* (= ku-mu-ombéa), *to intercede for one in time of trouble; e.g.,* mimi nime-m-tetéa mtu huyu nimesema, atáni, ni meskíni msi-m-sumbúe, *I spoke or interceded for this man, saying: Let him alone, he is poor, do not trouble him.*

Tetéka, *v. n.*

Tetesha, *v. a., to disincline.*

Tetéwa.

Tetéa, *v. n.* (*Kiung.*, chechea), *to walk lame;* detéa?

Tesha, *v. a.;* ku fania fitina.

Tesh ánia (*or* tesánia), *v. a., to oppose, to gainsay one's words.*

Tétana, *v. rec., to be at enmity with each other, to hate each other.*

T'et'ea, *v. n.;* kuku yuwatetea, *the hen begins to cackle, to lay her egg* (kuku yuwaanza ku lía, kŭtă na punde ku buága i).

Tĕte, *s.* (ya, *pl.* za), *or* jeje ya motto, *a spark, spark of fire;* tete za motto zarúka.

Téte, *s.* (ya, *pl.* za), *the guinea-corn full grown, but still soft or milky;* téte ya mtama mbiti (*or* mawelle *or* mahindi *or* njugu) = mtáma mjanga *or* mdógo, *young* mtama, *unripe grain, the grain of which is still small and milky* (zafánia tu jeúpe; *cfr.* mtáma.

Téte (ku wanga *or* kuanga *or* gogota viungo, ndizo ndúi); márathi ya téte, *small-pox, which is properly called* ndúi ya (*pl.* za) muili, *but the natives give the disease a more honourable name by calling it* téte, *because it comes on like the* téte za mtama, *little grains of corn;* ndúi ni kana shébihi ya mtama mdogo, kana tete za mtáma, zikíja muilini, ni nengi. *The natives also avoid the hated term* "ndui" *from a superstitious belief, that, if they call this disease by its real name, it will break out in reality; hence they substitute the word* tete *for the term* "ndui" (wanatenga jina la ndúi). *The term* "tete zawanga *or* zagogóta viungo," *refers to the fact, that this disease begins with striking, as it were, i.e., with paining all the joints of the body in such a manner that many people appear to become mad from intense pain. After three or four days, the* tete, *or grain-like points, appear* (ku wanga *in Kimrima*) (= ku gogóta *in Kimwita*) *to strike, beat, effect, to eat;* tete ya kwanga, rubeola (St.); tete *means little room* (*Kin.* Mungu); tete kuanga, *i.e.,* tete *which give pain* = *grains of pain;* kitoma kina tete, *the calabash has worms* (R.); tete za maji, *small-pox* (R.).

Tetéfu, *s.;* ku fania tetéfu, *to hiccup.*

Teteléa (*or* totéa), *e.g., motto; cfr.* tota.

Tetéleka, *v. n.* (= ku kosha ndía kana mléfi alie na gū moja ndiáni, ni gū moja mitúni tetéleka, *to stagger and tumble and miss the road like a tipsy person; Er.* deteleka.

Tetéma, *v. n., to tremble, to quiver, to shudder.*

Tetemé ka, *v. n., to tremble, to shiver, to quake; e.g.,* kua béredi, kua mvúa, kua óga wa witu, *&c.;* nti inatetemeka, *the earth quaked.*

Tetemesha, *v. c., to cause to tremble, shake, shiver, to quake* (*like earthquake*).

Tetem éa, *v., to go on tiptoe.*

Tetemúa, *v. a.*

Tetemúka (*or* jejemúka, *v. n.*), *v. a., to boil, to seethe like* (tembo) *palm-wine when exposed to the sun.*

Tetemusha, *v. c.*

Tetesha, *v.;* ku-m-mgonjoa, *to treat a sick person softly or caressingly.*

Tetéza, *v. a.* (=) ku-mu-endésha, *to make go; e.g.,* ku-m-shika mgónjoa mukonóni na ku-mu-endésha polepole, *to take a sick person by the hand and lead him gently.*

Téu, *s.* (ya, *pl.* za) (*Kimrima*) (= *Kimwita*) jūgŭ, ya, *pl.* za); téu ya udóngo m'tŏa ajengápoi *a hill of clay* (kilíma cha udóngo) *in which the*

termites or white ants build their nest (*vid.* mtoa); nti ya Mwita ni téu heimei mgomba.

T'ÉU, *s.* (ya, *pl.* za); mtu huyu ana téu ya (*or* za) ku tĕūka, *he has rising of the stomach, eructation; cfr.* mteu.

TEÚA, *v. a.* (= *Kiung.* chagúa), *to select, to choose;* téule, *choice, chosen; cfr.* tagua, taúa.

TÉŬKA, *v. n., to rise in the stomach;* natéŭka, *my stomach is uneasy, to dislocate, to sprain* (St.).

TEWA, *s., name of a fish.*

THABIHU, *s., an offering, a sacrifice;* ذَبَحَ , mactatus fuit; ذَبِيحٌ , destinatus sacrificio.

THÁBITI, *v. n.* (shoka lina thabidi), *to be firm, certain, steadfast, brave* (*Arab.* ثَبَتَ , stabilis fixus fuit, constans.

THABUNI; *vid.* thámini.

THÁHABU, *s., gold; cfr.* ذَهَبٌ , aurum.

THAHARABISHA, *v. c.*

THAHARRAKISHA, *v. c., stimulate.*

THÁHIRI, *adj., evident, plain;* ظَاهِرٌ , apparens, conspicuus.

THÁHIRI, *v. n., to be evident, manifest; cfr.* ظَهَرَ , apparuit, manifesta fuit res.

THAHÍRISHA, *v. a., to make plain, to reveal.*

THAHIRÍA, *v. obj.*

THÁIFU, *adj., weak; cfr.* ضَعَفَ , debilis, infirmus fuit.

THÁLATHA, *num., three;* ثَلَثَ , tertiavit; ثَلَثٌ , tres.

THALATHÁSHARA, *thirteen.*

THALATHINI, *thirty;* ثَلَثُونَ , triginta.

THALILL, *adj.* (ذَلِيلٌ), *very low or poor; cfr.* ذَلَّ , abjectus vilisque fuit, submissus, humilis fuit.

THÁLIMU, *v. n., to be unjust, to wrong, to offend, to defraud;* ظَلَمَ , injustus fuit, injuria affecit.

THÁLIMU, *adj., a violent, swindling, and defrauding person;* ظَالِمٌ , injustus.

THÁMAKA, *s., one who is surety for the good treatment of a wife.*

THÁMANA, *s.* (ضامن), *a surety;* ضَمِنَ, cavit, spopondit; ضَمِين , praes, sponsor.

THÁMANI *s. price;* ya thámani, *of price, valued, valuable* ثَمَنٌ , pretium.

THÁMBI, *s., sin, crime;* ذَنَبَ , secutus fuit; ذَنْبٌ , crimen, culpa.

THÁMINI, *v. n., to become surety; vid.* thámana.

THÁMIRI, *s.* (ضمير), *thought, conscience; cfr.* ضَمَرَ , concepit, cogitavit; ضَمِيرٌ , conceptus animi, mens, arcanum mentis.

THANGA, *s.;* wazo wanéna: kitáko hakina thanga (danga) (R.)?

THANNA, *s.* (ظَنّ), *thought, suspicion; cfr.* ظَنَّ , putavit, opinatus fuit (cum quadam dubitatione); ظِنَّةٌ , suspicio.

THANNI, *v. n., to think, to suppose.*

THANNÍA, *v. obj.;* ku-m-thannia muifi, laken hajúi, *to think of, to suppose one a thief, but not to know it for certain.*

THÁRAU, *v. a., to despise, not treat well, to scorn.*

THÁRAU, *s., scorn.*

THARAULIWA, *v. p.*

THÁRUBA, *s.* (ضرب), *a stroke, a storm;* tháruba moja, *suddenly, lit., at one stroke; cfr.* طَرِنَ , motus fuit *and* ضَرَبَ , verberavit, percussit.

THAWÁBU, *s., reward;* ثَوَابٌ , remuneratio, praemium, reversus fuit, rependit mutuum.

THÉLIMU, *v. a., to oppress; vid.* thalimu.

THELTH, *s., a donkey's canter* (St.).

THELUTH (ثلث), *a third;* ثَالِثٌ , tertius ثُلَاثٌ , ternus.

THEMANIA (*or* THAMANIA), *eight.*

THEMANÍNI (*or* THAMANÍNI), *eighty.*

THEMANTÁSHARA (*or* THAMANTÁSHARA), *eighteen.*

THÉMUNI (*or* THÚMUNI), *the eighth part of a dollar; cfr.* ثَمَبَ , octavam partem cepit; ثُمْنٌ , *or* ثُمن , una pars ex octo.

THENÁSHARA (rectius ETH(E)NÁSHARA), *twelve.*

THĔNĔN (rectius ETHNĔN), *two.*

THIHÁKA, *s., derision, ridicule; cfr.* ضَحِكَ , risit.

THIHÁKI, *v. a., to ridicule;* thihakía, *v. obj.* (= ku-m-fania misáha).

THIHIRISHA, *v. c.; vid.* thahirisha.

THII, *v. n., to be in distress.*

THIIKI, *v. n., to be put into straits;* ضَاقَ , in angustiam redegit.

THILI, *v. a., to abase; cfr.* ذَلَّ , vilis fuit, vilem reddidit, humiliavit.

THILIMU, *v. a.* (*vid.* thálimu) (*Luke* iii. 14), (1) *to be unjust;* (2) thilimu (thilimika, thilimiwa).

THIRÁA, *s.,* (1) *arm* (*cfr.* ذِرَاعٌ , pars brachii ab

extremo cubito usque ad extremitatem digiti medii); (2) *a measure of about half a yard from the elbow to the tip of the middle finger;* thiraa konde, *from the point of the elbow to the knuckles of the clenched fist* (St.).

Thom, *s., garlic?*

Thoofíka, *v. n.; vid.* thaifu.

Thoofisha, *v. c., to make weak, to weaken.*

Thúbutu (*vid.* thábiti *or* thabithi), *to dare, to be firm, convinced, proved;* si thúbutu, *I dare not.*

Thubutia, *v. obj.*

Thubutisha, *v. c.* (*cfr.* thabitisha, *to make firm, to convince, to prove.*

Thuku, *v. a., to taste* (St.) = ku ónda.

Thulámu na magúbari, *darkness and clouds.*

Thulli, *s., misery, distress;* ذُلّ, vilitas, abjectio animi.

Thúlumu, *v. a.; vid.* thalimu.

Thuluth, *a third; vid.* theluth.

Thumu, *v. a., to slander; cfr.* ذَمّ, vituperavit, vilipendit, despectui habuit.

Thúmuni, *s., the eighth part of a dollar;* ثُمْن, una pars ex octo.

Thurea, *s., a chandelier* (St.).

Thŭrŭ, *v. a., to harm* (*cfr.* dūrū), *though the orthography* "thuru" *is better* (*cfr.* ضُرّ), nocuit, laesit, necesse et opus habuit, coegit; haithuru, *no matter, no harm.*

Ti (*for* n'ti), *earth;* ku piga na ti, *to strike one down, to overmatch* = ku-m-shinda, angusha, ku pigoa na ti, *to succumb;* ndía ya nti kua ti, *a subterranean passage.*

Tia, *v. a., to put, to put into* (*this verb is frequently used in various modes*), *to cause to one, to bring upon one, to make to go into, &c.;* ku-m-tia masháka, *to put one into trouble, to trouble one;* ame-wa-tia nióyo buka kuba kua ile yao batā, *he frightened them very much on account of the crime they had committed on the* mursa (*messenger*) *of Muhammed;* ku-m-tia kazini, *to employ one;* ku-m-tia marathi, *to bring disease upon one;* ku-ki-tia makali (*e.g.,* kissu), *to sharpen* (*a knife*); ku tia mukonóni, *to take into one's head, to undertake;* ku tia nanga, *to anchor;* ku tia nía, *to contemplate, to intend* (= azimía); ku tia kashani, *to put into a box, into the water, mud, &c.;* ku tia hatiáni, *to find fault with;* totia nguvu, *to force;* ku tia askari, *to enlist;* ku tia utumáni, *to enslave;* ku tia kiza, *to darken;* to tia matata, *to entangle;* ku tia kassi mno, *to make too tight;* ku tia maji, *to dilute;* ku tía maanáni, *to think of;* كُنَّاع, assecla, adjutor.

Tiána, *v. rec., to put each other into.*

Tiláa (tililía), *v. obj.*

Tiliána shaka = ku gombana, *to quarrel with one another, Col.* iii. 13.

Ji-tia, *e.g.,* ku-ji-tia uelle, *to pretend sickness.*

Tiwa, *v. p.; e.g.,* ametíwa masháka, *he was put into trouble.*

Tía, *s.* (*or* tiga), *giraffe;* tía huyu, *pl.* tia háwa, *these giraffes.*

Tiábu, *a game, played by throwing up sticks and watching their fall. There are other kinds of games, e.g.,* dáma, tinge, tasa.

Tiáko, *s.* (ya, *pl.* za); tiako ya m'fi, *the notch of an arrow.*

Tiára, *s.* (ya, *pl.* za), *a boy's kite, a paper-toy for flying in the air, made of* (miā) *cocoa-nut leaves or paper. The boys of Mombas are very fond of this play.*

Tíba, *s.* (ya, *pl.* za), *aid, succour, assistance* (*subsidy?*); ku-m-pa tiba ya áskari = ku-m-saidía ngúvu kua askari, *to assist one with soldiers.*

Tíbi tíbi, *s.* (*Kin.*), *the seed of a plant which has a pleasant smell* (*for women*).

Tibu, *v. a.* (*Arab.* طَبّ), *to heal, cure one* (= ku poza); daua ina-m-tibu, *the medicine cured him;* طَبّ, medicus fuit, curavit, *also reinforce;* (2) tibu, *s., a kind of scent.*

Tibíka, *to be healed;* mtu muelle ametibíka kua daua.

Tibúa, *v. a., to stir up and knock about; cfr.* tifua.

Tifu, *adj., leaping up, jumping; e.g.,* mtánga mtífu, *fine sand which flies off;* muhógo hu tífu tífu; unga unatifuka = ruka; ku fánia tifu, *to make to rise, e.g., dust by shaking.*

Tifúa, *v. a., to make to rise, to make fly or jump, to raise high.*

Tifúka, *e.g.,* moshi ínatifuka, *the smoke rises high, and disappears.*

Tifúsha, *v. c., to make rise* (= ku rusha).

Tigára (*or* tijára), *s., gain by traffic* (= ku uza na kúa); *vid.* تجر.

Tii, *v. n.* (طيع), *to obey, to submit oneself to;* huyu ni m'ja mtíi, *this is an obedient slave;* huyu ni mana mtíi, *this is a submissive son;* yuwa-m-tii babai, *he obeys his father;* yuwangía katika taa, *he enters into obedience; cfr.* طَاعَ, paruit obsequens fuit.

Tiíka, *v. n.* = anakúa mtíi, *he became obedient.*

Tiisha, *v. c., to cause one to obey, to subdue;* baba ame-m-tiisha mana *or* ame-m-soéza, nai ametíika.

Tiíwa, *v. p., he was obeyed.*

Tike, *adv., equally, precisely so* (saua saua)

(*perhaps for the Arabic* "kethe," *thus, so, in this manner*); *e.g.*, yamekuenda tike maneno-yangu = mikama nilivio sema, maneno yamekuenda vívio *or* vivile, *as I said, so my words have been fulfilled precisely.*

Tikía, *v. obj.* (*cfr.* ita, itika, itikía), *to answer a person when called to.*

Tíkisa, *v. a.*, (1) = ku-m-gojéa, kú-m-pa sáburi, ku-m-tíkisa mtu, *to wait for a man, e.g., one wishes to start on a journey to-morrow, and I wish to accompany him, but when the morning comes, I am not yet ready on account of some business which detains me for a few hours. I therefore tell my fellow traveller*, u-ni-tíkise kazi-yangu, *wait for me till I have settled my business, then I shall join you;* (2) *to shake* (St.).

Tikisána, *v. rec.* = ku ngojeána, *to wait for each other.*

Tikíti, *s.* (la, *pl.* ma—), *a water-melon;* majira ya keskási watu wála, wana kíu.

Tikitika, *to be shaken* (St.).

Tikitiki, *s.*, *adv.*, *utterly and entirely;* kábisa pía ióte, *to the last mite;* ku oza tikitiki, *to be perfectly putrid;* ku ponda tikitiki, *pulverize.*

Tiko, *s.* (la); ku fania tiko, *to squash?* (R.).

Tilía, *v. a.* (*cfr.* tia, *v. a.*), *to put to, to deliver up to;* ku-m-tilía motto niumbani, *to set one's house on fire;* ku-m-tilía nguoyakwe tope, *to put dirt into his cloth for one, to make one's cloth dirty;* ku-m-tilía fitina moyóni, *to put enmity into one's heart, to set one at variance with;* ku-m-tilí, khofu, *to be anxious about one;* nduguzangu wa-ni-tilia khofu kua kúa pekeyangu, *my brothers are anxious about me, because I am alone;* ku-m-tilía nguvu = *to help, but* ku-m-tia nguvu, *to strengthen;* muana huyu enenda nai, uka. m-tilíe mkononimuakwe; mfúko wa ku tilia fetha.

Tilifika, *v. n.*, *to grow less, to waste;* ku tilifisha, *to diminish;* ذَلَّ, vilis, abjectus, humilis fuit, vilem reddidit.

Tílifu, *v. a.*, *to waste, to ruin.*

Tililía, *v. obj.*, *to place or put right, to set or put in order;* to tililia ngúo *or* jamvi.

Tilisíka, *v. n.* = tiriríka, tirisíka, jiriríka, jururíka, jurusíka, turusíka; *e.g.*, maji yatilisíka, *the water runs down a tree or gutter, or* kuti lililofúngoa mtíni (*cfr.* mtilisi wa maji). *The various forms of these verbs arise from the sound which the running water, &c., causes.*

Timãmu (*cfr.* تَمَام); *e.g.*, siku sabaa timámu taasiai, *full seven days of mourning.*

Timazi (R.), *a stone hung by a line, used as a plummet by masons* (St.).

Timba (*pl.* za); timba ya ushanga, *a string of beads;* kigue.

Tímba, *v. a.*, *to dig; e.g.*, ku tímba káburi, *to dig a grave;* ku tímba shimo, *to dig a pit.*

Timbika, *v. n.*

Timbia, *v. obj.*, *to dig about it; Luke* xiii.

Timbi, *s.*, *bracelets* (St.); timbi ya tháhabu, *bracelets of gold.*

Timbo, *s.* (la, *pl.* ma—); timbo la ndófu; *a pit for catching elephants;* (2) *a mine* (*cfr.* ku timba, *to dig*); timbo la udóngo, *a clay pit.*

Timbúa, *v. a.* (*Kiung.* chimbúa), *to dig up, to open; e.g.*, ku timbúa ndágo, *to dig up the root of* ndágo, *a kind of weed noxious to the plantation;* ku timbúa unga, *to dig up flour which has become very compact in the barrel;* ku timbua ndóngo.

Timbúka, *v. n.;* mawingu yatimbúka, *clouds break through the horizon, and gather thickly for heavy rain;* júa latimbúka (*or* lajimbúka) = laanza ku passúa uwingu, ku toka nde, *the sun begins to break through the sky, to go forth;* ku fugúka na ku timbúka?

Timbúza, *v. c.;* júa latimbúza, *the sun causes his disk to break through the clouds, i.e., he has one side within, and the other without* (upande wa jua ndani, na upande nde ya uwingu), *he begins to rise;* m'esi watimbuza = watóka katika uwingu, *the moon rises, goes forth from the dark sky.* Timbúza *signifies the beginning of its coming forth.*

Timbúko (= asili?), (la, *pl.* ma—), *nature; Gal.* iv. 6.

Tímfi, *s.* (ku timba, *v. a.*), *a child, who from various evil signs is supposed to be the precursor of a calamity to the family;* mana huyu ni timfi (*pl.* wana hawa ni timfi), *i.e.*, yuwa-m-timba babai *or* mambai *or* akrabazakwe neno ofu la ku úa (kua márathi); ku timba roho; (1) mana kijégo (*i.e.*, alievialíwa na meno ya mbelle ya ju) ni timfi, yuwa-m-timba babai na mamai, &c. kuffa, *a child who is born with the upper front-teeth is thought by the superstitious Suahili to kill his father or mother, &c., by sickness. Many Suahilis (like the Pagans) kill such unfortunate children, whilst others spare them. In their superstitious fear they suppose that this child* (yuwaja na malaika maófu ku úa babai, &c.) *has entered the world with bad angels to destroy his family.* Timfi, *a villain, profligate* (*cfr.* kijego timbi = timfi = kijego, *a villain*); kitimbi, *pl.* vitimbi (*vid.* fitina); kijana wewe, u timfi, wadaka ku-ni-timba rohoyangu; (2) mana apigai pindu, *a child fond of tumbling (with the head on the ground, and the feet in the air) is also considered to be an evil sign to the family. Such a child is* a mana timfi; (3) *lastly*, mana mzíma muekúndu aliái pasípo sébabu, *i.e.*, asipopígoa, *is a* mana timfi; *a child (about 6 years old) of red colour,*

who weeps without cause, i.e., without having been beaten, portends likewise an evil impending over the family.

Timía (*or* tímu), *v. n., to be complete;* fetha zimetimía, zimelípoa zote, kámili, *all the money was paid; cfr.* تمّ, totus, integer, perfectus fuit.

Timilía, *v. n., to become full, complete, plenary;* kúa kámili.

Timilíza, *v. a., to accomplish, fulfil, effectuate, e.g.,* maneno, uáhadi.

Timiza, *v. a., to complete, consummate, e.g.,* m'ez wa utumíshi, *to serve out one's time.*

Timilifu, *complete, perfect;* utimilió, *perfection.*

Tina, *v. a.* (*Kimrima*), *to circumcise* (ku táhiri *in Kimwita*).

Tínda (*Kiung.* chínja), *v. a., to slaughter, to butcher, to cut;* ku tinda gnombe, *to slaughter a bullock;* ku tinda mimba, *to cut the womb* = ku tóa viãa tena, *not to give birth any more; hence:* mana huyu ni kitinda mimba, *this is the last child whom his mother bears,* mamai haviái tena; (2) maji yanatinda, hayapiti tena (*cfr.* dukana *in Kiniassa*), *the water has been cut off, it flows no more, is only found in pools;* madsi anadukana, *the water is detached; vid. Reb.'s Kiniassa Dict., pag.* 31; ku tinda *or* tupa dini *to renounce religion.*

Tindía, *v.;* nime-m-tindía gnombe, *I slaughtered a bullock for him, in honour of him.*

Tindíka, *v. n., to be finished, to be cut off, to be all over, to fall short of;* neno hili linatindíka; mimba imetindíka; maji yametindkia; isiotindika, *endless.*

Tindikiana, *v. rec., to be separated, as friends or relations at a distance from one another.*

Tindikía, *v.;* kitu hiki kina-n-tindikía, sinájo tena, kina-n-ishia, *I am out of this thing, I have no more of it, it is finished with me;* watu hawa hawatindikii kuja, *they are not prevented or discouraged from coming;* maléu yali-tu-tindikia, *we are out of provisions.*

Tindángo (*or* jiniango, *or* tiniyango ya niama); *a piece of slaughtered meat* (*cfr.* ku tinda) tindángo *is larger than* tiniyango; *pieces of meat like those which are pickled* (= pando).

Tinde (*or* tindi) (R.), *the love-apple.*

Tindi (*or* tinde), (ya, *pl.* za), *s., the love-apple,* tomáto.

Tindilíka = pajika.

Tindio, *s.*, t indioni.

Tindo, *s.* (ya); tindo ya ku tinda júma, *a cold chisel, a chisel of steel or hard iron;* ku kata juma kua ku pigoa na upau ku tiwa mottoni.

Tíne, *s.* (ya) = kitoa cha m'bō, *the gland of the penis which has the* (sunga) *prepuce which is cut off and buried by the circumcisor under a water-jar;* tine inakwisha tinoa, inakúá nde, *the tip (i.e., its skin) is cut off, and itself is visible, because the tine itself cannot be cut off without destroying the substance of the* mbō. Tineyáko ni nzúri, wewe umepóa, mimi nina kionda, sitassa póa.

Tinéne, *s.* = nti nene, *the main land.*

Tinge, *s., a game consisting in imitating all the motions of a leader* (St.).

Tini (*Kiung.* chini), *prep.;* tíni ya, *down, below, beneath, under;* tini ya nti, *underground.*

Tini, *s., a fig, figs;* تين, ficus (fructus).

Tinne, *s.* (wa), (*pl.* matinne), *a red ant, which is found on trees, especially on mango-trees.*

Tiririka, *v. n., to start, slide, to trickle;* nioka yuwatiririka (*makes* tir); maji yanatiririka, *the water flows down slowly, gently* (ku fania saffu) (ku tirikana), *to steal away, to withdraw privily;* ti = nti, *e.g.*, usiangalie jŭ, piga na ti, *do not look upwards, but downwards to the ground.*

Tisá (*or* tissía), *nine; cfr.* تسع novem.

Tisaini (*or* tisini), *ninety;* tisatashara *nineteen.*

Tisha, *v. c.* (*cfr.* kujă, *to be afraid*), *to frighten, intimidate one, to alarm;* maniési ya (niesi, la) nioka yame-m-tisha mtu ku fania kiniá, na ku pata pepo kua oga, *the colour and stripes of the serpent frightened the man so much, that he went to stool, and got an evil spirit (sickness through fear.* Othmani alikúa akitisha, laken sasa askari wanena nai (*viz.* Tangai) saua saua; muatíshŭa nuinui Beni Adam, laken hamtishíki.

Tishíka, *v. n. to be frightened.*

Tita, *v. a., to tie up together (in bundles).*

Tita, *s.* (la, *pl.* ma—) *a bundle of firewood, a faggot.*

Titi (*or* titti), *s.* (la, *pl.* ma—), *the nipple, breast, teat;* mana yuwaámŭa matitti ya mamai, *the child sucks the breasts of his mother.*

Titika, *v. n., to carry a bundle of sticks; cfr.* tita, *v. a.*

Titíka, *v. n., to be shaken, if one beats a block on which a man is sitting.*

Titía, *v. a.* = tukutíka; ame ji titika kua punda "si-ni-titike," *is said to one who beats a tree, on which a man is sitting;* fulani anatitikua, matumbo ya-mu-uma, ku nenda leo, ndiko ku ji-titika, jua lina kútŭa (R.).

Titíma, *v. n.;* mgŭrŭmo watitíma Mwita, *the thunder rolls at Mombas (it makes* du, du, du, du —); ku piga mtitimo.

Titima (titimia, titimisha) (ku teleza kua tope), *vid.* didima, *to sink into, to submerge; cfr.* topeza.

TITIMÚA (*or* DIDIMÚA), *v. a.*

TITIMKA, *v. n.*; titim = kaku toka ku enda mbíok ua

TITINSHA, *v. c.*, *to make (water) flow.*
ku sikilíza hábari kuba, *to start in haste on hearing some important news.*

TIWO, *s.*, *paralysis?* (St.).

TJÚA (*pl.* viúa) (*Ung.* chúla *or* chúra), *a frog.*

TÓ, *a suffix or particle denoting propriety, energy, goodness*; *e.g.*, manuka, *smells*; manuka to, *scents*; ku weka to, *to put a thing properly*; *Dr. St. says, that this particle is rarely used in Kiung.*

TÓA, *v. a.* (*Kinika*, ku láfia), *to give or bring out, to issue, take away, bring forth* (*e.g.*, ku toa maúa, *to bring forth flowers*), *to expend, to spend, to dismiss, to put out of*; ku tóa hádithi, *to tell a tale*, wali ametóa ghárăma nengi,' *lit.*, *the governor gave out many expenses, expended much* (*cfr.* ku tóa *with the verb* ku tossa, *to omit*); bána ame-ni-tóa, sina ndia ya ku enda ame-ni-tóa kazini, *or* katika kázi, *the master put me out of work, he dismissed me*; ku tŏa meno, *to show the teeth.*

TOLÉWA, *pass.* (*Kin.* ku lafiroa), *to be brought out or forth, to be expended*; vitu vingi vimetoléwa ni wali.

TOLÉA (*Kin.* lafíra), wali ame-ni-toléa fetha aka-n-lipía, *i.e.*, ametóa fetha aka-m-pa mdeniwangu, *the governor spent money for me, in my behalf, he paid for me, he spent money and paid my creditor*; ku-m-tolea mtu kitu, *to expend, spend a thing for one*; na kuámba nalikúa na fetha, ningetóa nafsiyangu.

TOÉKA, *v. n.*, *to die, to be no more.*

TOEZA, *v. c.*

TÓKA, *v. n.*, *to come out, to go out*; *e.g.*, ametoka niumbani jua linatoka sana leo, *or* kutatoka jua leo, *there will be a great heat to-day*; natoka ku-mu-uzia pembe, *I come from selling ivory for him.*

TÓKOA, *v. n.*; ku tokoa ni harri, *to perspire, to sweat*; tókoa ni matózi, *to shed tears, to have tears in one's eyes, to run with tears* (mana huyu yuwatókoa ni matozi = matoyakwe ya jiriríka matozi feláni anaangúka atokoa ni rokho, *he is, N. N. fell and is about to die* (*from thirst*), *to be dried up* (*with thirst*), *he did not die, but he nearly dies.*

TOKÁNA, *v. rec.* = ku atána, *to divorce*; ku okana na mkéwe, *to part with his wife* (kulla mtu ameshika kaziyakwe); watu waliotangamána pamoja ku simamía maneno, wametokána kulla mmoja amekuenda ndiayakwe.

TOKÉA, *v.*, *to come or appear to one, to make one's appearance*; malaika ame-m-tokéa mtu, *an angel appeared to a man*; mtu ametokéa mituni, akaonekana ni watu uweúni; mana huyu anatokéa na mambo maóvu sana, yatakúja mambo maóvu niúma, *or* na mámbo maovu yaliom-fuáta. Natokéa ndē Buana.

TOKELÉA, *v.*; mgeni ame-ni-tokelea *or* leo nimetokeléwa *or* nimetokéwa ni mgeni, *to-day, a stranger visited me, or I was visited by a stranger to-day.*

TOKÉZA (*Reb. writes* DOKÉZA), *v. a.*, *to show forth, look forth, portend*; jino laánza ku tokéza nde, *the tooth begins to show itself, to look forth* (ku méa); sindáno inatokéza ntayákwe ya ku tokéa kua pili, *the needle shows its point to come out on the other side*; manajuóni ametokéza leo manénò mabáya kua watu, *the learned man portended to-day bad matters to come upon the people*; jiwe linatokéza mno = linafánia mdómo, litaangúka, *the stone projects, it will fall.*

TÓZA, *v. c.*, *to cause one to give or bring out or forth, to demand a thing from one, to exact*; Baniani yuwatóza watu úshuru, *the Banian* (*in the name of Government*) *exacts tribute from the people, levies custom upon the goods of the people*; ku tóza kitu kua ngúvu *or* rai (uerefu hila).

TÓA, *s.*, *name of a fish with small scales, and considered bad though it is eaten* (R.).

TŌĀA, *v. a.*, *to take, to take away, off, to receive, accept, obtain* (*Kin.* ku hála); mtumíshi ametōāa fethayakwe, *the servant took or received his money*; mimi nimetóa fetha, nai ametōāa, *I brought it forth, or expended it, and he took, received it*; tōāa *or* utōái kitu hiki, *take this thing*; *but* tóa *or* utóe kitu hiki, *bring forth this thing, do thou issue it*; ngúo hi ina-m-tōāa, *this cloth suits him*; ameniōka to, *he is quite straight.*

TOĀWA, *v. p.* (*Kin.* ku háloa), *to be taken.*

TOALÍA, *v. obj.*, *to take from one, to deprive him of*; wali amè-ni-toalía malizangu, jahaziyangu, niumbayangu, watuwangu, *&c.*, *the governor took my property from me, my vessel, my house, my people, &c.* = wali ame-ni-gniagnánia.

TOALIWA, *v. p.*

TOALÍKA, *v. n.*

TOALÍWA, *he was deprived of* (*Kin.* ku haríroa).

TOÁNA, *v. rec.*; ku toána sura = ku fanána, *to take each other's shape, to resemble each other*; *hence* mtoána alietōāa muenzíwe.

TOAZÁNA, *v. rec.*; ku toazána sura *or* kimo, *to take the shape of the face or the stature* (*length*) *of the body from each other*; *i.e.*, ku fanána *or* kúa sura moja *or* kímo kimója, *to resemble, or to be of the same shape or stature* (*to resemble one another in countenance and stature*).

TOÁZI, *s.* (*pl.* ma—), (1) *cymbals* (St.); (2) ndulli, adáka tōāa rokhoyangu; malaika Israeli (Azrael)

ni toázi atoái rokho, *the angel Israeli is the taker of the spirit, he wants to take away my spirit.*

Tóba, *s.* (*Arab.* تَوْبَة), (1) *repentance; cfr. Luke* iii. 8; *cfr.* تَابَ, conversus fuit a peccatis ad Deum, poenitentiam ob delictum ostendit; *cfr. also* طَابَ, bonus, purus fuit; (2) *a key-ring* (R.).

Tobía (*or* tubía), *v. n., to repent toward God;* ku tubia Mungu.

Tobóa, *v. a., to break through, to break a hole in a wall.*

Tobtob, *choke-full.*

Tódo, *s.* (la, *pl.* ma—) (*vid.* ondokéa); todo la manamuali = laánza ku ondokéa; todo ngema.

Toéa, *v. a.* (*Kipemba*) = ku tangánia mtuzi na wali pamoja, *to mix boiled rice with* mtúzi (*gravy*).

Toeléa, *v. a.* (*Kimwita*); ame-toeléa wali kua mtuzi *or* samli *or* borohóa; mtuzi ni kitoéo *or* kitoeléo cha ku toeléa *or* toea (*Kipemba*) wali; *i.e.*, mtuzi *is the mixture which is added to the rice, and eaten with it. The natives take it out of one pot or pan and put it into the plate in which the rice is, and in which the mixing takes place.*

Toeléza, *v. c.;* mtuzi umetoeléza wali (umetosha hatta ku kwisha saua).

Toéza, *v. a.;* rokhoyáko ya-ku-toéza káya au Kisulutíni = wáza wapi-yate maazoyako yaáza wapi? *where dost thou think or intend to stay, in the capital or at Kisulutini?*

Tofauti, *s. dispute, difference* (St.).

Tófia, *v. a.* (= ku tía katika), *to put into, to touch; e.g.*, ku tófia janda (kidóle) mottoni *or* majíni, *to touch, to handle fire or water;* ametófia ásali akarámba, *he touched honey and licked it;* ame-m-tófia haya mbelle za watu, *he put him to the blush before the people* (*by the refusal of his request*) = ame-m-tía usso katika haya, usso ku ináma kua háya; ku tófia kidóle *or* gnongo maji (ku oáma), *to put the finger or* gnongo-*ropes into water, but* ku gussa *or* tota kidole, *to touch slightly upon.*

Tofiéka, *v. p.*

Tófio, *s.;* meno ya tófio, *pointed teeth, or teeth sharpened to a point; cfr. Kiniassa,* mano ya vibási.

Tofúa (*or* pofúa *or* povúa), *v. a., to make bad, to hurt, mar, spoil, pervert a thing to one;* mana ame-ni-tofúa jitokua kijiti *or* fumo, nami sasa natofúka, *the boy hurt my eye with a splinter or lance, and now I am disfigured in my eye;* ku haribu *or* pofúa mbóni wa jito jito linakúa pofu kana mbasi isiokúa na kitu. *Hence* kitófu, mtu huyu ni kitófu, hana mato, yuna utófu wa *this* mato, *man is blind; vid.* mbóni.

Tofúka, *v. n., to be spoiled* (= pofúka); mtu ametofúka mato, mbóni *or* kiíni cha mato kimepotéa, *he is spoiled as to the eyes, i.e., he is blind, because the pupil of the eye has perished.*

Tofúga, *v. a.;* ku-m-tofúga jito, *i.e.*, ku-m-pelekéa kijiti matóni kua ku teza? ? (R.).

Toháraná, *s., circumcision; cfr.* kumbi.

Tohára, *s.* (*pl.* za) (*sing.* utohára, wa), *cleanliness, purity;* mtu huyu si mkó, yuna tohára za muili, za ngúo. za mbó, *this man is not unclean, he is clean with reference to body, the cloth, &c.* (mbooyakwe itohára = imetahiriwa), nguozákwe za tohára) (yu tohara muiliwakwe); *cfr.* طَهُرَ mundus, purus fuit; طَهَارَة, mundities, lotio membrorum quorundam modo lege praescripto; ku tóhara, *to purify by ablutions, to perform the Muhammedan ablutions* (St.) (*cfr.* pamba, *v. a.*) aóne tóhara, *may the angel see purity when he comes to the graves.*

Tója, *v. a., to scratch, to make small incisions in the skin of a man or animal, to let blood in cases of sickness, to scarify, to cup* (ku toja kua uémbe, damu ipáte toka kua márathi), *to tattoo.*

Tojána, *v. rec., to cup each other. The natives use a goat's or sheep's horn in cupping. The horn has at the end a small opening through which the cupper draws the blood toward the cup; having done this, he closes it with wax, so that the vacuum may receive the blood.*

Tojo, *s.* (la), *incision, scarification;* ku fania tojo la uzuri, *to scarify the body for ornament, as the Wanika females do, who tattoo their breasts and bellies.*

Toi, *s., a kind of wild goat* (St.).

Toka, *v. n., to go or come out, or away;* ku toka damu, *to bleed;* ku toka harri, *to sweat;* ku toka moshi, *to smoke, but* ku tóa moshi, *to spout; e.g.*, niamgúmi anatoa moshi, *the whale spouts.*

Tokéza, *v. c., to ooze out, to project, to make appear;* ku tokeza kua pili, *to break through the other end, to present an opening at the other end.*

Tokezéa (*or* toshezea), *v. obj.;* Muignizimgu ana-m-tokezéa, *God appeared to him.*

Tokéa (= awia *or* awilia), *v. obj., to come out to, to appear to one.*

Tokána, *to go forth from one another, to divorce, to be set free, to separate.*

Tŏkă, *s.* (ya, *pl.* za) (*Kiung.* chokáa), *lime. The Suahili prepare a good kind of lime from the* magebáli (*vid.*) *and shells.* Tŏkă yazidi ku asha tombako; tombako ikiwa mbáya watu wanatia

tŏkă ku zidi ukáli, tombako ipáte washa, *but* tambu na popo inapunguza (zizimúa) ukali wa tombako; tŏkă yawasha méno. *When the tobacco gets weak the natives add lime to it, to renew its acrimony, whereas* tambu *and* popo *weaken it, lime spoils the teeth.*

Tóko (*or* jóko *or* pójo) (*Kin.* potzo), *s.*, *a kind of grain of a plant, like the vetch; mixed with rice and boiled, it affords a relishable food.*

Tokóa, *v. a.;* ku tokóa puésa *or* kă = ku fúa kua konso *or* mti uliotóngoa nta, *to catch the* puesa, *(cuttlefish) and mussel by thrusting at them with a pointed pole.*

Tokomésha, *v. c., to make go out of sight.*

Tokoméa, *v. n., to get out of one's sight, to see no more land, to vanish out of one's sight* = ku enda mbelle *or* seleméa, *e.g.*, bahari inatokomea *or* inakuenda upéo wa mato hatta Bukini, bahari inakuenda iendáko, mahali usipoóna tena, bahari ni nréfu *or* ndéfu, *the sea runs everywhere to Madagascar, here is all sea, nothing but water as far as you can see;* ametokomea mbellęzao; *Luke* xxiv. 31.

Tokóni, *s., the pelvis* (St.).

Tokóno, *the hips.*

Tókŏra (*or* ku chokora), *v. a., to make loose, to loosen, to break or moulder, stir up (or pick with a knife) anything that has become compact, solid, and hard; e.g.*, ku tókora (kua kijíti *or* janda) unga ulioganda kinúni *or* pipáni, *to make loose (with a pointed piece of wood or with the finger) flour which has become hard in the mortar or barrel;* ku tokora niassi, *to remove (by tilling) the grass only superficially* (jŭ jŭ) *so that it soon grows again (cfr.* sosa *in Kiniassa)*; (2) ku-m-tókora mtu, *to provoke one?* ku tókora tŏká *to scrape up lime; cfr.* chokóra *and* chakúra.

Tókŏsa, *v. a., to taunt, scoff at, to bite, to nip and thereby provoke one and give occasion for quarrelling* = ku-m-bishía mtu, ku-mu-anza mbelle kua kŏndó pasipo sebabu, ku tukána bulle.

Tokóssa, *v. a.*, (1) *to cause a thing to boil well (until it says* kọ, ko, ko), *to make seething hot;* ametokossa maji, *to let the water boil thoroughly;* ku tokossa mukate kua samli, ku pata ku iwa sana = ku kanga mukate sana kua samli, *to boil, to cook by boiling;* (2) ku tokossa manéno, *to understand or know a language thoroughly;* mtu huyu yuwatokossa manéno ya Kigalla = yuwajúa Kigalla kama Mgalla, yuwajúa iote pia kama ku vialíwa kuko (Ugallani), *he has a profound or thorough knowledge of the Galla language like a Galla himself; he knows it all, as if he were born there (in the Galla country).*

Tokosséka, *v. n., to be well boiled, to be done.*

Tokóta (*or* jéuka), *to seethe, to boil thoroughly* (kua ngúvu za motto), *to become boiled or cooked by boiling;* maji yavía ni muanzo wa ku pata motto, *the water boils = begins to get hot, to boil, but* maji yatokóta = yamekúa makáli, *the water has become intensely hot, so that it bubbles and is about to run over the pot;* ku furika, *to boil over;* maji yatokóta, yatóa pófu jŭ; laken maji yavía, yalía bassi, haya-tassa-pata sana.

Toléa, *v. (vid.* tóa, *v. a.), to put out for, to offer to.*

Tolewa, *to be put out, to be dismissed.*

Tom, *s., garlic? vid.* thom.

Tóma, *v. a. (Kiung.* choma), (1) *to put into, o hit* (= ku tia); *e.g.*, ku toma motto niumba (= teketéza), *to put fire into a house, to set it on fire;* (2) *to brand;* ku-m-toma muifi mukonowakwe, *to brand a thief's hand;* (3) *to pierce or thrust at one* (= dunga); ku-m-tóma fumo, *or* kua uma *or* kijiti cha nta, *to stab one with a spear, to thrust at one with a fork or pointed piece of wood;* (4) *to prick;* kifúa cha-ni-toma, *the chest pricks me; cfr.* shóma.

Toméa, *v. (Kiung.* choméa), (1) ku toméa dau kua jembéu na kalafáti; (2) *to point by plastering over and putting small stones in to make work firm.*

Tomeléa, *v.;* ku tomeléa kănda lililolíwa ni pánia likafania tundu, ku tía tangŭle na ku shona hatta kúa saua, tundu isionekáni tena, *to sew up the hole of a bag eaten by mice;* ku tomeléa *or* tililia makuti, *to put* makúti *(vid.) into the roof, where the water runs through, to secure the roof.*

Toméka, *v. a.;* ku toméka kissu kiunóni, *to put the knife into the girdle near the loins (after the native fashion).*

Toméka, *v. n.;* niumba imetoméka kua motto, *the house has been set on fire;* tange *(vid.)* imetoméka.

Tomesha, *v. c., to set on, e.g., fire* (ku tomesha motto); ku tomésha mbŏa, *to set a dog on one.*

Tómba, *v. a. (said of man and animal), to cover, to cohabit or lie with;* na mke ametómbŏa ni muméwe; *cfr.* sogóa.

Tombána, *v. rec., to cohabit or lie with each other* (mume na mke); *cfr.* jámi, *v. n.*, báriki, *for the first time.*

Tómbaku, *s.* (ya, *pl.* —za), *tobacco, much sought for by the East Africans for snuffing and smoking. The best kind is procured from Usambara and Kikuyu. In those countries it is cultivated abundantly.*

Tombo (*or* tombokóro), *s., a quail.*

Toméo, *s.*, (1) toméo za kănda (ni tángule utomeleázo kandáni, *the* tangule *which thou puttest into the bag*); (2) chombo cha ku toméa, *a branding-iron or cautery.*

Tómo, *s.* (la, *pl.* ma—); tómo la juma (*or* mafi ya juma), *iron dross;* ku bisha *or* ku via tómo mbili, tatu, *&c.*, *to brand one two or three times lit., two or three brands or stigmas; cfr.* toma, *v. a.*

Tomóa, *v. a.;* ku tomóa úzi wa kúma ya manamuáli kua nguvu, mbo ingíe *or* yafunúe, *or, in short words,* ku tomóa kishinda, ku-m-bíkiri manamuáli, *to break the hymen of a virgin, to have the first coitus with her.*

Tomoléa, *v.;* mtu mungíne ame-m-tomoléa kishinda manamuali, *another man has rent the virgin's hymen at the request of the legitimate husband, who could not do it himself* sebabu ya ku toa simíka mbooyakwe.

Tomoléwa, *v. n.;* mke ametomoléwa kishinda ni muméwe.

Tomóko, *s.* (*pl.* ma—).

Tomóndo, *s.*, *a hippopotamus* (St.).

Tòmǔe, *s.* (la, *pl.* ma—) (= tomo); (1) máfi ya juma, *iron dross;* (2) tómue la, *or* túbŭi *or* júbŭi ya mshípi = jive lililo fúngoa katika mshipi, upâte sama, *a small stone which is tied to the fishing-hook, to sink it.*

Tóna, *v. n.;* (1) *to drop, drip, trickle, to fall in drops;* (2) ku tóna gódoro, *to sew through a mattress here and there, to confine the stuffing* (St.); (3) ku tona hina, *to lay and bind on a plaster of henna until the part is dyed red* (St.); tona tona.

Tŏndō (ya, *pl.* za), *a small round fruit* (*like* pōpō) *which yields a good kind of oil. It is pounded in a mortar, and then exposed to the sun several days, and then pressed; vid.* mtŏndō (callophyllum inophyllum).

Tóndo, *s.*, *a kind of snail, the shells of which the natives drive* (*by beating*) *into a cocoa-tree from the superstitious motive of securing the tree against damage, and that the nuts will not be spoiled* (ku túliza nazī); (2) *a shell used as inkstand* (R.).

Tondo góa, *adv.*, *the day before the day before yesterday,* tangu majuzini.

Tondóa, *v. a.*, *to cause, produce sores, wounds;* uki-m-lisha sámaki (puesa), uta-m-tondóa muili = uta-m-tumbúka muili, *if thou feedest him with fish, thou shalt cause him many sores* (vionda vionda).

Tondóka, *v. n.;* muili umetondōka, umefania vidonda donda umetumbuka; *vid.* kidonda, *a sore.*

Tondóa, *v. a.; cfr.* dondóa, *to pick up.*

Tondomóa, *v. a.;* tondomóa máfu (R.).

Tóne, *s.* (la, *pl.* ma—), *drop;* tóne la maji, *a drop of water.*

Tonéa, *v. obj.*, *to drop into or upon;* maji yatonéa niumbáni, meza, wáraka, *&c.*, *the water drops into the house, trickles upon the table, letter, &c.*

Tonéka, (tonekésa, tonekeséa, tonána).

Tonésha, *v. c.*, *to cause to drop, trickle, run, to strike against, to touch a sore place;* ame ni-tonésha kiónda kua ku-ni-kaniága (gulangu) *he has caused my wound to run by treading upon my foot.*

Toneshéa, *v.;* ku-m-toneshéa tóne la samli *on* mtúzi walíni muakwe, *he has put a drop of ghee or broth into his boiled rice* (*to make it more relishable*).

Toneshéka, *v.;* kiónda kina toneshéka muigniéwe akilála, *the wound or sore dripped whilst he slept.*

Tonésho, *s.;* tonésho la kionda, kime tonéshoa ní mtu, *dropping of a wound which was struck or touched by somebody.*

Tonga, *v. a.* (*Kiung.*, chonga), *to cut, to hew, carve, to timber;* teso (*vid.*) ya ku tongéa mti; ku tónga n'ta, *to point.*

Tongánia, *s.*, *abettor, instigator* (= saliti), ku tongánia, *v. a.*

Tongéa, *v.;* ame-ni-tongéa kua manéno mabáya kua wali (= ame-ni-tilía fitina kua wali), *he has maligned me to the governor;* ku tongéa, *lit., to hew or strike one with bad words, i.e., to slander or backbite one, to cause enmity;* tongéa neno la muhiána lita-m-tongéa, lita-m-patia hasára (*vid.* muhiána); *to bring upon, to prove the cause of;* ndio ilio-m-tongéa, *her gold rings have cut out for her this misfortune, or have brought it upon her;* ku tongéa miomo (R.), *to pout.*

Tongéka, *v.;* mti umetongéka sasa, *the tree is now squared, shaped, the tree is capable of being cut into boards.*

Tongeléza; ku-m-tongeléza mtu kua maneno ya ufitina; ku tongeza watu kua ku teta; ku-m-tongeléza udiríri, *to cause mischief or trouble to another.*

Tónge, *s.* (ya, *pl.* —za); tónge ya wali, *a morsel, bit, sop, a handful of boiled rice, taken and pressed with the hand, before it is put into the mouth, in conformity with the native dinner-rule,* "ku firinga tonge za wali kua mukono na ku tia kanoáni." Tonge *is different from* pumba, *which refers to* udongo, *clay, &c.;* pumba ya udongo, *clod of clay;* ndō, umeníe tonge moja, *come and form for thyself a handful of boiled rice; cfr.* menia.

Tóngo, *s.* (*pl.* —za) (*sing.* utóngo, wa); tongo za jito (utóngo wa jito), *a white matter running from the closed eye;* muigni tongo ni muigni jito moja lililotota *or* potea; muigni matóngo ya mato, *one who has one eye or both eyes closed up*

with running matter, who sees nothing or but little, who is dim-sighted; (2) muigni tóngo, *a one-eyed person;* kulla neno kua tongo- (*or* tungo?) -zakwe, *or* kissachakwe, *every word according to its meaning* (*vid.* tungo) (*vid.* kisa *or* kissa, *cause, reason*); chamba cha jito, *a white film over the eye.*

TONGÓA, *v. a., to cut right through, but obliquely, not horizontally;* ku-m-kata vipande viwili kua upanga katikati, laken ku kata kua hanámu; ku kata kua derba moja; (2) ku tongóa nta, ku fania nta, *to point, to make pointed, sharp.*

TONGÓZA, *v. c., to incite, to rouse, to instigate;* ku tongóza mke ndiáni, *to call a woman aside and promise her goods, if she will satisfy one's carnal desires; to seduce her;* tongóka.

TÓNO, *s., a kind of fish.*

TONONÓKA (*or* TOTONÓKA), *v. n., to recover one's strength;* mtuamepata kitu, anatononoka nafsini muakwe.

TOOFIKA (*or rather* THOOFIKA), *to become weak;* thoofisha, *v. c., to weaken; cfr.* thaifu.

TÓPE TÓPE, *s., a custard apple* (St.).

TÓPE, *s.* (*pl.*, za) (*the sing.* utópe *is not used*), *mud, mire, dirt;* tope za nti; tope niembámba, *or* rójo rójo la tope lililotangamána na maji, *a watery pool, marsh, fen, which is deep, and in which people will sink and perish;* ewe kijana, tunza ákili wema, hapa ni máhali pa rójo rójo, tope niembámba, utasisimía ndáni, utasáma. *The plural form,* "matope," "*much mud,*" *is also used* (kaskazi matópe).

TOPÉA (= boniéa), *v. n.;* ku topéa (*or* boniéa) topéni, *to sink into the mire or mud;* ukikaniága papo, guláko litatopéa ndáni = lita sáma; janda chatopéa katika muili; ufa hu unatopéa (ku ngía ndani sana); lijamu zina topéa katika shingoyako (Sp.).

TOPÉZA, *v. c., to cause to sink into mud or mire;* nti itatopéza (*or* boniéza) maguyakwe, nai atatopea (*or* boniéa), *the ground will make him sink into the mud;* ku topéza *or* boniéza viánda katika muili, *to make impressions with the fingers on the body, to impress it with the fingers, to cause the fingers to sink into it;* (2) *to be too heavy for one* (St.)?

TÓPI, *s.* (ya) (tópi ya matúruki, *Turkish cap*), *a large red cap without tassel.*

TOPÓA, *v. a.* (*cfr.* tofuga, *v. a.*), (1) *to hurt, give pain;* ku-m-tota mti katika jito, ku-mu-úmisa, *to give one pain by throwing a piece of wood into the eye, which is often lost by this means;* kuáni ku-ni-topóa jitolangu? *why dost thou hurt my eye?* (2) *to unloose, dissolve, take off, e.g., a charm, oath;* ku topóa kiápo, *to take off the power of an oath or charm;* (3) *to claim a plantation, &c., by tilling the ground a little, which serves as a sign that the tiller has occupied the place for the plantation;* ametopóa ku lima kidógo, amepiga jánge, sasa ni alama ya kúa shambalakwe, ameweka aláma kua ku anza ku lima. *Having tilled a little of the ground occupied, he stops till he finds it convenient to till the whole; for the present he is content with a little tilling calculated to support his rightful claim to the piece of ground he has occupied for a plantation.*

TOPÓKA, *v. n., to be dissolved, taken off;* kiápo kimetopóka; summu imetopóka = imetóka, mtu amepóa, *the poison is gone off, or has been taken off, has lost its power, the man recovered.*

TOPOLÉWA, *v., to be dissolved, to lose its power or virtue;* summu ya nioka imetopoléwa kua daua, *the serpent's poison lost its power by a medicine* (*given as an antidote*).

TOPÓSA (*pl.* ma—); ku andā toposa.

TÓRA, *s.* (la, *pl.* ma—) = fúmo dogo (*in Kigunia*), *a small spear, a lance;* ku-m-piga tora, *to stab one with a lance.*

TORA (*or* JORA), *v. a.*, (1) *to carve, make incisions in the body for ornament* (*vid.* tando za usso tora kama Wagnindo wafaniavio) (ku tora *or* jora usso); (2) *to write* (ku tora kertasi).

TORÁSI (*Reb.* dorasi); *cfr.* serdádo.

TÓRIA, *s., fruit of the* mtória *tree.*

TÓROKA, *v. n.*, (1) *to escape, run away from a master, from home, business, &c.;* mtuma anai tóroka; (2) *to slack, relax;* upote wa úta unatóroka = unalegéa, haukazáni tena, *the bow-string slackens, gives way, does no more take or draw;* mtóro (*vid.*), *a runaway or runagate, a robber.*

TÓSA, *v. a., vid.* ku tóa, *v. a.*

TŎSA, *s.* (la, *pl.* ma—), *the fruit nearly ripe* (káribu na ku íwa); *e.g.*, tŏsă la émbe, maémbe haya n-matŏsa; émbe linakúa tŏsă, linakúa niekúndu ndáni, laken halitāssa ku bópa, ku boniéa, bado ngúmu; laken bada siku táno titakúa bífu, *the mango is become red inside, but it is still hard, after five days it will become ripe.*

TÓSA (*or* TÓZA), *s.* (ya, *pl.* za), *a pipe for smoking;* tóza ya ku futia tómbăko, *the bowl of a tobacco-pipe. It is made of clay, and must be distinguished from* kiko (*vid.* bori, *s.*); tosa ya ku futia tombako *signifies in general "tobacco-pipe," and corresponds with the Arabic* shibuk, *whilst the* kiko *is the* hooka *or* shíshe; mtu huyu yuna púa kana tóza *this man has a nose like the bowl of a tobacco-pipe — an expression of great contempt; cfr.* kiko.

TOSHA, *v. n., to suffice, to be sufficient, to be enough for;* kertási hi ina-ku-tosha siku kumi, *this paper will suffice thee for the period of ten days;* mimi

na-m-tosha Mzungu ku fánia kaziyakwe pía, *I am sufficient for all the business of the European;* tō-ísha, *to finish wholly = to be enough?*

Toshéa, *v. obj., to be sufficient or enough for one;* kertasi hi ina-m-toshéa kaziyakwe.

Toshéka, *v. n., it is enough.*

Toshezéa (*or* tokezéa), *v. obj.;* kuna mashika (*or* masika), Muignizimgu ana-m-tokezea *or* toshezéa.

Toshéléa, *v. obj.* = toshéa.

Toshéwa, *v.*

Toshéléza, *v. c., to cause to be sufficient, to satisfy;* mimi pekeyangu na-m-tosheléza kaziyakwe pía = mimi na-m-tosha ku fania *or* isha kaziyakwe pia (ku zuilia kula li-já-lo); mtúzi hu watosheléza wali hu (wali hu hatta úishe) *this broth will do for this boiled rice, i.e., the quantity of broth is equal or in proportion to the quantity of rice.*

Toshelezéa, *v.;* watu wawili wa-ku-toshelezéa shogulizáko (= wa-ku-ishía kazizáko), *two men will be able to finish thy work for thee.*

Tossa, *v. c.* (*vid.* ku tota, *to sink*), *to cause to sink or drown in water;* jombo ni kisíto, hutosse vitu *or* shéhĕna, *the vessel is heavy, let us sink things, or the load, cargo, i.e., throw some of the cargo overboard to lighten the vessel.*

Tossa, *v. a.* = ku áta *or* ku tóa ku kātā, *to omit, to fail;* ametossa kuja, *or* ametoa, *or* ameáta kuja = hakuja, *he omitted or failed coming, he came not;* ku tossa kuja, *or* ku tóa kuja, sébabu nini? *resp.*, ku tossa kuja ni sébabu yee hawézi, ndipósa asije; ametóa rohonimuakwe *or* moyonimuakwe akasema, mimi sitakuja = ametóa bídii (rohonimuakwe) ya kuja *or* ku enenda na kuamba angetōā *or* angeshíka bídii moyonimuakwe, angekuja, laken ametóa, *i.e.*, hakushika *or* hakufania bídii akilinimuakwe, ku enenda; *i.e., he put out of his heart the desire or zeal to come or to go; if he had taken diligence into his heart, he would have come, but he put out, removed, an endeavour or purpose in his mind, to go (when he was called)* (ku ondósha maázo moyóni, *to remove the thought out of one's heart or mind, not to think about, not to will, to refuse*).

Tóta, *v. n.* (= ku sama majini), *to sink, to perish;* ku tota mato = mato yamesáma ndáni, yamepotéa, haóni tena, *the eyes sink in (from any cause), they perished; hence, the man lost his sight, he sees no more, is blind;* ku tota baharini = kuffa majini.

Tossa, *v. n., to blind;* ku-m-tossa matoyakwe = ku-m-fania kipófu; *perhaps to be derived with more accuracy from* ku tōa, ku tōsa, *to put out, to remove.*

Totéa, *v.* (*Kiung.* chochéa) = samía máhali pamója, *to sink or perish in the water at a certain place;* mahali alipototéa *or* samía gani? *where did he sink? resp.*, ametotéa béndāri ya Mwita, *he sank in the harbour of Mombas;* kitotío.

Totésha, *v. c., to cause to lose one's eyes;* ku totésha mato = *to blind one.*

Toto, *adj.* (*Kijumfu*); kitóto, *a little;* mtóto mdógo, *a little child.*

Totófu, *s., a poisonous fish* (Sp.).

Totóma, *v. n.* (= fungúrŭma, *v. n.*), *to walk at random;* tumekimbía kua ku totóma *or* fungú, rŭma mitúni, *we fled, running at random through the forest* (ku pita mitu pasipo ndía) *without knowing the road, and leaping over stumps and shrubs;* nu totomea mitu fungumána, *to run at random through a dense forest.*

Totonóka, *v. n., to improve, to recover from sickness.*

Tótŏra, *v. a.* (=tókŏra *or* jókŏra); totóra meno, ku ya-tóa taka kua msūáki, *to clean the teeth, to rid them of dirt by means of a tooth-brush; cfr.* msuaki, *to prick, to stoke;* ku-ji-tótŏra kua kissu.

Toweka, *v. n., to vanish* (*cfr.* tueka); *in Kiamu to die.*

Tózi, *s.* (la, *pl.* ma—), *a tear; vid.* tōa; (1) matózi mitúlizi, *tears which run down by drops;* (2) ku bubujíka matózi, *to burst into tears.*

Tŭ (*or* (R.) dŭ), *particle, only, nothing, even, only, just;* Baniani tŭ atóa, si uze Jabiri, *the Baniani only takes it, do not sell it to Jabiri. The particle* tŭ *must always follow the word which it qualifies.*

Tŭ (*or* túu), *s.* (ya, *pl.* za), *anus;* tú ya kuniéa = tundu ya mkúndu (tu za watu); foramen ani *or* podicis, rectum.

Tu, *we are or were; vid. Gram.*

Tūa, *s.* (= fédeha *or* aibu), *disgrace, stain, blemish.* jambo la áibu. Muanguána asie kombo na túa, *a title of Muhammed; vid.* kombo.

Túa, *v. a., to despise;* hápana mtu awezai ku-m-túa, *nobody can put a disgrace upon him;*

Túa, *s.* (ya), *a spell, fate, destiny; e.g.*, sura kuba (ya Koruani) ya ku-mu-ombéa Muignizimgu; túa ya Muignizimgu ina-ku-pata ngema *or* mbáya; ku pigūa túa; túayako (ya Muhammedi) ina takabaliwa.

Túa, *v. a.* (= ku shusha tini; ku túa msígo kitoáni, *to put down a load from the head, to rest, to encamp, to halt;* ku túa tanga mlingotíni, *to take down the sail from the mast;* mimi natúa mzigowangu; na-m-túa mzigowakwe.

Tuana, *v. rec., to help each other, to settle.*

Tulía, *v. obj., to exonerate; e.g.*, ku-m-tulia msigo; tulilia, tulisa, tulisia mato; *cfr.* tulía, *v. n.*

Tulíwa, *v. p.*

Tŭa, *v. n.* = ku shuka, ku sama, *to go down, to sink, to set, to rest;* m'ezi wátŭa (una-tŭa = umekwisha tŭa), *the moon set;* jua látŭa, *the sun is down, the sun sets;* linakútŭa, *the sun is about to set;* limekwisha shuka; jua látŭa, *the sun sets. This explanation is better than* "jua látŏa," *pro* "la átoa" ni mtána, *the sun is abandoned by the* mtana; nashinda leo kútŭa, *I passed the day from sunrise till sunset;* ameshinda *or* amekéti mtána kútŭa, *he sat the whole day long, lit., he passed the time or sat until the day took up the night or met with the night;* amekúa na máto usíku kúja, *he was vigilant, watched, did not sleep the whole night, lit., till the night feared and fled before the coming day;* kesho kú tŭa, *after to-morrow* = ku pita késho, *to pass or to take away the day of to-morrow;* kesho kupite.

Túa, *s.* (la, *pl.* ma—); túa la mti (*cfr.* kitúa), *the shade of a tree; cfr.* mtúa, *a shrub.*

Túa, *v. a.* (= sugúa), *to rub or pound by rubbing, e.g.,* ku túa daua mawéni (ku tua mafumba ya unga), *to rub or grind medicine on stones* (ku túa liwa, *vid.*); ku túa pilpili, *to grind pepper or* mandano.

Tuáma, *v. n., to settle, to become pure from mud;* ate, maji yatuáme kwanza, yawe suáfi, táka sikéti tini, fumbi lishúke tini, yamefurúngoa ni gnombe, *let the water settle, be clear, let the dirt go down, it has been stirred up by cattle.*

Tuána, *v. rec.* = ku suguána, ku singána (*vid.* singa), *to rub each other* = ku shikána muili, *to seize each other's body, to wrestle, to try their mutual strength.* Tuána, *to settle* (St.).

Tuámadi; mtuamadi wa maneno? yame tuamadi? (R.).

Tuánga, *v. a., to clean corn from the husk by pounding it in a wooden mortar* (*cfr.* ponda, *v. a.*) (= ku ondóa magófi ya nde), *to bruise corn in a mortar* (*e.g.,* mtama, mahindi, *&c.*) *until the husk goes off from it, in order that it can be afterwards ground in the mill. The corn being still in its husk, is put into a wooden mortar and pounded, after having been mixed up with a little water, to soften the husk* (mtama upate ku oáma na ku ondóa magovi), *to unhusk by pounding, opp. to* ku ponda mtelle, *unhusked and soaked;* (2) *when the business of* ku tuánga *is over, then comes the* ku puáya *or* ku takassa fumbi la kitu kilijo tuángoa kúa jeúpe, *to clean from dust that which has been pounded;* (3) *at last* "ku fania unga," *to make flour in the mill.* Tuanga *is different from the verb* "ku ponda," *which signifies "to pulverize, to pound something* (*e.g.,* bisari, pilpili, makópa, *&c.*) *in an iron or wooden mortar until it be reduced to powder or flour;" cfr.* ponda.

Tuangía, *v. obj., to clean corn for somebody, or with somebody.*

Tuatúa, *v. a.;* ku tuatúa kítoa kiumájo, *to rub an aching head with the hand under application of butter.*

Tŭbái (*or* tŭbŭ), *v. n.* (= ku kúbali, ku fuata, ku kirri), *to correct oneself, to mend, to grow or get better;* ewe baba, usi-ni-pige nnatŭbái *or* nnatŭbŭ, taáta maóvu, sitafánia tena, tafuáta nenoláko, *O father, do not beat me, I will grow better, I will abandon wickedness, I will do it no more, I will follow thy word.* طاب, bonus fuit, *rather*

Tubía, *v. obj., to repent of* (ku juta), *to improve of;* ku tubía Mungu, *to repent toward God?*

Tubíwa, *v. n., to be bettered.*

Túbisha, *v. c.;* baba ame-m-túbisha mana, *the father has caused his son to correct himself, to grow better.*

Tubíka, *v. n.*

Tubu, *s.* (*cfr. Arab.* طُوب, later coctus), *tile, brick.*

Tubúa, *v. a.* (= ku ambúa ngóvi ya măgú), *to rub off, to peel the skin off by rubbing, e.g.,* kiatujangu kina-n-tubúa gulángu, *my shoe has rubbed the skin off my foot; cfr.* ku kopóa.

Túbŭka, *v.;* ngóvi ya maguyangu sasa inatúbŭka.

Tubulía, *v., to rub off for one;* mtu huyu ame-m-kaniága manángu aka-m-tubulía ngóvi ya gulakwe, *this man has trodden upon my son, and has rubbed off (for him) the skin of his foot.*

Túbŭi, *s.* (ya, *pl.* —za) (*cfr.* tómŭe); túbŭi ya rusási *or* jiwe ku funga na mshípi ku tupía mballi, upáte ku endă mballi, na ku sáma, *a piece of lead or stone which is tied to the fishing-hook, so as to be able to throw it far and cause it to sink.*

Tuéa, *v.* (*vid.* túa, *v. n.*); júa lime-ni-tuéa ndiáni, *the sun set to me on the road, i.e., the sun set when I was on the way.*

Túeka, *v. a.* (*lit., to let down, e.g., a load*), *to hoist, to raise; e.g.,* ku túeka tanga ju ya mlingóti, *to hoist the sail on the mast;* ku ji-túeka mzigo, *i.e.,* ku inúa mzigo nti, ku ji-túeka kitoani, *to put a load upon one's head;* niúni ametúeka mbáwa = amerúka, *opp.,* ku kunda mbáwa ku keti.

Tuekéa, *v.;* baba ame-m-tuekéa mana mzígo kitoáni, *the father put a load upon his son's head.*

Túĕza, *v. a., to bring low, to humble one, to cause one to become humble;* Mungu ametúeza watu kua ndā, kua ugónjoa, *&c., God humbled the people by hunger, by sickness, &c.;* na watu wametuezoa sana ni Mungu; (2) *to despise, to hold in contempt.*

Ji-túĕza, *v. refl., to humble oneself* (= ku ji-rúdisha kidogo, ku-ji-tía majónsi, ku konda muili, watu wapáte hóruma wa-mu-ombée kua, wali, *to humble oneself and appear very sorrowful, to move people to compassion and to intercede with the governor or judge in favour of a criminal*).

Tuésha, *v. a., to pay an evening visit, or to pay one's respects to a master in the evening* (*opp.* ku amkía, *to salute or pay one's respects in the morning*). *The term refers* (1) *to slaves who visit their masters in the evening;* (2) *to a husband who calls upon his several wives living in separate houses. He generally eats with one and chats with her, and then he goes to another, whose turn it may be to sleep with him* (*cfr.* ngóno). Mtuma amekuenda ku tuésha (kua) Banawakwe; tuésha, *to say "good night;"* mtu huyu haku-m-tuesha = haku-mu-āga majira ya usiku.

Tŭéta, *v. n.* (= ku shusha púmzi), *to breathe, to draw or fetch breath, to strive for breath, to pant;* mtu akilala yuwatueta moyóni *or* rohóni; mtu hakuffa, yuwatueta tueta, *to be nigh unto death;* ile rokho i harihari mauti, laken atueta ku tueta, *to pant; cfr.* ku sota.

Tufáli, *s.* (*Arab.* تَفَل) (la, *pl.* —ma); tufáli la udongo lililofinángoa lililowékoa juáni, *a brick dried in the sun* (*not burnt with fire*).

Tufáni (*or* tufánu) (*Arab.* طوفان), *s.* (ya), *a storm, a gale of wind* = mdérŭba ya pepo, *hurricane;* pepo kuba ya ku hásiri *or* úmiza viómbo. Tufāni *contains* mungúrŭmu *or* ngúrŭmu, uméme *and* mvúa; طُوفَان, omnia occupans pluvia, vel aquae fluxus submergens, diluvium.

Tufíliti, *s., liberation; cfr.* فَلَتَ, effugium, liberatio; فالَتَ, invasit, effecit ut evaderet, liberavit; *cfr. also* فَلَصَ, liberavit.

Tuffe, *s.* (ya, *pl.* za), *ball;* ku teza tuffe, *to drive a ball, to play at tennis, cricket, ball;* tuffe ni kitămbā kilijo pātoa (fungoa) kua mīā ya gnongo, ndáni ina máwe *or* mtanga ku pāta tuffe = ku funga na ku shona tuffe. *The natives put a stone or sand into rags and sew them up or tie them as a ball with* gnongo. *The boys are fond of this play.*

Tŭfŭ, *adj.;* kitu kitufu = kisijo fā, kibáya, kisijo pendéza, *useless, bad, spoiled, corrupt.*

Túfika, *v. n.* (= amekúa mtufu *or* mtupu); asie kúa na kitu kábisa.

Tufúa, *v. a., to spoil, make useless; e.g.,* ku tufúa ngúo, *to spoil a cloth.*

Tufúka, *v. n., to be spoiled, useless, without form or beauty, dirty, worn out;* kitu hiki kimetufúka = kimekúa kibáya; nguo imetufúka heina uzuri tena, ina taka; *cfr.* mtúfu.

Tŭgŭ, *s., a small round mat for intercepting the flour in native mills;* (2) *a fish.*

Túhŭmu, *v. a., to accuse one of, to suspect of, to lay to one's charge; cfr.* تَهِمَ, suspectus fuit.

Tuhúika, *v. n., to live* (*cfr.* hei) (*cfr.* حَيَّ).

Tŭi, *s.* (la, *pl.* ma), *the oily juice or milk which is obtained by straining or squeezing out the rasped cocoa-nut;* tui la nazi ni kitu cha nazi iliokúnoa kua mbúzi iliotiwa kifumbuni ku tújoa—lile litokálo ni tui. *The liquid which is got by the first straining is* tui la kassiméle (*vid.*) = tui la kwanza, yasitassa tiwa maji.

Tŭi, *s.* (wa), *a leopard* (yuna marakaráko meupe *or* meusi, yuwagúya kuku siku zote), *but* tui kimángo *or* mpéfu anagúya watu, *he is large* (*Kiung.* chui).

Tuíga, *s., a giraffe, a camelopard* (St.).

Tuika, *v. n.* ?

Túili, *v. n., to be long, late; cfr. Arab.* طال, longus fuit, diu duravit, distulit, prolongavit; Muignizimgu a-ku-jalíe ómri tuili, *may God grant thee long life.*

Tuilisha (*or* tuiliza), *v. c., to belate, delay one* = ku-m-káwisha, *to prolong.*

Tŭjă, *v. a.* (*Kiung.* chuja), *to filter, strain;* ku tŭjă maji yálio na taka, *to filter dirty water;* ku tŭjă nazi kua ndífu, *or* kua kifumbu, ku pata tui, *to filter a ground* nazi *by means of a* ndifu (*vid.*) *or* kifumbu (*vid.*), *to get the milky water* (tui) *with which the natives cook their rice, &c.*

Tújoa, *pass., to be filtered.*

Tújika, *v. n., to be strained, cleaned, to be clean, to prove well shaken and strained;* moyo uliotŭjika = moyo suafi, *a clean heart;* maovu *or* taka zimeondóka; mtu yuna moyo suálihi, *or* nia suálihi kua Mungu *or* kua watu; Múngu atúje taka za moyowetu.

Tujúa, *v. a., to make thin, waterish, insipid;* ame tujúa ujiwangu.

Tujúka, *v. n.;* uji hu una tujuka, umefania maji, *is too watery.*

Túka, *s.* (ya, *pl.* za), *support, stay* (za niumba) túka za shúli, *the supporting pillars of a veranda or balcony;* tuka za ku tegeméza shuli, ĭlio na kipā kidogo.

Tŭkă, *v. n.,* (1) *to become meagre, lean;* mtu huyu anatuka = anakónda muili, si mema tena, hana

sura kana mbelle, surayakwe heifei tena, *this man pined away, languished, his body has become meagre, his frame is not as formerly, he is miserable;* (2) *to be miserable, contemptible;* ku tuka vibáya, anatuka, hana kitu *or* mali tena, amekúa meupe (*Kin.* ku zuka), *he has no strength of body or property, and is therefore miserable, despicable;* mtu huyu anatŭkă, *this man is bad or contemptible* (anaiba *in Kiniassa*).

Tukía, *v. obj.;* merkăbu ule una-ni-tukía; haina firăshi; tukía, *to meet with* (*cfr.* tekesa); tukiwa; leo nafiliwa, bassi natukiwa ni neno nisilo-li-jua, *something which happened to me unawares;* ninatukiwa *or* tokewa ni neno la gháfula. *Hence* tukío, *pl.*, matukío, *an accident, a thing which happens.*

Ji-túka (=kutúka), *to startle, start back, shrink back; e.g.*, akióna nióka; ku ji-tuka = ku fania kitúko, *to startle.*

Túkisa, *v. a.*, *to make startle, but* túkiza *or* chú kiza, *to make angry;* kionda kina-m-túkisa (niama mbofu), *the wound made him miserable?*

Ku ji-tŭkă, *e.g.*, ukuta wajituka, *the wall bends or slopes, comes down. Prov.:* Muigni ku úmua ni nioka akiona ugnongo ni ku ji tuka, meno ya-ji-tuka, *the teeth become bad or miserable, e.g., by eating rice intermixed with sand, &c.* (ku tukía = pakía ?).

Tukàna, *v. a.* (= ku-m-taja jina baya), *to use abusive language against one, to despise, slight, to abuse, insult; e.g., to say,* kumanina *or* kumanióko, *thou nakedness of thy mother* (nina, nióko, *mother*); anatukánŭa hatta akitukanika, *he was abused till he had enough of it, or until it was more than sufficient.*

Tukaníwa, *v. p.; cfr.* fedehéwa, nasiíwa, kashifíwa, tuliwa (túa, *v. a.*).

Tukaníka, *v. n.*

Tukánisha, *v. c.*, *to cause to abuse, to despise; e.g.*, ame-m-tukanisha babai kua kazi mbaya alio-m-fania, *to speak evil of; cfr.* 2 *Pet.* ii. 2.

Ji-tukánisha kua watu, *to cause oneself to be despised, to render oneself contemptible with the people, e.g., by going naked, &c.*

Tukaníwa, *v. p.* (= fedehéwa, nassiiwa, kashifiwa).

Tukanana, *v. rec.*, *to abuse or despise each other.*

Tukàno, *s.* (la, *pl.* ma—), *filthy words, insulting language, contempt.*

Tŭkía (*Kiung.* chukía), *v. a.*, *to provoke one to anger, to put one out of humour, to offend one;* kitu hiki kina-n-tukía sana, *provoking, trying.*

Tukíwa, *v. n.*, *to be offended, provoked, vexed* (*in Kir.*, tzukírua, *to grow angry*); ku tukíwa ni údŭru, *to find sudden occasion* (ku pátua shíkŭa).

Túkiza, *v. c.*, *to make one angry, to irritate* (= ku tusha), *to displease* (tukiza, *to project,* St. ?).

Ji-túkiza, *v. ref.*, *to grow angry;* amejitúkiza kua kaziyakwe ilioharibíka, kulla akifania yaharibíka, *he grew angry at his work which was spoiled; whatever he makes is spoiled, fails.*

Tukiana, *v. rec.*, *to be angry with one another.*

Tukizána, *v. rec.* (= kasirikána, *to grow angry with one another, to make each other angry, or one with the other.*

Tukúa (*Kiung.* chukúa), *v. a.*, *to carry, bear; e.g.*, mzigo, mimba, *&c.*, ku-m-tukúa kitoa, *to carry off one's head* (= ku-mu-úa), *to bear up, to be peaceable, to be disposed to be on good terms with others;* tukúa upéleka kua Buana Abdalla, *take this to Mr. Abdalla.*

Tukuána, *v. rec.*, *to bear each other, to agree, to be compatible;* watu hawa wanatukuána kua hali ngéma, kua mapenzi, hawatetáni, *these men agree well with each other in love, they do not quarrel, to be inclined to peace and concord; fig., said of the language, e.g., a word like* hădima ya tukúa mambo mangi ina maana kethe wa kethe; sivio na laken hai-tukuáni, *not it does not agree.*

Tukúka, *v. n.*, *portable, bearable, to be carried;* mzigo hu hautukúki, *this load is not portable, cannot be carried.*

Tukúka, *v. n.* (kúa mtukúfu), *to be exalted* (tukúfu), *to grow great;* felani anatukúka, *he came up in point of wealth, he became great.*

Tukuza, *v. a.*, *to exalt, to make great.*

Tukuána, *s.*, *name of a fish of ordinary size* (R.).

Tukúfu, *adj.*, *exalted, great;* sauti tukúfu, *a loud voice; vid.* tukúka, *v. n.*, *he became great.*

Tukúka, *v. n.*, *to be or become disgraceful, shameless;* mtu huyu ametukúka, hana haya, mtófu wa haya, ni mtúku, amekossa júa haya, ame-ji-ífia *or* amejiharibu, amejitahayarisha mbelle za watu, *e.g.*, mláfi (alielafúka roho, alie na roho ya ujŏko *or* ya uláfi) ametutúka, hahesabíwi kúa mtu tena, *a drunkard is no more counted to be a man, as he has no shame before men.*

Tukulía, *v. a.* (*vid.* tukúa, *v. a.*), *to carry for or to one; e.g.*, msigowakwe ku-m-tukulía *or* thanía maovu, *to suspect one of evil, to take after, to inherit from; cfr.* toalia, ondolea.

Tukuliana, *v. rec.*, *to forbear one another, Eph.* iv. 2.

Tukulíwa, *to be carried;* tukulíwa ni watu, *&c.;*

ku-m-tukulía mtu mashútumu, *to suspect one;* ku tukulíwa mashútumu, *to be suspected.*

Tukulíka, *v.;* mzigowangu hautukúlíki, *my load is not portable, cannot be carried.*

Túkŭza, *v. c., to cause one to carry;* ame-ni-túkŭza mzigowákwe, ame-ni-pa mimi ku tukúa, nai amekuenda na mikóno mitúpu, *he gave me the load to carry and he went empty-handed;* ku-m-túkuza = ku-m-pagáza mizígo, *to make one carry.*

Tukúsha, *v. a.* (= aibísha, tahayárisha); ame-m-fania mtúku kua neno óíu alilofánia, *to disgrace one, to render disgraceful by misdemeanour;* mana ame-m-tukúsha babai kua watu, baba ame-kúa mtuku, *the son made his father disreputable with the people; cfr.* tuka, *v. n.*

Tukússa, *v. c.* (*vid.* tukúta) = ku súkasúka, *to shake, move; e.g.,* ku tukússa mti tundo zipáte pukutíka nti, *to shake a tree, in order that the fruit may fall on the ground;* (2) ku tukússa nti kua fitina, *to shake the land by rebellion, to rebel.*

Tukúta, *v. n., to be restless, not to be quiet, not to remain at one place, to be giddy, fickle, to be petulant (like children), wanton, to bear oneself high;* mana huyu yuwatukúta = yuwa-zungúka, hatulii mahali pamoja, ni mtukútu, *this boy is restless, runs about, is wanton;* ku tukúta = tetéma; nti ya Kiloa yalitukúta. *t is said, that when an earthquake was felt at Kiloa, the Sultan Said Majid desired the reading of* hitima; *besides which he gave* 90 *dollars to the poor and fed them.*

Tukutía (tukudia, R.); gnombe ku ni tukutía (ku funga vidáya) (R.).

Tukutía, *v. obj.;* kua ku-m-tukutía, *in spite of* (= kánisha) (*lit., by being wanton to him*).

Ku tukutiza (*obscene*); tukutisha, *to shake, to wabble, Luke* vi. 48 (R.).

Tukutíka, *v. n.;* mti umetukutíka, *the tree shook* (or umetukúta), *to stir or to be stirring, moving in sleep, or to move once more before dying; vid.* gnamba yuna jina litukutikálo, *he has a glorious name.*

Tul, *s., longitude; Arab.* الاطوال, longitudines locorum in geographia.

Tulánia, *v. a.* (*Kigunia*) (= ku-m-bisha *or* fania ubishi), *to befool one, to play the fool with one;* ku tezéa watu maneno ya msáha.

Tulaniána, *v. rec.* (= ku bishana kua msáha).

Túle, *s.;* túle wa mtangani wa poani, akingía kionda, ni masháka, yuna mâgŭ 6; (kana n'zi) agandamána na kionda damu ku toka, *an insect on the coast, which is very troublesome to persons who have wounds or sores on their feet.*

Túle, *adj., low;* muigni déraja túle, *a person of low degree, James* i. 8.

Tulía, *v.* (*vid.* ku túa) (= ku sága), *to grind;* jiwe la ku tulía daua, *a stone for grinding medicine.*

Tulía, *v. n., to be quiet, calm;* (2) *to be not petulant, not wanton, to amend from a bad life;* mana huyu yuwatulía, *this boy is quiet, is not petulant, but stays at home and obeys the orders of his superiors;* tulía! *be quiet! don't make a noise! cfr.* túa, *v. a., to exonerate.*

Tulika, *v. n., to be tranquil or serene.*

Tulilía, *v. obj., to settle down for one;* maneno haya yana-n-tulilía sasa = yana-n-pendéza; ku-ji-tulilía, *to console oneself, to calm oneself;* yame-ku-tulilia? *have you understood it? resp.,* yame-ni-tulilia, *yes, I have.*

Tulilíwa.

Tuliliana, *v. rec., to come to an agreement.*

Túliza, *v. c., to cause to be quiet, calm;* ku túliza moyo, *to quiet, to console the heart.*

Tulizía, *v. obj., to calm for one;* ku-m-tulizía roho, *to calm, to calm his mind for him.*

Tulizanana, *v. rec., to comfort one another.*

Túlŭku (*or* táliki), *v. a., to repudiate;* ku-m-túlŭku mtumke = ku tokana na mtumke, *to divorce a wife; cfr.* طلّق dimisit repudio uxorem.

Tulúthi (*vid.* thuluthi) (= fungu la tatu), *the third part (stretching the fingers from the thumb to the end of the fore-finger); cfr.* ثُلْث, una pars, vel portio ex tribus.

Túmă, *v. a.* (*cfr.* تَمَّ, servum effecit, in servitutem redegit et obsequio subjecit) (*Kin.* ku huma); (1) tuma, *to make profit by industry* (*Kin.* ku tzuma); (2) *to employ, to send;* ku túma mali, *to barter one kind of property for another kind, by which profit is obtained, e.g., a native takes cloth to the Wanika or Wakamba country in order to obtain bullocks, which he then sells to advantage on the coast;* ame-m-tuma mtu kazi, *he used or employed him for work* = ame-m-tuma ku fánia kazi; ame-m-tuma Ungŭjă, *he employed him to go to Zanzibar = he sent him to Zanzibar* = ame-m-tumía ku nenda Unguja; ametúmoa ni sultani Mwita, *he was used by the king for Mombas = he was employed to go—he was sent to Mombas;* ku-m-tuma kazi *or* mahali = ku fania kazi, *or* ku nenda; mahali huyu yuwatúma dúnia, *this man cares for this world, but another* yuwatúma akhĕra, *i.e. cares for the world to come;* tumolakwe la akhĕra, *his care is for the other world.*

Tumía, *v. obj., to make use of a person or thing;* muigni mtúma ame-m-tumía ku nenda Mwita; ametumía kissujangu, *he used my knife, to use, to make one's business, to make profit by; deriv.,* matumízi *and* utumízi.

Tumíka, *v., to be used, to serve, to do service;*

fetha inatumika kua shóg̃uli = inafã kua kazi, *money is serviceable in business;* 'Amuri za Saidi zitumike humu Mwita (*or* hapa tulipo) kama zitumikavio huko Unguja, *the commandments of Saidi are useful here at Mombas, as they are useful there at Zanzibar.*

Tumikána, *to be used, consumed, worked up;* kibao kina tumikana.

Tumikía, *v. obj., to be of use or serviceable to one, to serve one;* ku-m-fanizía kaziyakwe mtumíshi huyu ana-ni-tumikia wema kazizangu.

Tumikiwa, *v. p.*

Tumisha, *v. c., to employ;* ku tumisha watu.

Tumilía, *v.;* ku-ji-tumilia, *to use, spend, waste.*

Tumiliwa, *v. n., to be ministered.*

Tŭmái (*or* tumaini), *v. n.* (طامن , quievit, acquievit, confisus, fretus fuit), *to hope, trust, rely in one* (ku ámini kua); na-m-tumaini mtu huyu, *I trust, I rely in this man, to be confident;* rohoyangu yatumai, *I hope.*

Tumaika (*or* tumainika), *to be trusted, reliable.*

Tumainisha, *v. c., to make confident, to make to hope.*

Tumania, *v. obj., to confide in, to hope in.*

Tŭmbã, *v. n., to lie, to sit (especially without design);* mtu huyu anatŭmbã burre = anakéti burre; nioka anatumbã *or* anasãngã mlangóni; kimba cha niáma *or* kiwímba cha mti kinatŭmbã; tungu ya mahindi inatŭmbã, *to lie round about in great number or abundance, or plenty; vid.* dumbã (?)

Tumbíka, *v. a.* (ku tungu), *to lay in heaps, to heap up, to pile up.*

Túmba, *s.* (la, *pl.* ma—); túmba la juo, *the case covering of a book;* ku tia júo tumbáni, *trunk-like plaiting of* miã; kitumba, *a little bag.*

Tumba, *s.;* tumba la mezi (= anga la mezi), *the halo which is round the disk of the moon, which is, as it were, the case or shade of the moon* (*vid.* muáli wa mezi); tumba la usso la-m gnagnaníka kua ku paka mafúta, *the skin of his face shines with ghee.*

Tumba, *s.* (ya, *pl.* —za); tumba ya úa, *the bud of a flower which is not yet open.*

Tumba mmoja, *cfr.* joli.

Tumbako, *s., tobacco;* ku vúta tumbako, *to smoke;* tumbako ya ku nuka (*or* ku nusa (St.)), *to take snuff.*

Tumbási, *s., an abscess* (St.).

Tumbáwe, *s.* (la, *pl.* —ma), *loral-rock;* matumbáwe ni mawe maoróro ya poáni ya ku oja tõká, *soft stones on the coast, which are burnt for lime. The tumbawe is also used for a mill-stone* (jiwe la ku sagía unga).

Tumbi, *s.* (ya, *pl.* —za), *a basket made of* miá, *and used in fishing* (tumbi ya ku fulía samaki). *They also plait baskets of the leaves of the cocoa tree* (tumbi ya mnázi); (tundu, tumbi, shupi, pagája, *various kinds of baskets*).

Tumbika, *v. a., vid.* tŭmbã, *v. n.*

Túmbiri (*or* túmbili), *s.* (wa), *a small kind of monkey, a baboon.*

Tumbo, *s.* (*pl.* —za) (*sing.* utúmbo), *bowels, gut, belly, viscera, womb, entrails, intestines. The* tumbo dogo (*small belly*) *and* tumbo kú *or* kúba (*the large belly*) *constitute the* matumbo ya mtu *or* niama. Matúmbo ni tumbo pía (dogo na kuba) zílizo ndáni. *The small and great intestines taken together are called* matumbo; tumbo kú lina máfi mapéfu mangi, laken tumbo dógo lina mafi maembamba; tumbo, *the belly in its external appearance;* matumbo *means more the inside, the intestines;* gnombe hana tumbo kuba, na thanni hakushiba; tumbo la ku enénda, *diarrhœa;* tumbo la ku hara damu, *dysentery;* ndugu wa tumbo moja, *born from one mother, consequently brother or sister;* tumbo la taffi. Leo ufánie mukate wa tumbo la taffi = mukate ulio na shébihi ya tumbo la taffi. *To-day make bread in the shape of the intestine of the fish* taffi (asie na mamba). Ni maandázi ya Kisuahili; *cfr.* maandázi.

Tŭmbŭ (*or* tumbŭu), *s.* (ya, *pl.* —za); (1) tŭmbŭ za mía = nsimba (*vid.* usímba, *pl.* nsímboa); (2) (ku fulia tŭmbŭ), *the catch or staple of a lock, or for a bolt.*

Tumbúa, *v. a.;* ku tumbúa tundu kua kissu *or* kigumba, *to perforate, to make a hole with a knife or with an iron arrow-head* (*but* ku súa *or* sulia kua kekée, *to bore through with a borer*); *to disembowel* (St.).

Tumbúka, *v. n.;* (1) *to make a hole, to punch,* ubáo ume tumbúka tundu; kinu kimetumbuka tundu (utíe kómoe, *vid.*); (2) *to burst out,* ipu limetumbúka, linatóka wásãha *or* wúsãha, *the boil burst, the matter came out;* akiwa anatumbúka tumbúka, *Luke* xvi. 20.

Tumbukía, *v. obj., to fall into, to get into; fig.* ametumbukia kizimani, *he fell into a well, i.e., he got into a scrape, difficulty* (St.).

Tumbukiza, *v. c., to cause to fall into, to throw into; to get a person into a scrape.*

Tumbúika, *v. n.;* mfiázi yuwatumbúika kua utúngu, kua ku ugúa, matumbo ya-mu-uma sana, *a woman in labour was soothed in her pain, for her bowels pained her much.*

Tumbúiza, *v. c., to soothe;* watu wana-m-tumbúiza mfiázi kua nimbo, watu wa n'de wasisikíe kite cha mfiázi, *or* kilío cha mfiázi kisisikilikáne nde; mfiázi ametumbúizoa; *the people soothed a woman in labour by singing*

songs lest the people (who are without) hear her groaning; the wailing of a woman in labour should not be heard outside the house: cfr. utumbuizo.

TUMBUISHO (*or* UTUMBUISHO).

TUMBULÍA, *v.* (*vid.* tumbúa); ku-m-tumbulía máto, *to stare at one with open eyes.* Mimi nime-ku-ambía, fania kaziyako, náwe wa-n-tumbulía máto bassi, *I told thee, do thy business, but thou starest only at me with open eyes.*

TUMBÚRIZA, *v.;* ku tumbúriza mato (*cfr.* gnáriza, kodóla), *to open wide the eyes.*

TUMBURIZÍA (*or* TUMBURISHIA); mtu huyu yuwa-n-tumburizía mato ku-ni-angalia bassi; *cfr.* tumbulía mato.

TUMBURUJÍKA, *v. n., to corrupt, rot, putrefy;* samaki hi haifei, amelegéa, ameóza ndáni, ameláła tangu jána, *this fish is useless, it is rotten, because it has lain since yesterday;* mtu huyu ametumburu-jika mato, amekā siku tatu tangu kuffa kuakwe, *this man emits water and a bad smell from the eyes, because he has lain three days since he died;* mato yana tumburujika.

TUMBŪU, *s., staple; vid.* tumbū.

TUMBÚZA, *v. a.;* mtu huyu amepénia hapa mitúni, akatumbúza kua pili *or* nde ya pili, *this man entered the forest here* (*vid.* penia), *and came out on the other side* (*or at the outside of the opposite direction*); ku-tumbúza kua pili = tum-búa, *v. a.; cfr.* St., *to disembowel.*

TUME, *s., a messenger, but* mtúmua *or* mtúma, *a slave* (utúmua *or* utúma, *slavery*); *vid.* ku túma, *v. a.*

TUMA, *v. n.;* (1) *to use,* (2) *to send.*

TUMÍA, *v. a., to use, to employ, to spend.*

TUMÍKA, *v. n., to serve, to be employed;* tumilía, *pass.* tumiliwa; tumikía, *to serve one, to obey.*

TÚME, *s., fear, danger;* mtu huyu ana túme *or* afánia túme, muigni tume sana, akisikía mti waangúka yuwatezáma sana, *this man has great fear; when he hears a tree fall, he looks about anxiously;* máhali pa tume *or* miáfa *or* hasára, *a dangerous place.*

TÚMO, *s.* (la—) (*vid.* tuma, *v. n. and v. a., to use*); *hence* túmo, *the use of, acquisition, gain, business, industry.* Dúrūma ni tumo langu *or* mahali pa tumo langu, *the Duruma tribe is the place for my business or trade;* mtu yule, tumolakwe la akhēra laken mtu huyu yuwa túma dúnia, *that man makes his business for the world to come, but this man cares for the present world.*

TŪMŪ (ya), *s.* (*Arab.* صوم), *fast, fasting;* mezi wa tumu *or* Ramatháni, *the month of fast—the Muhammedan Lent;* ku funga t'umu (*Kimrima*) = ku funga Ramatháni (*Kimwita*); ku funga sunna, *to fast in general or usually,* ku sáumu; *cfr.* صَامَ, abstinuit cibo, potu, sermone, coitu; jejunavit.

TUMU, *taste, tasting* (St.).

TUNA, *v. a.* (*Kiung.,* chuna), *to flay, strip off the skin;* niama ya matúni *is that portion of meat which is given to the man who flayed a slaughtered animal* (*cfr.* kinamísi); (2) *to swell, to get cross* (St.?); (3) *v. a., to lick out with the fingers* (*Kid.,* ku gomba).

TUNIKA, *v. n., to be flayed, to lose the skin.*

TUNDA, *s.* (la, *pl.* ma—), *fruit in general;* tunda la mti, la nti, *&c., fruit of the tree, of the ground, &c.;* matunda mema matáno katika ulimengu. *The Muhammedans say, there are five good fruits in the world, viz.:* (1) la pepóni, (2) la elfágiri, (3) la mágribi, (4) la ísha, (5) la mottoni *or* juani, *viz.* la dóhori, *and* la el-ásēri—*consequently three fruits during the cool season, and two fruits growing during the hot season. This mystical representation refers to the five prayer-times of the Muhammedans.*

TUNDA, *v. a.* (= ku angúa), *to pluck fruit off the tree and cast it down to the ground = to get down fruit from a tree, e. g.,* ku tunda (*or* angúa) madáfu, makanja, mapéra, ritória maémbe, *&c.*

TUNDÍA, *v. obj.;* ngóe ya] ku tundía, *or* upembo wa ku tundía, *or* angulía maembe, *a hook with which to pick down fruit from; vid.* upembo; *vid.* ji-tundia.

TUNDÍKA, *v. n., to hang up, to be suspended.*

TUNDÁMA, *v. n.* = kúa mangi, *to be accumulated, to be much;* maji yatundáme kwanza, yawe mangi, kisha utéke, *let the water first trickle and accumulate, then draw it. Hence* tundama, *to drip slowly* (maji yalíze kwanza) *and collect at the bottom of a pit or well;* (maji yalizáyo yanatundáma, yanaketi pamoja katika shimo) (*cfr.* tuáma).

TÚNDO (ya, *pl.* —za) (*Kinika*), *fruit* = tunda (la, *pl.* —ma) *in Kisuah.*

TÚNDU, *s.* (ya, *pl.* za) (*or* MATUNDU), *hole, a cage, a nest;* ku súa *or* subúa tundu kua kekée, *to bore a hole with the borer;* tundu la usso, la moyo? tundu ya púa, *a nostril;* tundu la niúni, *a bird's nest; cfr.* kitundu.

TUNDÚA, *v. n.;* muana huyu anatundúa (hatta anatundūā), *to behave silently* (*to lead a retired life*).

TŪNDŪĀ, *v. n., to be taciturn, to be entirely silent;* mtu huyu yuwatūndūā hasémi na watu—yuna maazo gani? *this man is taciturn, he does not speak with people; what thoughts has he? The natives dislike such behaviour, from a belief*

that a silent fellow meditates mischief (to be crippled, stunted, not to attain maturity; Reb. writes dundũã, *vid.*

Tundualía, *v. obj.;* ku-ni-tundualía hapa mlangonipangu sipendi, *I do not like that man to stand about silent at my door.*

Tunduía, *v. a.* (otéa), *to wait for, to watch, to waylay one, to spy;* na-m-tunduia hatta ni-mu-one; Warabai wa-ji-tunduía nazizao, *but the Wadigo put them under prohibition* (R.); (*vid.* ku funga kata); ku-m-tunduia, *fr. Luke* vi. 7.

Tunduizi wa maneno, *a scout, a listener, a spy.*

Tunga, *v. a. This verb has various modifications of meaning, but the fundamental notion seems to be "to put together, to drive together, to join, unite, to put together in order."* (1) ku tunga (*or* junga) gnombe, *to drive the cattle together, to send them to pasture* (ku péleka katika niassi *or* malishóni); ku tunga ku salli, *to impel, to urge to prayer;* ku tunga mtu; (2) ku tunga niama iliotíndoa kua gnóngo, apáte tukúa, *after slaughtering to tie the pieces of meat together, in order to carry it. The natives tie their portions of meat with ropes, and carry them in the hand;* ku tunga vishási via samaki, *to put together strings of fish, to expose them for sale* (*five fish tied to a string are usually sold for a pishi of corn; when small fish, the* kishasi *contains eight for a pishi*); (3) ku tũnga ushánga = ku tía katíka niúgũe, *to put beads into strings, to string beads, ten or twelve or fifteen strings (each string containing ten smaller strings) of white beads are usually sold for ¼ dollar at Mombas;* ushanga hu unatungíka vizúri (*Kir.*, ku hunga); (4) ku tunga (= ku tangánia pamoja) wikuba mkadi na reháni kua sindáno na úgue wa mkindu; (5) ku tunga wali = ku tia wali sahiníni ku weka kando ku péleka niumbani katika káramu, *to put boiled rice into a plate in order to send it home (to one's family) from a feast*; (6) ku tunga mai, muanzo wa ku fania mai ndani ya matumbo, *to begin to form eggs in the ovary;* kuku yuwa tunga mai; mtumke yuwaánza ku tunga mimba damu inatungamána pamoja ku fániza mana, *the woman begins to become pregnant, the blood joining together, to form a child;* (7) ku tunga nimbo (= ku bunni nimbo), *to make, to compose songs, to make verses;* ku tunga júo yadáka shehe, *to compose a book requires great learning;* néno lililo túngoa ni watu, *a matter composed by men;* (8) ku tunga unga kua utéo, *to winnow (to sift) flour with a sieve* (*cfr.* tenga, *s.*); tenga za mtelle zíwe jũ, zitengéke kando, *to sift the flour in order to make the coarse parts to come up and move to the side of the sieve;* (9) ku tunga, *to suppurate* (St.).

Tunga, *s., a round open basket* (St.).

Tungalía, *v. obj., to look into, Rev.* iii. 4.

Tungáma, *v. n., to thicken, to concrete* (ku tulía máhali pamoja); *e.g.*, damu inatungáma (*vid.* tunga, *No.* 7), inafánia madónge (*vid.*), *to be steady;* niúki watungama (*vid.* niúki), *that which sits above?* (R.).

Tungamána, *v. n., to agree* (= kúa máhali pamoja, ku lekéa, ku kutána, ku oána) manenoyáo *or* mashauiriyáo yanatungamána, yanakwisha ku lekéa, yanakúa pamoja, *their words or counsels agree.*

Tungamánisha, *v. c., to cause to agree;* wali ametungamánisha watu mashauiri mamoja, *the governor united the people in adopting one plan.*

Tungesa (?), *to adjust, dispose??*

Tungelesa?

Tungía, *v. obj.;* mama ame-ni-tungía aka-ni-tukulía mimba (*cfr.* tunga, *v. a.*) (*vid.* mimba) (tumbo); niúgue ya ku tungía sámaki (*vid. Kisimbo*), *to string fish, to string on a line or wire.*

Tungíka, *v. a.* (= *cfr.* angíka, *v. a.*), *to hang up, suspend, to depend upon, to hang from;* ku tungíka ngáo, *to hang up a shield;* ku tungika bendera; muende mukatungike bendera kuenu!

Tungikía, *v. obj.;* úgue wa ku tungikía kifumbu, *a rope with which to hang up the filtration-basket.*

Tungíkua, *v. p., to be suspended.*

Túngiza, *v. a.* (*vid.* ku tungulía); ku túngiza shúbaka marra moja, *to look out or peep out of the window, and withdraw immediately;* nioka yuwatúngiza kitoa pangóni; túngiza, *not to bore entirely;* maji yakitungizua ni uwángua, *when the water withdraws from the* wángaa *vid.* wangũa.

Túngu (*Kiung.* chungu), *s.* (wa), (1) *a kind of small ants, very troublesome before the rain;* (2) tungu (ya, *pl.* za), *heap, pile;* tungu mbili, *two heaps* (tungu ya mawe); (3) tungu ya maziwa = kitóma kikuba cha maziwa, *a large calabash of milk which is sold in the market of Mombas;* (4) tungu la mkia watã, *a kind of fish having a saw-like tail of nothing but bones—saw-fish?* (tungu la, *pl.* ma—) (*cfr.* siafu); tungu ufundo *are very large ants. The* tungu la mkia *is used as a rasp.*

Tungu tungu, *s., a little animal.*

Tungúa, *v. a., to cause to sink, to cast down; e.g.*, ku tungúa (*Kipemba*) madáfu = ku angúa (*Kimwita*) madafu, *to cut off cocoa-nuts and throw them down from the tree;* ame-m-tungúa roho kua hábari kali, *he made his spirit sink or disturbed by serious news (e.g., that his brother was*

dead); ku-m-tungúa mtúmke matumbo kua mbō nréfu, iliofika hatta palipo na ufiazi (*womb*), *to hurt the woman's belly, &c.*; ku tungúa, *v. a.*, *to take down* = ku tōā kitu jŭ = ku angúa; ku-m-tungúa mtu *to degrade, to disparage a person.*

TUNGO (la, *pl.* ma—); neno hili ni tafute kua tungo gani hatta ni-li-pate; hatujúi tungozákwe neno hili (*temptation*) (R.)?

TUNGÚKA, *v. n.*, *to sink, to be cast down, to be perturbated, disturbed, fallen down;* roho ina-m-tungúka (= ina-m-gnoka, ku fania teshwíshi *or* hofu), *his spirit is cast down, disturbed, the spirit is, as it were, plucked out by bad news;* jiwe linatungúka = linapassuka, lina-anza ku angúka, *the stone will fall.*

TUNGULÍA (*Kiung.* chungulía), *v.;* (1) ku-m-tungulía madáfu (*Kipemba*) = ku-mu-angulía (*Kimwita*), *to throw down cocoa-nuts for one;* (2) ku-m-tungulía kua mato, *to throw or cast down for, or upon one the eyes = to throw down the eyes upon one, to see him, to stoop down to see a thing* (ku tungulia kua ku inàma), *to stoop down and peep into a thing;* ametungulía ku zimu, punde amesindu-kána, akili imerúdi, amefufúka tena; fulani ana-ugúa ku tungulia ku zimu, *to be moribund, to be sick unto death, to be dangerously ill;* (3) *to look after the labourers or workmen* (*vid.* hesa hesa); uffa wa tungulilía, *a peep-hole.*

TUNGULILIA; ufa wa tungulilia; *cfr.* mtunduizi.

TÚNGUJA, *s.* (la, *pl.* ma), *the love-apple, a fruit (of a red colour) which they put into the* mtúzi (*vid.*); *cfr.* kíbe; *cfr.* túnguza *in Kinika.*

TUNGUMÀNJI, *s.* (= kiípu utungu kitokácho wakati wa harri) (*cfr.* kíwe, *pl.* wíwe), *exanthema? heat pimple.*

TÚNGŬRI, *s.* *In Kisegua it means a small kind of calabash* (kitóma kidogo), *which the charmers use. The man who mentioned this term to me, said that he had himself heard a sound issuing from the calabash. If this be true, the charmer must have been a ventriloquist;* túnguri *is called* kibandúo *in Kimrima. At a later period I saw the calabash myself, but I did not hear any sound issuing from it.*

TUNIKA, *v. n.*, *to be flayed; vid.* tuna.

TÚNKŬA; ku kuéa ni túnkua (*cfr.* púngua) (mtúnkua) (R.)?

TŬNKÚA, *v. a.* (= ku penda nafsinimuakwe, ku támāni roho), *to lust after, to long for;* natúnuka mtu huyu, nadáka ku fania rafiki nai, *I have an affection for this man, I wish to make friendship with him, to be fond of, to be in love with;* kitúnusi ametúnuka mtu huyu, na tewa amé-m-lā, *the evil spirit* Kitúnusi *had a propensity toward this man (he desired to destroy him, and therefore instigated the fish to devour him). The fish itself did not know it, but the evil spirit which, in the idea of the natives, resides in the deep, induced it to eat the man.* Kitúnusi *means properly "a whirlpool."*

TUNUKIA, *v. obj.*, *to present one with, to make a present to;* tunu ya ku tunukia mesgidi, *to make a present to a mosque;* ku-m-tunukia kitu jema; ame-ni-tunukía kofía = ame-ni-pa kofia adía, *he has made me a present of a cap* = ame-ni-pa tunu kofia tunu.

TUNUKÍWA, *v. p.*, *to be presented.*

TŬNŬ (*or* THŬNŬ), *v. n.*, *to turn or twirl?* (R.)

TÚNU, *s.* (ya, *pl.* za), *a rarity, a choice gift, a present;* tunu ya múa, *a present of sugar-cane;* tunkisi (*Erh.*), *a rarity, a token of affection;* watu wanaona tunu leo, *the people have seen to-day a rarity, e.g., a female ventriloquist from* Uniamézi (14 *Jan.* 1868, R.); tunu ya mesgidi (kitu cha pambo, kitu kizúri).

TUNULIZI, *s.?* (R.).

TUNZA, *s.* (la, *pl.* ma—) *care.*

TÚNZA, *v. a.* (= ku linda) (1) *to guard, to keep, to take care of;* ku tunza akili, *to guard one's mind or understanding, to take heed, to beware, to look upon;* siku-m-tunza sana, *I have not looked upon him well or aright* (*vid.* angazia); (2) *v. n.;* ku t'unza wásāha; wasaha watunza, wafura *or* wakusaníka mahali pamoja; wásaha wa-ni-tunza sana magúni, *or* ipu latunza, wasáha kúa mgi = lafúta ndáni, hatta kúa telle, *the boil gives much pain, from the swelling which lasts until suppuration has taken place: to fester, suppurate, draw together.*

TŬPĂ, *v. a.*, *to throw away, cast, fling, dart;* ku tupoa, *to be cast; fig., to transgress; e.g.*, hatti; ku tupa mato *or* nathari, *to cast the eyes, to cast a glance;* ku tupa kua kombéo, *to sling.*

TUPÍA, *v. obj.*, *to throw before or to throw at, to pelt with, to deprive one of, to defraud of;* wa-ni-tupía ntiyangu kua ku penda kú lā; ku-m-tupía mukono, *to nod, to make a sign;* fārasi mzoéfu wa ku tupía, *a horse used to run quickly.*

TUPILÍA, *v. obj.*

TUPILIWA.

TUPÍWA.

KU TUPA MKIA (gnombe), *to wag the tail.*

TŬPĂ (*or* DŬPA?), *a file.*

TÚPĂ (*Erh.* túbă), *s.* (ya, *pl.* —za, *or* matúpa), (1) *a bottle;* túpă ya ku tilía mafúta *or* márashi, *a bottle for oil or scents;* (2) túpă ya mfiázi ina-passúka *or* inatumbúka, inavundíka, ku toka maji, ku legéza uke (kuma), mana apáte teléza, *the bladder (as it were, the bottle) of a parturient woman bursts up, to carry off the water, to make way in the vagina, that the child can slip*

through; mke anavunda tupa, ataviá sasa, úke unalegéa, mji unafuáta.

Túpu, *adj., naked, bare, empty;* úrongo utúpu, *a bare lie;* Mkamba ni mtupu tupu, hana ngúo, *the Mkamba is naked, has no cloth* (asiekúa na ngúo); amekimbía na mikono mitúpu, *he fled with empty hands* (hakúa na kitu kábisa); Mkamba huyu yu tupu; Wakamba hawa wa tupu; Wakamba wenda tupu; Wakamba ni watu wendao tupu; mtu alie tupu, *a naked man* (*seldom* mtu mtúpu); mtúpu *is* = meskini; chakúla hiki ni ki tupu (hakina kitowéo); waume watupu *means brothers;* watu walio tupu sidaki ku ona; tupu ya watoto hawa ya-ni-sigitisha; ku enda tupu huku kua watoto hawa sikupendi; kijana kítupu, *a naked boy;* túpu túpu (*intens. form*).

Turki (wa, *pl.* Maturki), *a Turk, pl. Turks.*

Turuháni, *s.* (ya); tupíme kwanza samli na kitomachakwe, punde tutóe turuháni, *i.e.*, tuangalíe uzito wa kitóma pekeyakwe, *let us first weigh the butter and its calabash, afterwards let us make the subtraction, i.e., afterwards let us weigh the calabash separately; vid.* dorokhani, *s.*, ku tóa torokhani, *to equipoise.*

Turupúka (*or* purutúka), *v. n.* (ponióka), *to escape from a trap or noose, to slip out, to escape;* ku turupúka mukonóni = ku teléza mukononi, *to slip out of one's hand; e.g.*, kuku; ku turupúka uguéni *or* tánzi, *to slip out of the rope or of the knot of a rope* (*e.g., a bird which has been caught*); *vid.* sumbika, *v. n.*

Turupusha, *v. c.*

Turupushía, *v. obj.*

Tusábi (*or* tesbihi), *s., a string of beads used by the Muhammedans for counting their prayers, a rosary; vid.* tesbihi.

Tusha, *v. c.* (*cfr.* tŭka, *v. n., to become lean, miserable, contemptible*), *to render or make contemptible;* (2) ku tusha roho, *to pick up heart so that it becomes quiet.*

Ji-tusha, *v. refl.* (=ku jiharibu); ku ji-tukánisha, ku ji-túkiza kua watu, *to spoil oneself, to render oneself contemptible with the people, to show one's weak points, to show one's deficiencies, to commit or expose oneself;* mana huyu alikua mema, mzuri alipotóka mafiázi, laken sasa amejitusha, ameháribu surayakwe kua ku jipotóa muiliwakwe kua wanda, na mambo mangine ya uzúri; sasa anatŭkă, hapendézi watu sana tena, *this boy was pretty when he was born, but he has ruined himself, he has spoiled his countenance by disordering his flesh with antimony and other cosmetics—now he is contemptible, miserable, and no longer pleases people.*

Tusi tusi, *s.; vid.* utusitusi, *cfr.* gubari *and* ufúrufúru.

Tussa (*or* tuza), *v. a. and v. n. This verb has various meanings.* (1) tussa, *to get off; e.g.*, dau latussa, *the boat gets off;* (2) *to flow, to trickle down, to be thin or watery;* kionda cha tussa, daua heishíki kábisa, *the wound flows, therefore the medicine will not stick to it;* úji watussa, *the gruel* (*vid.* uji) *is watery, not thick;* unakúa maji *or* umefania maji matúpu, *it became water, became quite watery;* maji jatusse mashízi ya júngu, yapate oáma, *let the water flow into the soot of the pot, to soften it;* ku fania wino, *to make ink;* ewe mana usugúe mashizi ya jungu na maji, utusse wino, na sasa wino unatussa; mtúzi utusse *or* utúze, *or* ulegéze wali, *or* wali upate legéa, ndipósa ukafánioa mtuzi; ndio sebabu ukafanioa mtuzi, *or* ndípo ukafanioa mtúzi, *the broth is to render the dry boiled rice more fluid; this is the reason for which broth is made, viz., to convey some fluid substance to the boiled rice which is not relishable without moisture. There must be* ghee, *or meat broth, or fish, or herbs, &c.* Mtuzi unatuza, *after the meat has been taken off and the broth alone remains.* Mtuzi ulikúa mema, mbona unatuza ukama (*or* kana) maji ya mtungíni; (3) *to get well after sickness;* (4) *to give presents;* watu watezáo ni ku tussa; wa tussa tussa; tunateza ngóma hatta kuna kucha, bassi tutéze tuzoyétu tuna túzua; (5) ku tuza damu, *to run down with blood, to bleed very much;* (6) ku tuza móyo, *to calm or compose oneself;* (7) *to waste, to decay, to die away, to become impoverished;* kiwambáza kunatuza kua mvúa kikafánia vinúndu núndu.

Tussa, tusíka, turusíka (*vid.* matózi); tutusika = pumsika, *to rest?*

Tutusha, *v. c., to despise?*

Tussi, *s.* (la, *pl.* ma—) (*cfr.* jinenza *or* jenéza); tuss la ku tukulía meiti, *a bier on which a dead person is carried to the grave;* (2) tussi *or* tuzi (ya, *pl.* za), *the frame on which the bridegroom is carried at the time of* ongóya (*vid.* ongóya); tuzi ni wa watu waongoyáo.

Tusso (*or* tuzo), *s.* (ya, *pl.* za—), (1) *a reward for play* (*vid.* tussa *or* tuza); (2) tuzo katíka dau (*scil.* ku sáfiri kuenda Unguja), majira ya kussi, *is the time of getting off on a dhow to Zanzibar;* watu wana tuza (*cfr.* tua), *the people get off;* si jui tuzo ya ku-m-tuza hatta akifurahi nafsiyakwe (R.).

Tusúa, *v. a.* (= ku-m-tahayarisha), *to put one to the blush, to disgrace one, e.g., by refusing one's petition; vid.* susúa.

Tusúka, *v. n.* (susúka) (= taháyari), *to be ashamed, confounded, disgraced;* Mzungu haku-ni-pa kitu, mimi natusúka, *I am disgraced*

(*an expression which scoundrels and beggars often use in the presence of the* Mzungu = *European*).

Tusuíra (tuswira, St.), *a picture.*

Tuta, *s.* (la, *pl.* matuta), *a heap of earth, a raised bed for planting sweet potatoes in* (St.).

Tuti, *s.;* mti wa tuti, *mulberry* (St.).

Ku Tútisa *v.a.* kitu, *to give one a thing after the other.*

Tutu (tudu, R.), *s.* (ya, *pl.* —za), *a wart;* kitu kidogo kimeájo muilini, kitokájo kana péle, laken ni kigúmu kana sũgũ (*callosity*), *pimples or pustules like* pele (*itch*), pana tútu (dutu) hapa kama mimba, *here is a jutting out like in pregnancy.*

Tutu, *s.*, *vid.* msómbo.

Tutu! *leave it alone! don't touch! used to little children meddling with what they had better leave alone* (St.).

Tutúa, *v. a.;* ku-m-tia tutúo, ashíke tammáa, *to give one a promise, to raise his desire, to make a false show, to deceive;* ku-m-tia kishindo, *to amuse one with a promise, e.g., to marry a female, who rejoices, but finds herself afterwards disappointed; cfr.* ku-m-shaũa, dangánia.

Tutúka, *v. n.;* mtúmke ametutúka, hashúka, *the woman has been deceived, the matrimonial promise not having been performed;* (2) tutúka, *or* tutúmka, tutusíka, *to rise in little swellings, to come out in a rash* (St.).

Tutúka, *v. n., to throb.*

Tutúsha, *v. a., to despise.*

Tutuzíka, *to rest* (?)

Tutúma, *v. n.* (=ku ngũrũma, *v. n.*), *to rumble, bounce, rattle, e.g.*, majango yatutúma matumbóni, *the intestines rattle in the belly;* matumbo ya-m-tutúma, *his bowels rumble, to make a noise of bubbling, to boil up* (St.); (2) Rádi yatutuma leo, rádi yatutúma hapa leo (*vid.* radi), *there is rolling thunder here to-day.*

Tutúmoa (*or* tutumua), *v. n.;* mana huyu ametutúmoa ni matumbo alipokúla maémbe mangi, *this boy got rumbling of the bowels in consequence of having eaten too many mangoes.*

Tutumía, *v.*

Tutumika, *v. n.;* mukonowangu leo unatutumika = fura, *to put into, to drive in, e.g., to thread a needle, to press in in boring.*

Tutúmka (*or* tutumuka), *v. n., to be driven up, blown up, to swell up;* matumbo yatutumka (=yafura) kua ku shiba mno; *cfr.* ku wimba wimbiwa.

Tutumuka (*and* tutumika) = ku fura.

Tutúmsha (*or* tutumusha), *v. c.;* ku tutúmsha matúmbo = ku fũrisha *or* futúza matumbo kásidi, *to cause the belly to enlarge, swell on purpose* (*e.g., by children at play, who enlarge the belly on purpose*); matumbo yame-m-tutúmsa.

Ji-tutúmsha, *v. ref.;* ku ji-tutúmsha kua maneno, *to boast, to brag* (= ku jifutúa, ku jisífu, ku ji-tia kibũri *or* usáfihi).

Tutumúa (*or* ku dutumúa; *both forms are used*), *v.a.;* usishike kua utelezi tutumũa! ki-tutumushe sana, mtu atukuaye mzigo pekeye, yuwainulia tu, hadútumũi; ku-ji-tutumúa, *to gather oneself up for an effort* (St.), *to throb* (?)

Tutumusha, *v. a.;* leo tuna tutumushua ni watoro, hatujui kuamba ni Wasegúa = *Kimv.* fukúzua (R.), *to chase, drive away.*

Tutúo, *s.*; una tutúo wewe = rokho ndogo, *faint-heartedness, dissatisfaction, haste, greediness* (R.).

Tutuzíko, *s.* (rokhoni muangu naona tukuzíko), *throbbing of the heart?*

Tuuka, *v. n., to happen*=ku angukía (*Phil.* i. 12), (Sp.).

Tuza; ku tuza damu, *to run down with blood, to bleed excessively.*

Tuzánia, *v. n.* (*Kiamu*), *to come to an agreement.*

U

U, *thou art;* wewe ũ kipumba, *thou art a block-head.*

U'a, *s.* (la, *pl.* maũa), (1) *flower, blossom;* maũa ya mitúni, *flowers of the forest;* úa la muémbe, *bloom, blossom of the mango-tree;* úa la mti litokálo tundo, laken halitassa kúa wazi (*blossom*), likipassuka ni ua wazi (*flower*); úa la mfénesi, *the blossom of the bread-tree; the natives have the superstitious idea, that if they put the blossom of this tree into a box, they will have much good luck* (ku pata rehema); (2) úa (wa, *pl.* niúa), *an enclosure around a house or yard, a fence;* úa wa niassi, wa miti, wa makúti, ku siba watu (*cfr.* ugo); ua wa mabúa, *a fence with* mtama *stalks;* ua wa makúti, *an enclosure fenced with plaited cocoa-nut leaves; cfr.* uga (*pl.* niugo), *hedge.*

U'a, *v. a., to kill, to murder;* ku úa makáli, *to blunt or dull the edge or point.*

Uána, *v. rec., to kill each other* (*Kimrima and Kipemba* ku wána = pigána).

Uáwa, *v. n.*, *to be killed* (*rapidly uttered*, ku wawa).

Ulía, *v. obj.*; ame-mu-ulía nduguye, *he killed his brother for him or in his absence, in his favour or in spite of him*; tu-mu-ulíe mballi, *let us kill him out of the way*; ku-mu-ulia makali ya kissu; fimbo ulio náyo ndio uuliáyo nióka.

Ulíwa, *v. p.*

Uliána, *v. rec.*; wameuliana nduguzáo (watu).

Uadŭi, *s.*, *enmity, hostility*; *cfr.* عدو, hostis; عدوى, hostilitas.

Uáfu, *s.*, *side* (*vid.* ubáfu *and* mbafu, *s.*); *cfr.* ki-wambáza.

Uáhadi, *s.* (*cfr.* áhadi) (wa), *covenant, agreement*; ku pana uáhadi, *to make a covenant, an agreement.*

Native song:

Uáhadi wa mana sai (= muunguána, *free man*) haáti
yakwe kálima (= neno),
jawábu linga-m-songa, afumilía héshima
kaenda muendo ngisi ngisi
akienda akirúdi niuma
matikiti na matango ndio maponéa ndā (ku pona ndā)
akiangenda tesi na omo atarudía ngamáni.

I.e., a free man does not forsake his word; though his circumstances may become complicated, yet he sticks to honour; he does not walk like the fish ngisi, *which goes and comes back* (*or goes sideways*); *he eats poor things and pumpkins, to allay his hunger* (*i.e., at the time of famine he uses poor food, yielding to the circumstances—though he has sailed to a far country, yet he returns to his own land in spite of the famine, because a free man does not flee*).

Uaili (uwaili), *s.*; ni-ku-fanie jawábu lisilo wáfiki sheria, lisilo fuata ndia ya sheria, *injustice*; *cfr.* عال, declinavit a justo, injustus fuit, excessit justum modum, plus justo exegit in decimis.

Uájisi (= usira?).

Uamínifu, *s.* (wa), *fidelity, faithfulness*; *vid.* amínifu, ámini, *v. n.*

Uánda, *s.*, *a court, a yard*; *vid.* uwánda (uánda, uánja, uwánda).

Uandiko, *s.* (wa), *a plaster* (ku andika, *to apply a plaster*).

Uangávu, *s.* (*cfr.* ku angáza); uangávu wa mato, *illumination of the eyes.*

Uápo, *s.* (wa, *pl.* niapo), *an oath*; *cfr.* ápa, kiápo.

Uarăbu, *s.* (wa), *n.p., Arabia*; ku nenda Uarabuni, *to go to Arabia.*

Uáshi, *s.*, *the business of building*; *cfr.* muashi.

Uáshi, *s.*; uáshi wa niumba, *the building or construction of a house* (*with stones*) (*cfr.* ujénsi) (*vid.* waka); *cfr.* uhúnsi (wa), *masonry.*

Uassi, *s.* (wa), *a falling off, desertion, abandoning one's party, apostasy, rebellion*; wali amefania uassi kua sultani = ameassi kuakwe, haendi kuakwe, ha-m-fuati tena, *the governor raised a rebellion against the king, he does not follow him any longer, he has left his party* (*vid.* ku assi); mtuma amefania uassi kua ku assi kuao, *the slave has deserted his home, there where he was, or where his companions are*; *cfr.* عصى, rebellis, inobediens fuit.

Uatu, *s.*; *vid.* simda.

Uaupe, *s.* (wa), *whiteness.*

Uausi, *s.* (wa), *blackness.*

Uawa; *vid.* úa, *v. a.*, *to kill, to be killed.*

Uáyo, *s.* (wa, *pl.* niayo), *footsteps*; *vid.* wayo, *the sole of the foot, a footprint.*

Ubabi; ubabi wa ku lia (R.)?

Ubábŏa, *s.* (wa); ubábŏa wa mtoto, *a soft food for children, a child's pap* = uji mzito, *thick pap* (ubábŏa *or* ubábua).

Ubadi, *s.* (wa), *lean-to* (*a house*)? *Erh.*; *vid.*, ubáti.

Ubadu, *s.* (*Erh.* ?); *cfr.* ubatu wa sifúri.

Ubáfu, *s.* (ubávu) (*pl.* mbafu), *rib, chest*; mbavúni, *at or in its side*; ubafu hu nlio lalia ni mema (R.); ku keti kua ubafu *or* kua upande, *to recline* (*like the Jews*); nalalia ubafu gani leo?

Ubáhili, *s.*, *avarice*; *vid.* bahili *or* mbahili.

Ubainifu (*or* ubeinifu), *s.* (wa); ubainifu wa ku beini *or* tambúa neno, *proof, evidence, argument* *cfr.* beini, *v. a.*

Ubále, *s.* (?)

Ubáleghi, *s.*, *puberty*; *cfr.* bálehe *and* báleghi.

Ubámbo (wa, *pl.* mbámbo) (sa); (1) = mfúpa muembamba wa kuku katika mbáwa, shina la báwa maungoni, *the bone of the wing of a fowl* (*birds in general*) (*cfr.* mbambo); (2) ubámbo wa ku ambía ngoma (*pl.* mbambo, za) (*Kinika*) = *Kisuahili* ubungo (*pl.* mbúngo, za) wa ku ambía ngóma; ku tia niama ubamboni, *vid.* bána *in Kiniassa*, *to fix into or between, e.g., meat into a stick slit at one end, in order to roast it* (ubambo wa niama).

Ubánga, *s.*, *the piece of wood with which the natives beat the threads in making* táraza.

Ubáni, *s.* (galbanum, *s.*), *frankincense, brought from India. It is different from* údi (wa Bará-wa, *coming from Barawa*) *which is a tree* (ubáni vibánzi via m'ti); ubáni ni mafúkiso; ubani *is a gum, but* údi *pieces of wood of an odoriferous kind.*

Ubáo, *s.* (*Dr. St. writes* ubáa) (wa), *board, plank, pl.* mbáo (mbáu) (za); ubáo una denge (mabáo); báo la ku andikía, *a writing board.*

Ubáridi (ubúruda = upépo).

Ubasási, *s.; cfr.* basási (bazázi) *bargain?* ku fánia ubasási, *to make a bargain* (?).

Ubási, *s.?* n'da-u-shinda na ubasi? (R.).

Ubáti, *s.* (wa); ubáti wa niumba (*cfr.* shuli *and* túka), *the middle, or side part of a house, a lean-to, a pent-house, a shed sloping from the main wall.*

Ubátili (*cfr. Arab.* بطل, vanus, frustra fuit; mtu wa haki haamui ubátili, *a just man does not judge unrighteously.*

Ubatílifu, *s.*

Ubátu, *s.* (wa), *pl.* batu; ubátu wa sifúri, *a brass plate* (*pl.* batu, za); *cfr.* utassa (wa), *pl.* tassa (za), *vial, a round brass dish brought from India* (R.) *the* ubátu *is used in* punga (*vid.*) *and in dancing with music.*

Ubáwa, *s.* (wa, *pl.* mbáwa), *feather of the wing, a wing feather, but* mabáwa ya ku ruka, *wings; vid.* báwa, *s., wing.*

Ubaya, *s., badness* (wa).

Ubebésa, *s.* (*Reb.*); ku sikia kua ubebésa, *probably for* upepésa; *cfr.* pepésa.

Ubéjo, *s.; vid.* beja, *v. a.* (bejana), R.

Ubeleko, *s., a cloth worn by women, and a present given to the bride's mother on a wedding* (St.) (*probably from* ku péleka, *to send, a sending*).

Ubémbe (*cfr.* mbembe = ukuáre), *whoredom.*

Ubéredi, *s.* (wa), *coldness* (beridi *and* baridi); *cfr.* برد, frigidus fuit.

Ubéti, *s.* (gubeti, kubeti??), *the head or prow of a vessel; the* ubeti *makes the difference between a Bagalo and Ghanja.*

Ubífu, *s.* (wa), *ripeness;* ubífu wa émbe = lililo íva.

Ubínda, *s.* (*or* uwinda) (*cfr.* binda) (wa); ku-ji-piga ubinda kana Baniani, *to tie one's cloth right over the privities behind and in front, as the Banians do, to pass the ends of the loin-cloth between the legs and tuck them in, as is done loosely by the Banians, and tightly by men at work* (St.).

Ubíndo, *s.;* ubíndo wa mkéka *or* jamfi, *selvedge, border* (*of a cloth*).

Ubíngu, *s., heaven* (wa), *pl.* mbíngu, *the heavens, skies* (*which is more in use*); ubingu wa nióta, *the heaven of stars or starry heaven* (= ubingu ucussi úlio na niota); *when the Muhammedans speak of seven heavens, they say:* "mbingu zina tábaka *or* tábiki sabaa," *the heaven has seven stories or divisions;* ubingu wa kwánza, wa píli, wa tátu, wa n'ne, wa táno, wa sitta, wa sábaa.

Ubínja, *s.* (*or* uwinja, *vid., and* mbinja), *a whistle;* ku piga ubínja *or* mbínja (mbinda, St.) *or* uwinja, *to whistle.*

Ubíshi, *s.* (wa) (*cfr.* bisha, bishána), *a joke, impertinence, refractoriness, want of good manners;* ku-m-fanizía *or* ku-m-tezéa mzáha, *to joke upon one.*

Ubíti, *s., freshness, greenness* (wa) (*cfr.* biti), *unripeness, rawness* (uwiti).

Ubóde; wambamba? (R.); *cfr.* pambo *in Kiniassa.*

Ubófu (*or* ubóvu), *s., rottenness, putrefaction, corruption* (*different from* upófu *and* ubáya).

Ubómbo, *s.* (R.)?

Ubóndo, *s.* (wa), *a kind of grass* (uniassi) *which gay women put into their ears for ornament; cfr.* mbóndo.

Ubóno, *s.; vid.* mbóno.

Ubóra, *s.* (wa), *greatness, power, strength; vid.* bóra.

Ubúa, *s.* (wa) (*vid.* búa); ubúa wa mpunga *or* ma welle.

Ubuába (= ubábua) (= uji wa mtóto), *pap, a soft food for children.*

Ubuána, *s., lordship, mastership;* ubuána ni ungi, *to play the lord or master in idleness, to come the noble lord over one.*

Ubuáni, *s.;* mahindi madógo madógo ya ubuani (R.).

Ubúgu, *s.* (wa, *pl.* mbúgu), *a creeping plant, a creeper* (uliotatía mti), *a kind of willow of great use in binding loads, &c.* (ubúgu wa mtória, mti muembamba wa ku fungía niumba).

Ubúibŭi, *s.* (wa), *dumbness; vid.* búibui, *which means* "*a spider.*"

Ubúku, *s., reprobateness; vid.* bukua, *v. a.*

Ubúmbo, *s.?* (R.).

Ubúyu, *s., the inside of the calabash fruit; vid.* mbúyu.

Uchåche, *s., littleness, scantiness, insignificance;* uchache wa moyo, *pusillanimity; cfr.* chache, *adj.*

Uchåchi, *s.* (wa), *fear; vid.* kú chă, *to be afraid.*

Uchåfu (*or* uchåvu), *s.* (wa), *filthiness; cfr.* mchafu.

Uchanga (*or* ujanga), *s.* (wa), *smallness, littleness; cfr.* utúmbo uchanga.

Uchåo, *s.* (= kulla siku, kulla ku kicha, kulla uchao kaziyáko ni hi), *every morning* (*dawn*) *is this thy work, lit., as often as thou causest it to dawn* (u (*thou*), o *or* yo *scil.* siku); kucha, *to dawn* (R.)?

Ucháwi (*or* utáwi), *s.* (wa), *witchcraft;* ku fánia uchåwi, *to practise witchcraft.*

Uchipúka (*pl.* chipúka), *a shoot, a blade of grass* (St.).

Uchófu (*or* uchóvu) (wa), *tediousness; cfr.* utófu.

Uchu, *s.*, *a longing* (St.).

Uchúkui, *s.*, *a kind of rice.*

Uchukúti, *s.*, *the leaf-stalk of the cocoa-nut leaf* (St.).

Uchúngu, *s.* (= utúngu), *bitterness, poison, pain; e.g.*, daua ya uchungu *or merely* daua uchungu (*bitter medicine*).

Udádu (wa), *pl.* teda (za), *a hedge for catching fish* (Er.) (?)

Udago (wa), *pl.* ndago (za) (*vid.*), *a kind of weed.*

Udaifu (rectius uthaifu), *s.* (wa), *weakness, debility; cfr.* daifu *or* thaifu.

Udáku, *s.* (wa); (1) *a precipitate protest or opposition raised against the plaintiff before the judge has given his sentence upon the matter in question;* udáku wa ku dakúliza manéno mbelle; ku-m-dakúliza mbelle ku sema, muamzi asitassa ku kata maneno; (2) *blabbing, vain talk* (= usnsi), *to report to others what one has heard with or from one* (mtu huyu ni mdáku, na kaziyakwe ni udáku).

Udalla, *s.* (*pl.* ndalla); ndalla = viátu via ngófi ya ku saffiria barra (tábăka moja), ndalla si kitu kegni ámăli, si kitu bora *or* jema, hákina ámali, *nothing of importance.*

Udambi, *s.*, *vid.* mgnáo.

Udámini, *s.* (rectius uthámini) (wa), *bail, surety* = thamini *or* thúmăna; mtu huyu ni uthaminiwangu *or* thumanayangu *or* thaminiyangu, *this man is my surety, bail; cfr.* ضمن, cavit, spopondit, sponsorem fecit.

Udangánifu, *s.* (*vid.* dangánia, *v. a.*), *deceit, cheat, also whoredom, fornication.*

Udánu, *s.*, *splinter.*

Udéfu (*or* udévu), *s. pl.* ndéfu (za), *one hair of the beard;* udévu hu mmoja.

Udéhirifu, *s.* (rectius uthahirifu) (wa) (*Arabic* ظهر), *manifestation, laying open, demonstration* = ku deherisha *or* thahirisha neno, kulla mtu a-li-júe, *to show, prove, make clear, evident, in order that everybody may know a matter.*

Udengelé́le, *vid.* utengeléle.

Udenkúa, *s.?* Reb. *compares it with the word* "usiwa," *which refers to the distance of land from the sea (not in reference to depth).*

U'di, *s.* (wa) (*Arab.* عود), *an odoriferous tree, small pieces of which* (vibánzi via mti) *are exported and sold. The wood is used for fumigation* (mafúkiso). *It is chiefly brought from the interior of Barawa in the Somali country. The* udi *must be distinguished from* ubáni *and* ufumba, *which are gums.* Udi wa Barawa, wa shéheri (*a town in Arabia*), wa Hindi (*India*); miti ya ku fukisía ngúo, muili, *&c.* Reb. *takes* udi *also for* wanda wa manga; ku ji-pakia wanda wa manga (*stibium, antimony*), *this is doubtful.*

Udi, *v. a.* (rectius uthi, *vid.*), *to vex, molest one;* watu wame-ni-uthi kua kufania kelele, *&c.*, *the people vexed me with their noise.*

Udía, *s.* (rectius uthia), *trouble, hardship.*

Udíki (*or* uthíki) (wa) (*pl.* thiki) (*Arab.* ضيق), *affliction, distress, oppression;* muigni uthiki *or* thiki hana jakúla, hana ngúo, *&c.;* hawesi ku ji-inúa *or* inúlisa, watu wana-m-thiki, *a distressed man has no food, no clothing, &c., he cannot lift himself up, the people oppress, afflict, vex him; cfr.* ضاق, arctavit, pressit aliquem res.

Uthika, *v. n.* (*vid.* uthi), *to be vexed, molested, e.g., by the noise of people.*

Udilífu, *s.*, *imbecility, littleness, insignificancy, poorness, e.g.*, pembe hi udilifuwakwe heikoshi reali mbíli, ni tháifu mno, *this piece of ivory, on account of its smallness, undoubtedly costs no more than two dollars, it is very insignificant; cfr.* ذل, abjectus vilisque fuit.

Udiríri, *s.;* ku-m-tongelesa, *to cause trouble or mischief to one; cfr.* utiríri.

Udófu, *s.* (*cfr.* utofu), (*pl.* dófu) (*cfr.* usófu), *absence of leanness;* udófu wa muili *of the body;* (2) *poverty, want of property;* udófu niumbanimuakwe, *there is poverty in his house,* hana kitu (ku toa kúa na kitu); udofu dófu, rectius utofu tofu.

Udógo, *s.* (wa), *smallness, youth; cfr.* dógo.

Udohodóho, *s.*, *little?* (R.) *littleness?*

Udóle, *s.* (wa) (*pl.* ndóle, za), *a finger* (*vid.* ujánda); kidóle, *the little finger;* mukono yuna ndóle tano = ukuja *or* ukombe, *the finger-nails.*

Udómo, *s.*, ninmba ya udomo, (R.)

Udóngo, *s.* (wa), *clay;* udóngo wa ku finánga wiombo, *potter's clay to make pottery-ware; pl.* ndóngo (za) = nti ngúmu (= mgnándognándo) hawezi ku timba ela kua mvua, *hard soil which can only be dug in the rainy season;* udongo *is also a kind of earth used to mix with lime and sand in preparing mortar.*

Udu (rectius uthu), *s.;* kua úthu = kua polepóle, kua vizúri *or* héshima, haku-m-tupía, *softly, gently, reverently.*

Udui, *s.* (*pl.* ndui); ndui, *small-pox; cfr.* ndui.

Udúrisha, *rather* uthúrisha, *v. c.*, *to excuse.*

Uthŭru, *v. n.;* ku uthŭru, *to excuse.*

U'dŭru (*or* thuru), *s.*, *a sudden occasion;* ulio ondóka nami n'litukiwa ni údŭru wa ku-ku-daka, *no sooner hadst thou gone than I had need of thee; cfr.* ضرورة, necessitas, indigentia.

UEKÚNDU, *s., reddishness; cfr.* nickundu, *or* kundu.

UELEKÉFU, *s.* (*vid.* lekea, lekesa), *attention;* uelekéfu wa ákili, *clearing up or explication of dark sayings.*

UELÉKO (*or* MUELEKO), *s., pl.* nieléko, *a cloth in which the mother carries a babe at her back; cfr.* mberekéro *in Kiniassa.*

UELEKÉO, *s.* (lekéa, *v. n.*), *direction (to a place)* (= mkábăla, upánde), *turn way.*

UELÉWA; yadakaueléwa, *scl., the plaiting of mats* (R.)?

UELLE (*or* UWELLE), *s.* (wa), *pl.* nduelle = makongo, *pains of sickness, sickness* (*cfr.* mgonjoa, ugonjoa, muelle); uelle wa mato, *ophthalmia;* uelle wa viungo, *rheumatism.*

UEMBÁMBA, *s., thinness.*

UÉMBE (*or* WEMBE), *s., a razor, pl.* niembe.

UEMBÉMBE (*vid.* wembembe), *s.* (m'bu), *an insect* (*like a bee*) (yuwafánia ásăli kidógo laken itaamu) *which yields a little but sweet honey.*

UEMBÉSI, *s., a certain sickness?* (R.) *a disease in the chest, which the Wagunia know how to cure by burning or cauterizing.*

UÉNDO, *s.?* máendo? *going* (ku enda *or* ku enénda, *to go*).

UENDELÉO *and* UENDELÉZO, *s.; e.g.,* mtama hauna uendelézo *or* uendeleo, *the maize is soon consumed, it does not last long.*

UÉNZI, *s.* (= ushéha), *lit., chairship, i.e., dominion, authority, sway;* mtu alie na uenzi *or* milki (*vid.* énzi), *a ruler, chief; cfr.* táwala.

UERÉFU, *s.* (*Arab.* Q.), *cleverness, cunning, contrivance, device;* ueréfu wa akili nengi, *artfulness, trick;* jerefu uerefu wa ujinga, *foolish prudence;* ana-ni-tóa, sina ueréfu wa ku fanía (*not* fánia), *he has dismissed me, I do not know what to do.*

UEAUPE, *s. whiteness.*

UEUSSI, *s. blackness.*

UFA, *v. n., to become cracked.*

U'FA, *s.* (wa, *pl.* niúfa) (*cfr. Luke* xvi. 26); kuna kázŭa úfa ukŭ, *rent, cleft, chap;* niufa za kínu; ku tia ufa, *to crack;* ku tolewa ufa, *to be freed from the fear of death;* ume-ki-tia ufa kikomke hiki, *you have cracked this cup.*

UFAFANÚZI, *s.* (*cfr.* fafanúa, *to reveal, to blab out, to report*), *revealing, reporting, especially blabbing out secrets, and throwing into one's teeth the benefits which one has received from the other;* a-n-tukía na ufafanuziwakwe.

UFAGÍO (*pl.* fagio), *a broom, a brush; cfr.* ufiagío, *s, palm-leaves used to sweep with.*

UFÁHAMU, *s., memory;* ufahamifu, *understanding.*

UFÁLME (*or* UFALŬME *or* UFÁUME) (= usheha), *chieftainship, kingship, kingdom, royalty.*

UFÁNISI, *s.;* ufánisi wa neno hili *or* wa mambo haya sikujúa.

UFASÁHA, *s., the beauty of language which is ascribed to the* Kuruani (*Coran*) (*Arab.* فصاحة); *cfr.* فصح, fluida et vitiis libera oratione disertus fuit.

UFÉTHŬLI (*or* UFITHŬLI *and* UFUTHŬLI) (*vid.* fíthŭli) (= kébŭri) (فضل), *pride, arrogance, rudeness, insolence;* adaka mambo bora asio-ya-fikilia; ku-m-nenea mtu asiekua kadiriwakwe (R.).

U'FI, *s.* (*pl.* niufi, za) (úfi wa niuki), *sting.*

UFIAGÍO (*or* UFAGIO), *s.* (ufiagío wa ku fiagilía taka), *a broom, brush, besom* (*pl.* fiagío (za) *or* mafiagio, ya) (*cfr.* upéo); *the leaves of a palm, used to sweep with.*

UFIÁZI, *s.*, (1) (mfúko wa tumbo liketílo mana) *womb;* (2) ufiázi (ufiázi wa ku vía = matokéo ya mana), *the act of giving birth to the child;* kóndŏ ya niúma, *the after-birth.*

UFIDIWA, *or* فدية), *a ransom; cfr.* فدا, redemit, liberavit (dato lytro).

UFIFÍLISI, *s.;* ufifílisi wa fetha = mapungúzo ya fetha (*vid.* fifílisa, *v. a.*), *seizing a man's goods for debt.*

UFÍFU (*or* UVÍVU), *s.* (wa), *laziness, idleness, indolence, sloth, tardiness.*

UFÍLISI, *s.* (*vid.* filisi), *the distraining or taking away a man's goods for the payment of debt; cfr.* فلس, inopt fuit, inopem promulgavit aliquem judex.

UFIÓZI, *s., sport, joke, fun, reproach.*

UFIRINGO, *s., whirl.*

UFISÁDI, *s.* (*cfr.* فسد, corruptus fuit; فساد (corruptio), *vice.*

UFÍSI, *s, gum.*

UFISIFISI, *s.* (*vid.* kifisifisi); mfisifisi hatta mkewe a-mu-ambíe neno, *all that he thinks or does?*

UFISKI, *s., fault, vice; cfr.* فسق, scortatus fuit, corrupit; فسق, improbus, nequam.

UFITE, *s., an edging or binding round a* mfarásha; *vid.* mfarásha.

UFITINA, *s.* (wa) (= usalata) (فتنة), *sedition, abettor or instigator of emnity* (asema ufitina).

UFÍTO, *s.* (*pl.* fito, za); ufíto wa ku paulía niumba, ku funga pă la niumba, *a thin stick, thin pole which the natives use as laths in erecting the roof of the* makuti *thatch on their cottages.*

UFITHULI, *vid.* ufethuli.

UFIZI (*pl.* fizi, za), *the gums* (St.).

UFO, *s.* (*Kin.* lumfo).

UFPÍLISA, *v. a.* (= ku fania kifúpi), *to abridge* (*e.g. a book*).

UFU, *s.*, (1) *death, the state of being dead;* ku zimu kuea rudi ufu, *refers to food which was left remaining, which, as it were, was about to be buried* (R.); (2) ufu wa názi, *a rasped* nazi, *i.e., that substance of the cocoa-nut which has been rasped on the* mbuzi, *but not yet strained or filtered in the* kifumbu *or with* ndífu (*vid.*); *opp.* jija.

UFUFÚO (*or* UFUFULÍO), *s.*, *revival, resurrection; vid.* ku fufúa.

UFÚGUFÚGU, *s.*, *tepid, lukewarm;* maji yaliopata ufugufugu, *tepid water* (ufugutu).

UFUGUTIO (WA MOTTO), wa nazi, *tepidity, a scraped cocoa-nut* ??

UFÚHA, *s.;* mapepe ikafania maúa (ufuha); *cfr.* mtama.

UFUJÚRIFU, *s.* (wa), *putrefaction* (Er.).

UFUKÁRA, *s.*, *utmost poverty, beggary;* mtu huyu ana ufukára vúke = anafukárika, hana kitu kábisa, kitujakwe kimevuka kana moshi *or* fumbi; amekwisha kúa ufukára, *he is already reduced to beggary* (*he has already taken the beggar's staff in his hand*); *cfr.* فقر, pauper fuit; فقر, paupertas.

UFÚKŨE, *s.* (*pl.* fúkũe, za) (= mtanga mtifu mtifu wa ufuóni), *white quicksand.*

UFUKÚTO (*or* UVUKÚTO), *s.*, *lukewarm.*

UFULÁNA, *s.*, *the state of youth; cfr.* mfulána *or* mvulána.

UFÚLI (*or* UVÚLI), *s.*, *shade;* ufúli wa mti, *shadow of a tree* (*cfr.* muăfúli); upepóni, *under a tree;* kifuli cha mtu; mafúli, *umbrella.*

UFÚMBA (*or* UVUMBA), *s.* (= matózi ya mti), *sweet scent, odoriferous gum* (*cfr.* ubani *and* udi, *s.*), *fragrancy, flavour, redolence, incense, galbanum*).

UFÚMBI (*or* UVUMBI), *s.*, *a depression of the soil which is always moist and therefore particularly suited for the cultivation of rice. Plural* mafumbi, nti ya mafumbi, mafumbi ya maji kama Usambáni, *a land of deep and moist soil such as is found in Usambára, where there are large depressions between the hills and mountains, in which there is constant moisture; hence the numerous brooks and rivers of that mountainous region; cfr.* fumbi (la, *pl.* ma—), *dust, dirt, muddiness* (*of water*).

UFUMFU, *s.; i.e.*, ufu ufumfu mfu, *hard, dead* (R). (*Kin.*)?

UFÚMI (UVÚMI)? *a great noise.*

UFUMÍLIFU, *s.*, *forbearance, patience; vid.* fumilia, *or* vumilía.

UFUMUÁLI (Sp.)?

UFUNDÍFU, *s.;* — wa jahasi, *breaking up, shipwreck.*

UFUNDI UKŨ; kiwanda cha ufundi ukũ, *a workman's shop.*

UFÚNDO (*or* UVÚNDO, *s.* (wa), *bad or offensive smell caused by putrid matter;* hárifu *or* hárufu mbáya za kitu cha (ku óza), *stench; cfr.* siafi.

UFUNDU (*or* UVUNDU), *s.*, *stench;* ku nuka ufundu, *to stink.*

UFUNGA, *s.* (wa, *pl.* funga, za) (= báraza), *a long seat constructed of stones and lime, on which visitors are placed* (mahali pa ku bárizi watu, *pl.*, funga za niumba zu ku bárizi watu; (2) ufunga = *trap for catching birds? vid. Kiniassa* "chumba."

UFÚNGU, *s.*, *a relation, relations;* ufunguwangu wa kuukéni *or* kuuméni unakuja *or* amakuja sasa, *my relation* (*male or female*) *is now come, pl.* ufungu wangu wóte wanakuja, *pl.* fungu, *part* (la, *pl.* ma—); ufungu hu ni ukólo umója.

UFUNGÚO, *s.* (wa, *pl.* fungúo, za); ufungúo wa kúfuli, *the key of a lock; vid.* fungúa, *open.*

UFÚNSI (*or* UFUNDI), yuwapenda ufundi mno, *he will be the master and know everything better than the master.*

UFUNSU (*or* UFUNSUFUNSU), *the state of being well worn, e.g., of a* reali *or of a* robo.

UFÚO, *s.* (wa), *sand on shore;* ufúo wa maji, maji ya báhari yakomápo, *the sand, or sandy shore of the sea, which bounds the sea-water;* (2) ufúo (?) ni sebabu ya kwanza, *a principle* (*pl.* fúo, *rudiment*) (*dregs*)? *cfr.* ufúkũe.

UFÚPI, *s. shortness* (*vid.* fúpi, *adj.*), *brevity.*

UFÚRAHA, *s.*, (wa); ufúraha wa ku tafunía tõkã, *a small case or box for keeping the lime which the natives use in chewing* uráibu (*tobacco,* popo, *vid.*). *The case is made of silver or tin or* kóko ya koma *or* nazi, *&c.*

UFURUFURU, ufussi tussi; *vid.* gubari.

UFURUJÍFU (*or* UFÚRUJO *or* UFUJÚRIFU), *s.*, (1) *corruptness, spoiling, putrefaction;* kitu kílijo furujíka, kilijo óza kabisa, kana borohóa; (2) *corruption, depravity* = ku ji-fúruja rohoyákwe, ku ji-háribu kua uzinzi, kua ku zinga.

UFURUNGU, *s.; rectius* uvurungu, *hollowness;* jiwe la ufurungu, *a hollow stone.*

UFUTA, *s.;* ufuta wa fania mafuta ya uto, *sesame-seed, from which the natives express an oil* (*cfr.* futa, la) *called* mafũta ya uto; *vid.* úto, *s.*

UFÚTHULI (*or* UFÁTHULI), *s.* (*cfr.* fathili, fathuli), *officiousness.*

Ufuzi, (1) (*pl.* mafuzi, *obscene*) *rectius* uvuzi, (*pl.* mavuzi), *a hair of the pubes*; *cfr.* mafusi. (2) Ufuzío wa jakafu, *the first stratum of little stones on the* mafiniko.

Uga, *s.* (wa), *an open space in a town, where a house has been pulled down, or where a dance can be held* (St.) *cfr.* uwánda; muda *space of time.*

Ugàle, *s.*, *the soft and white part of wood, opp. to* kini.

Ugali, *s.*, *porridge* (St.).

Ugámu, *s.*; *cfr.* ujamu (*Arab.* hattamu), *a bridle.*

Uganda, *s.*, *strap, thong.*

Ugando, *s.*; *vid.* *Kinika*, ukombe, *and* *Kis.* ukucha *or* kucha.

Ugánga, *s.*, *white magic, medicine* (*vid.* ganga, *v. a.*) = wa ku punga, ku tomóa pepo *or* ámăli muilíni mua mtu, *the ceremony by which the native physicians endeavour to cure a sick person. The healing ceremony of the sick, performed by native doctors, partly with medical treatment, partly with charms and beating of drums, which are supposed to expel the evil spirit which is thought to have caused the disease* (*cfr.* mganga, *s. and* punga, *v. a.*); *pl.* magánga, ya ku ganga watu, ku fania daua katika niungu.

U'ge, *s.* (wa), *fat, grease, which has stuck to the inside of a vessel* (Er.); *cfr.* ugelegele.

Ugéma, *v.a.*, *tapping*; *vid.* gema, *v. n.*

Ugéni, *s.*, *strangership, condition of a stranger*; kúa mgéni, nimeketi miaka mitáno katika ugéni, *I was a stranger for five years.*

Ughàibu (*or* uràibu), *s.*, *a mixture of tobacco,* tămbú, popo, tŏka, kattu; *vid.* uraibu.

U'gīra, *s.* (wa), *wages, hire*; ku fania kazi kua úgira (*cfr.* أَجَرَ, mercedem dedit; أُجُور, merces, praemium.

Ugnàro, *s.*; ku teza ugnáro. *See, on this cruel custom of the young, Baron Von der Decken's "Travels in East Africa," Vol. I. p.* 215.

Ugniagnánii, *taking by violence.*

Ugniegnési, *s.*

Ugniegniekéfu, *s.* (*vid.* gniegniekéa), *supplication, supplicatory petition, entreaty.*

Ugniéo, *s.*, *tickling, itching* (*cfr.* tekenia *and* gniea, *v. n.*; ku ona *or* sikía ugniéo; = ku gniea, *to itch, v.*; *cfr.* wambe.

Ugnieti, *s.*, *arrogance, spite.*

Ugniognónio, *languor* (?); *vid.* niognonea.

Ugnióya, *s.* (*pl.* ma—), *down feather.*

Ugnongo, *s.*; ugnóngo umója (*pl.* gnóngo za ku fungía fito, &c. (*cfr.* miá *and* mũá); *vid.* ombo, *s.*

U'go, *s.* (wa, *pl.* niúgo), úgo wa (ku zungusha), niumba *or* mji *or* shamba, *a hedge, enclosure, round a house, town or plantation*; ugo tuafania kua miba, *we make a hedge with thorn*; ku tia ugo.

Ugòa, wa madáfu; *vid.* góa.

Ugóe, *s.* (wa, *pl.* góe, za), *curvation, crookedness, a curved hook*; ku fania ugoé *or* ku tia ugóe wa mti ku tundía maémbe, *to put a hook on a pole, to hook down mangoes* (*or other fruits*) *from the tree*; ugóe wa ku fulía maléma; ku-mu-angusha mtu kua ugóe wa gũ, *to throw one down with a bent foot*; *vid.* lema.

Ugóga, *s.*, *a kind of grass*; ku shenga ugóga.

Ugógo (*vid.* ukóko), *the crust of paste or boiled rice in the pot*; *Reb. writes* ugogo *instead of* ukóko (*pl.* magogo).

Ugomba, *s.*, *the* uzi *of the* mgomba; *vid.* ndizi.

Ugómbo, *s.*: ugómbo wa upóte wa uta, ulio fúngoa sana, uliogandamisoa na uta, ku piga ugómbo, *the bowstring tied firmly, to play on* (*as on a* kinanda, *guitar*).

Ugómfi (*or* ugómvi). *s.*, *a quarrel, contention, quarrelsomeness*; *cfr.* *Kinika*, ku gomba.

Ugóngua wa mti, *eating ulcers* (*king's evil?*).

Ugónjŏa (*or* ugonjŭa), *s.* (wa), *sickness, disease of a chronic nature* (*cfr.* mkóngo, *s. and* muelle, *s.*) (*pl.* magónjoa), *pains, achings, caused by the disease.*

Ugónso, *s.*, *vid.* ukónso, *s.*

Ugossa, *s.*, *bark of the* mgossa *tree, used for binding* (R.).

Ugossi, *s.*; ugossi wa maji, *watercresses* (R.); *cfr.* udere *in Kiniassa.*

Ugóya, *s.* = uzúri.

Ugúa, *v. n.*, *to fall sick, to feel pain, to ail, ache, to wail or groan.*

Ugulía, *v. obj.*, *to lie sick in bed for one.*

Uguliwa, *v. p.*, *to fall sick for one*; ku ugulíwa ni watu, *to have sick people.*

Ugúza, *v. c.*, *to nurse, to take care of a sick person by providing him with medicine, food, &c., to attend, nurse a sick person*; *cfr.* muugúzi, *s.*, *a sufferer*; maugúzi, *indisposition?*

U'gŭe, *s.* (wa, *pl.* niúgue) (za), *a string, thin rope*; *cfr.* ukamba, kamba; úgue wa tanzi la mkiáni.

Ugúkui, *s.* (huyu) (wa, *pl. id.*), nioka hawa ni ugúkui (rangeyakwe ni yakimanni mawiti); *vid.* ukúkũi, *which Reb. writes* ugukui, *a kind of green serpent which is harmless, and likes* tembo. *In Kinika it is called* nioka mgéma.

Ugúmu, *s.* (wa), *hardness, difficulty*; ugúmu wa nti, *hard ground, soil.*

Ugúndi, *s.* (*Kinika*) = *Kisuahili*, urambi rambi wa dafu janga lisilo tassa ku fika ku íva, *a young cocoa-nut with soft flesh and sweet water,*

much liked by the Ȧrabs residing among the Suahili; vid. kitále; *cfr.* urambirambi, *the fleshy mass or the bulk of a young cocoa-nut.*

Ugúngo, *s.* (*vid.* gunga, *v. a.*), *to hem at.*

Uhaba, *s., paucity.*

Uhafifu, *s., cheapness, illiberality, ungenerousness, cfr.* خفيف, levis pondere dignitate moribus.

Uhai, *s., said of the revelation of the angel Gabriel;* maneno yatokáyo mbingúni; Muhammed ndie alieakiletéwa uhai (R.); *vid.* hai?

Uhaja? (R.).

Uhajiráti (*or* uhasharáti) (*cfr.* masihára), *cfr.* خشارة, fac hominum, *or* حشرات, quadrupedes vel reptilia, *in every case "an impure or beastly mind or behaviour"* (*savageness, petulance*).

Uhálafa, *s.;* ku fania uhálafa, *to overthrow, knock down, abolish something;* خالف, adversatus fuit, contradixit.

Uháli, *s.* (wa, *pl.* hali, za), *state, circumstance* (= jambo) uhaliwakwe si wema, *it goes ill with him, with his health, or family and other circumstances;* uháli gáni niumbáni kuáko? *how is your family?*

Uhálifu, *s.* (wa) (*vid.* hálifu, *v. a.*), *transgression* (ku funda amri, ku kossa néno) (= neno ófu pasipo amri); *cfr.* خلافة, dissensio, adversati vitium.

Uhárabu, *s. mischief* (*cfr.* uharibifu) (ku-m-tia uharaba), *used of a kind of swelling similar to* "tambázi."

Uharara, *s.* (wa), *warmth; cfr.* inflammavit; aestus, ardor ignis, flamma; حر, caluit; حر, *or* أحارر, calor.

Uharibífu, *s.* (wa) (*vid.* háribu, *v. a.*), *spoiling, corruption, destruction; cfr.* خرب, vastavit; خراب, vastatio loci; *cfr. also* حرب, spoliavit, bellum gessit.

Uhásidi = uhúsŭda, *s., envy; cfr.* حسد, invidit alicui aliquid; حسد, invidia; ku fania uhásidi *or* ku húsudu, *to envy;* ha-zi-li kua uhásidi, *he does not eat them* (*the pieces*) *from envy or avarice.*

Uhassi, *s.; vid.* hasi, *v. a., to castrate.*

Uhatári (*vid.* hatari), *s., danger;* mahali pa uhatari = pa miáfa, hófu, *dangerous place.*

Uhiána, *s.* (*cfr.* mlilana) (wa, *pl.* hiana, za), *hardness* (*of wood*) = (ubíshi *or* utiriri *or* ugúmu) ame-ni-fania uhiána, fetha yunáyo, laken haku-ni-pa-mi, amesema hana fetha, laken yunáyo, *refusal on purpose; he could help, but he will not. If you say, I have not, and yet you have a thing, this is* uhiána, mliléna hana uhiána, ni mgúmu.

Uhitáji (*or* ukhtáji *or* utahaji), *s.* (wa), *want, desire, necessity* (*cfr.* hitaji *or* khtaji *or* uhtaji), *thing wanting, necessity.*

Uhodári, *s., vigorousness, vigour, energy;* uhodári wa kăzi, wa moyo, *boldness.*

Uhunsi, *s., smithery; cfr.* muhunsi.

Uhurru, *s., freedom;* felani anapawa uhurri. *N.N. was given his freedom from slavery; vid.* hurru.

Uifi (*or* uivi), *s., stealth; cfr.* ku iba, *to steal.*

Uifu (*or* uivu), *s.* (wa), *jealousy, envy;* ku fania uifu, *to be jealous, to envy;* ku lía uifu, *to weep from envy;* mke yuwafania uifu, yuwaáza, mume-wangu ha-ni-pendi, atatōā wáke wangíne; mtu ásie mali yuwalía uifu kua Mungu, *a poor man weeps from envy before God* (*in order that God may destroy the property of the rich*).

Uimbamba, *s., thinness; cfr.* niembamba.

Uímbo, *s.* (wa, *pl.* nimbo, za), *a song* (*or* uwimbo, *vid.* ku imba, *v. n.*).

Uimbombo, *s.; vid.* pekéta.

Uína (*or* uwina, *or* kína), *s.* (wa), *depth;* mahali palipo na shimo (baharíni) (kína ja báhari palipo na shimo), *deep sea;* bahari *or* mto una uina, *the sea or river is deep;* ku pima uina wa bahari.

Uinda, *s.; cfr.* kilinge.

Uindi, *s., venison.*

Uinja, *s.; vid.* ubinja, *pl.* mbinja.

Uirari, *s., proportion, division of profits* (St. *cfr.* worari); uirari wa mali.

Uisa uisa (wa súbukhi *or* jioni, *crepuscule?*) *or* mawiso wiso; *vid.* kisa.

Uíti, *s., freshness, the smell of green plants; vid.* biti.

Uíto, *s. and adj.* (wa) (wito), *contagion, infection; contagious, infectious, catching;* nimepata *or* nimefania ŭíto, *I got the contagion, I was infected* (*by another man's disease*); mtu muelle ame-ni-pa uíto, *the sick man infected me;* márathi imeondóka kuakwe ikangía kuángu, *the sickness left him and entered into me;* tumepáwa uito ni watu hawa kua ku-wa-ugúa, *we were infected by these men, in consequence of attending upon or nursing them;* mamáye alifánia uito, *so that, e.g., a child gets blue eyes like his mother;* ndui zina uito (wito) sana, *the small-pox is very contagious.*

U'iza, *v. n.* (úyiza); rokho ika n' úiza ku pita kule kule (R.)? *perhaps connected with* miujiza.

Uizi, *s.*, *theft, thieving* (*cfr.* ku iba, *v. a.*) (= uifi *or* uivi).

U'ja, *s.*, *slavery; vid.* mja.

Ujáfu (*vid.* mchafu), *filthiness.*

Ujága, *s.* (*vid.* jaga), *a kind of platform* (R.).

Ujáhili (*or* ujáhali) *s.* (*vid.* jáhili), *intrepidity, bravery, fearlessness, courage;* جهل, ignoravit, nescius, qui nihil novit; ku-m-tia ujáhili *or* úme, *to strengthen, fortify, encourage* (*the mind*).

Ujaizi, *s.* = usiri? *delay, stop;* ku fania ujaizi (*cfr.* عجس, retinuit impedivit.

Ujáje, *s.* (1) *paucity, fewness* = uhába; watu hawa wameshindoa kua sébabu ya ujajewao = kua kúa wajáje, *these men were vanquished on account of their fewness = because they were too few in number;* (2) ujáje wa roho *or* moyo, *faint-heartedness, pusillanimity;* yuna roho jaje *or* moyo mjaje, *he is pusillanimous in danger or distress, e.g., he thinks the quantity of food will not suffice, &c.*

Ujáji (*or* ucháchi), *s.* (ku ja, *to be afraid*), *fear* = hófu.

Ujáju, *s.* (*vid.* tatu), *sourness, acidity, ferment.*

Ujaka, *s.* (mbóga) (R)? ujáka udógo, *a sub-species of* mboga; *Kin.*, kisuégnia?

Ujálifu, *s.*, *fulness;* ujálifu wa maji ya ku jā telle hatta wangoáni (*pl.* niangoáni), *vid.*

Ujámu, *s.* (*Arab.* لجم, ugámu, hattamu; *Pers.* لكلم), *a bridle-bit of iron;* letta ugámu wa punda. ? *Turk.* كم, *the bit of a bridle?*

Ujána, *s.*, *childhood, boyhood* (*cfr.* kijána), *youth;* ujanani muako, *in thy youth.*

Ujánda, *s.*, *a finger* (*pl.* niánda, *or sing.* jánda, *pl.* viánda).

Ujánga, *s.*, *a lie, falsehood* (*in Kiunguja*); *cfr.* ujanja.

Ujangáwe, *s.;* ujangáwe wa mtánga umengía matóni, *a mote, atom went into the eyes;* tembe ya mtánga.

Ujango, *s.; vid.* ujengeléle *and* utumbo, *pl.* jango, *if large* majango; *cfr.* minió.

Ujanja, *s.* (*Kiung.*) (= uongo *at Mombas*); *vid.* ujanga, *lie, falsehood; to promise but not keep the promise* (*e.g.*, kesho nije laken asije).

Ujanne (= mambo ya ku tossa kúa na mume; ujanne ume-m-pata, *widowhood, unmarried state.*

Ujápo, *even if; e.g.*, ujapo nena naye, *even if you speak to him*—hatasikia, *he will not hear.*

Ujári, *s.* (= úgue wa ku shikia shikío la jombo), *the rope with which the rudder of a native vessel is managed* (úgüe wa shikio la jombo).

Ujāsi, *s.* (*cfr.* ku jasa, *v. a.*, *to fill*), *fulness, plenty?* ujāsi wa wita, *ammunition;* ujāsi wa kanoa;

Ujauri (*or* ujeuri), *s.; cfr.* جار, injustus fuit et tyrannus; جور, injustitia, tyrannis, oppressio.

Ujelejele (*or* ukemi), *s.*, *a shout.*

Ujenézi, *s.;* utukúe kua ujenézi (R.) *or* kua utha, *carry it with care, carefully, forbearance or patience, or disposition to live on good terms with others, peaceableness.*

Ujengeléle, *s.* (*cfr. pl.* jengeléle, za); ni utumbo *or* ujango muembamba na mrefu, *the thin and long straight-gut, rectum; cfr.* jango, jengelele, tumbo, utumbo; *the smaller intestines.*

Ujénsi, *s.;* ujénsi wa niumba, *the building or construction of a house* (*of poles,* miti); *cfr.* jenga *and* waka; *cfr.* uáshi *and* muáshi (*mason*).

U'ji, *s.*, *gruel, a kind of thin soup or broth of rice,* mtama, *&c.* (*cfr.* mashindéa) (*in Kinika* uji *means* tembo *or cocoa-liquor*). *It is called* uji wa maji *when the soup is not mixed up with* názi, *but the rice is only boiled in water* (uji utúpu); *but* uji wa matása *is prepared with* názi (uji wa maji usiotiwa nazi, ndio uji utúpu, laken uji wa matása wapíkoa kua názi). Uji *means also, as Reb. says, the thin paste with which pots are seasoned* (sua jungu).

Uji, *v. a.;* ku-mu-uji *or* huji kua maneno, *to ask one many things; cfr.* حجا, quaestiones et enigmata sibi invicem proposuerunt.

Ujibáki, *s.* (= hila, uerefu, urongo), *cunning, stratagem, lie;* ame-ni-úliza neno hili kua ujibáki, *he asked me about this matter cunningly* (*cfr.* ku jibáki watu = rongófia watu); ku-mu-uji *or* ku-m-sumbúa kua maneno, *to ask one many things.*

Ujíke, *s.*, *thin* (*cfr.* uke), *a nickname.*

Ujile, *s.;* ina ujile mdogo, *to be sappy?*

Ujíma, *s.;* ku tía ujíma shambanimuángu = ku alíka *or* dáka watu wegni ku-n-seidía kua ku lima, ku daka msáada wa ku lima *or* wa ku fúnisa (ndíko ku pelekána ku limiana, *because friends aid each other at the time of cultivation and harvest*), *aid, helping out, assistance asked and given by friends for cultivating and harvesting a plantation, &c., a company of men hired or engaged for the speedy dispatch of business.*

Ujinamisi, *s.; vid.* upole *and* ususu.

Ujinga, *s.*, *ignorance, dulness, stupidity, rawness.*

Ujinni (ujeni), *s.*, *hypocrisy?* (R.) *frenzy, madness?*

Ujio, *s.*, *the coming;* ujiowángu nliokuja, *my coming;* ujío wa Seidi aliokujía ku daka Waárabu wa Mwita.

U'jira, *s.* (wa); *vid.* úgira, *hire, reward.*

Ujiráni, *s., neighbourhood; cfr.* جَار , جِوَار , vicinus fuit; جَار , vicinus.

Ujóko, *s.* (= uláfi), *gluttony; cfr.* tukuka.

Ujomba (*vid.* mjomba), *the land of the Suahili.*

Ujotojoto, *s.* (wa motto), *tepidity.*

U'ju, *s.* (= kúiu), *desire, lust, longing;* ana úju wa kitu, *to have a lust or desire for a thing;* ana úju wa niáma, siku nengi hakupata, *he longs for meat, because he has not had any for many days;* úju wa kitoéo = mapensi *or* matámani ya úju; *cfr.* أَجَّ , arsit, flagravit.

Ujuba (*or* ujiba), *s. ?* (R.).

Ujúfi (*or* ujúvi), *s.* (*vid.* ku júa), *knowledge, knowingness, officiousness (in a good and bad sense);* ujúzi, *as some Suahili say, is knowledge, but* ujufi *is malapertness, sauciness, to push or poke one's nose into everything.*

Ujuhúla, *s.* (= upumbáfu); usifanie ujuhula, *do not act foolishly; cfr.* جَهِلَ , ignoravit, insipiens fuit; جَهْل , ignorantia, insipientia.

Ujúzi; *i.e.,*watu ku juána sana (ku júa), *acquaintance.*

Ujúmbe, *s., chieftainship* (*cfr.* mjúmbe), *kingdom reign, headship.*

Ujúme, *s.* (*vid.* mjúme), *handicraft, trade, exercise of any trade, profession.*

Ujusi (*or* ujussi), *s., an offensive smell, removal of the defilement of women by ablutions, purification of a woman lying-in at the end of 40 days;* manajuóni ame-mu-aúa ujussi, na mtumke ameauliwa ujussi (vid. aua, aulía, *v. a.*) kúa, mkó, *or* kúa ná ukō, to be unclean. *The Suahili woman is cleansed from the impurity of childbed, when she has stayed 40 days in her room. The ceremony is performed by a learned man or priest, who is called to the house of the woman. He prays for her and besprinkles her and the child with water after both the mother and child have had their heads shaved* (حَاز , totondit crines). *After this ceremony the woman is pure and she may leave the room, as usual.*

Ujúzi, *s.; vid.* ujúfi (ku júa), *s.*

Ukaángo, *s.* (*pl.* kaango, *vid.* ukāngo), *an earthenpot for cooking with fat or oil.*

Ukabaila, *s.; cfr.* shehe (ukubaila); *cfr.* قَبِيلَة, *pl.* قَبَائِل, pars capitis, tribus Arabica (gens pluves familias contineus).

Ukáfu, *s. dryness; vid.* kafu.

Ukáhaba, *s., fornication* (= utalaleshi), *concubinage, harlotry, lewdness.*

Ukáimu, *s.* (= usultáni) (قائم); *cfr.* قَام , stetit, rectus fuit; قَائِم, stans; قِوَام , directio, administrator, praefectus, director, columen.

Ukakáya (wa), *s.* (*cfr.* urapa), *extensibility, ductility, thinness, fineness; adj., extensible, ductile, thin* (= kitu kisijokúa na maki, *a thing which is not thick*); ukakáya wa rusasi, wa juma, wa kertasi, *&c.;* ukakaya, *a thin stone, slab, or plate, or disk ?*

Ukáki, *s.* (wa, *pl.* káki, za), *cobloaf;* mukate mue refu muembamba, *a long thin cake* (ui maandázi ya watuwake).

Ukáli, *s.* (*vid.* kali), *sharpness, acidity, ferocity, severity, rigour, fierceness;* amesema kua ukali, *he spoke severely, roughly;* ku fania ukali, *to scold.*

Ukālīfu, *s.* (wa), *heat, heating* (kúa káli); ukálifu wa júa, *heat of the sun;* kua majíra ya keskási nti hi heipitíki kua ukálifu wa júa, mtu adáka viátu via ndále (ngófi), *at the hot season this soil is impassable on account of the heat of the sun (which heats the ground), therefore the people require leather shoes.*

Ukămbă, *s.* (*pl.* kămbâ, za), *a cord, line, a rope of* miá za gnongo (ukambā wa ku funga kitánda). *It must be distinguished from* (1) kámba ya (*pl.* —za) kúmbi (la, *pl.* makumbi), *rope made of the fibres of the husk of a cocoa-nut;* (2) *from* úgue, *a string;* (3) *from* n'gūe ya (*pl.* za) kámba za ku funga magunnía ya móra. *The* n'gūe *is thin (of the thickness of a finger); vid.* n'gūe.

Ukámbe, *s., probably chicken-pox* (R.), *scarlatina* (ukambi ?)

Ukámili, *s., perfection; vid.* kámili.

Ukamílifu, *s., perfection, perfectness.*

Ukána ?

Ukánda, *s.* (wa, *pl.* kánda, za), *a thong, strap;* kánda za ku walía suruáli, *braces* (*cfr.* uganda); ukánda wa ku pigía, *to scourge;* ukanda wa uta, *bowstring; vid. Luke* iii. 16.

Ukándo, *s.* (wa, *pl.* kando, za), *brim, border, side cfr.* muómo.

Ukángo (*pl.* kango, za), *an earthen pot for cooking with oil or fat; cfr.* kikango.

Ukáno, *s.* (*pl.* káno, za), *but* kano (la, *pl.* ma—) (*cfr. also* mkáno, *pl.* mi—; *vid.* kano, *sinew*) (mshipa ya gnombe).

Ukáo, *s., abode, residence ; vid.* kā, *v. n.*

Ukárimu, *s., liberality, generosity; vid.* karimu, karima.

Ukarri, *s.;* ukarri wa nafsiyakwe, *self-justification?* ku ji-tia ukarri, *to justify oneself;* uere ukarri.

Ukáta, *s.* (= ufukára, utúpu), *poverty, beggary.*

Ukatírifu (*or rather* kadírifu) wa wema, *justification? Rom.* v. 16; ku-m-kádiri mema, *to justify??* (Sp.); قدّر, potuit, magni aestimavit.

Ukáya (wa, *pl.* káya, za), *covering or veil for the head of the women, a long piece of blue calico;* watuwáke anavā ukáya, anafiníka kitoa (*cfr.* utépe, *s.*), anavā kénike mbamba. *Dr. Steere says: the* ukaya *is often ornamented with spangles, worn by slaves and poor women in Zanzibar over their heads: it has two long ends, reaching nearly to the ground.*

Ukázi, *s.;* ku panga ni ukázi katika niúmba ya ijára? (R.)?

Uke, *s., vagina (a more decent expression than the vulgar word* "kuma"), (*opp.* úme *pro* mbó), *the female parts of generation.*

Ukeléle, *s.* (wa, *pl.* kelele), *a cry, a noise;* akapigíwa keléle, *cry or noise was made to or at him, he was troubled by noise.*

Ukémi, *s., a call* (Mer.); ni-pigíe ukémi, *give me a call; a cry for help, raising an alarm.*

Ukengé (*or* ukengéle), *s.* (wa); ukengé wa kissu *or* kitóka m'du, jembe, *the blade of a knife or hatchet without the handle (in other things it is* kenge, *e.g.,* kenge ya upánga isiokúa na kipini).

Ukéto, *s., depth* (St.).

Ukígo, *s.* (=úgo) (ku piga ukígo katika mitu ku gúya niáma), *enclosure, closing up of the forest or woods with the branches of trees, in order that animals may fall into the trap which is placed at a spot left open on purpose.* Ukígo ni magúyo ya niáma asipate máhali pangine ela kua mtámbo; *vid.* nganassa.

U'kili, *s.* (*Kipemba*) = usítu (*Kimwita*) = mashupátu ya ukindu *ropes of the leaves of the* mkindu *tree, which are used in sewing up the* mkéka (*vid.*).

Ukilía, *v., to intend, to determine* (*Kin.*, ujiríra?), ku uka (*in Kir.*), *to start for, to rise up against* = ku azimia = ku kusudía, *to have a design, to purpose, to think about a matter diligently* (*cfr.* nia); ku-mu-ukilia muenziwe ku-mu-ua tu (ana ukilia vita, *he proposed, designed war*).

Ukilíwa = kusudiwa.

Ukináifu (*vid.* kinai, *v. n.*), *independence of behaviour, self-conceitedness, self-sufficiency, self-confidence;* mtu huyu yuna ukináifu wa rohoyakwe, yuwāji-kinái, yuwasema bóra ni mimi, hakúna kama mimi.

Ukíndu, *s.* = kúti *or* tánzu *or* kumbi la mkíndu, *leaves of the* mkindu *tree, of which the natives make* mkéka.

Ukíngo, *s.* (wa, *pl.* kingo), (1) *the covering of ladies of quality when they go out of the house* (Er.); (2) *the brink* (St.) *of a precipice.*

Ukinsáni, *s., a disposition to gainsay?* (R.) ku fania ukinsáni; ku kinsana na watu.

Ukiri, *s.* (*pl.* kiri, za), *a stripe of fine matting about an inch broad out of which* mikeka *are made* (St.).

Ukiri = kani, *v. a.;* ku sema maneno ya urongo (*vid.* mukari), *pertinacious denial of what has been committed by somebody.*

Ukisíwi, *s., deafness; vid.* kisíwi *or* kiziwi, *deaf.*

Ukíwa, *s., desolation, solitude where people once were.*

U'ko (*or* húko), *there.*

Ukó, *s.* (wa), *uncleanliness, nastiness, filth;* waliosumbuliwa roho zegni uko, *trouble by unclean spirits, Luke* vi. 18; ngúo ilio na ukó, *a vile raiment, James* ii. 2.

Ukóa, *s.* (wa, *pl.* kóa, za); (1) *leash, thong* (*vid.* ukánda), *rein, with which the rider guides an ass, &c.;* (2) *a plate of metal, one of the rings on the scabbard of a sword, &c.* (St.).

Ukóga, *s., the tartar and dirt on the teeth* (St.).

Ukohózi), *s.* (wa) (*vid.* kohóa), *cough and expectoration* (mate masíto), *phthisis.*

Ukója, *s., old Kisuahili* = uzúri.

Ukóka, *s.* = uniassi udógo, hutāmbā nti, *a kind of small grass creeping, or growing creepingly, on the ground* (*vid.* mlangamía), *grass cut for fodder.*

Ukóko, *s.;* ukóko wa wali, *the crust of the boiled rice, &c., which remains at the bottom of the cooking pot* (*cfr. Dr. St.'s explanation of the word*)*: the rice on the top of the pot, which is often dry and scorched through the custom of pouring away the water when the rice is done and heaping live embers on the lid of the pot;* (2) *a cough.*

Ukólo, *s., cfr.* ufungu, *s., part, portion.*

Ukóma, *s.* (*Kinika* máhāna), *a gangrenous disease* (*cfr.* umbúka, *v. n.*) (*vid.* máhāna); *rotting and falling off of the fingers, leprosy;* mtu aliejaa ukóma, *Luke* v. 12.

Ukómbe, *s.* (*Kinika*) = *Kisuah.;* (1) ukúja *or* ukónde wa tende, wa kunázi, *&c., the kernel of dates,* kunazi *and other stone-fruit;* (2) (*Kimrima*) ukombe (*pl.* kombe, za), *paw, talon* = ukuja wa jánda; kombe za simba; ukombe wa tui; *also finger-nail; cfr.* kissa, *s.*

Ukómbo, *s.*, *curvation;* ni juma kifuliwajo, kásidi cha ku kombéa wínu, ngóma, pishi, *&c.*, *a curved cutting instrument of iron which is used for hollowing wood, e.g., mortars, drums, fruit-measures, &c.;* ndía hi heina ukombo, *this way has no crookedness, is not crooked.*

Ukombolḗwa, *s.*, *a ransom.*

Ukombózi (*or* ukombóo), *a ransom; cfr.* kombóa, *v. a.*

Ukómo, *s.;* (1) *termination, end* (ku koma, *v. n.*), *e.g.*, wa ndía, wa báhari, wa shamba, *&c.;* (2) ukómo wa usso, *projection of the forehead.*

Ukómu, *s.;* ndio ukómu wa akili, *this is the finishing of intellect;* hapana neno lizilo ukómu, litakóma mishonikuakwe, mtu ni ku shiriki.

Ukónde (*pl.* konde, za), *stone or kernel of a fruit; vid.* ukombe.

Ukonge, *s.; cfr.* kónge *and* makonge.

Ukóngo, *s.* (*Kinika* = uelle *in Kisuahili*), *sickness.*

Ukóngōa, *s.* (wa, *pl.* kóngoa, za), *in Kipemba and Kimr.* = ukónde (*vid.*), *stone, kernel of the fruit of trees. It is to be distinguished from* kissa *the real seed which is inside* (*vid.* kissa); ukóngoa wa tende, *the stone or kernel of dates.*

Ukongójo, *s.*, *staff, with which an aged person walks; cfr.* mkóngūe.

Ukóngūe, *s.*, *very old age, oldness.*

Ukoniézo, *s.* (*pl.* koniézo, za), *a sign made by lifting the eyebrow; cfr.* konieza.

Ukóno, *s.;* ukóno wa matango (*pl.* kóno, za), *the offshoot, lit., the hand of the creeper, on which the pumpkin grows.*

Ukónso, *s.* (*pl.* konso, za), *a long pole* (*vid.* konso); ku-m-tókora puéza kua ukonso.

Ukópe, *s.* (*pl.* kope, za), *the eyebrows, a hair from the eyelash;* ku-m-pigía ukópe, *to wink at one;* kua ukópe wa ju kuja tini, *Luke* iv. 5, *in a moment;* kópe za ju *and* kope za tini, *the upper and lower eyelashes, the hair growing over the eyes.*

Ukópi, *s.* (*vid.* kópa, *v. a.*), mamboyákwe ni ya ukópi.

Ukópūe, *s.* (wa, *pl.* kópue), *a channel, gutter.*

Ukórofi, *s.;* ukórofi wa ungi, *mixing* tembo *with water; cfr.* korofika; *badness, wickedness.*

Ukosi, *s.*, *the nape of the neck.*

Ukossa, *s.*, *fault, failing* (*vid.* ku kossa, *v. n.*); ule ukossawakwe si-u-oni si-u-oni mbóna; *vid.* mféni.

Ukosséfu (*or* ukoshéfu), *s.* (ku kossa), *want, fault.*

Ukū (*or* ukúba), *s.*, *greatness* (*vid.* kū, kúba); ku gnietéa ukū, *to boast of, to be great = to boast of greatness.*

Ukuáju, *s.*, *the fruit of the* mkuáju *or tamarind tree* (ni kiungu watu waungía mtúzi, *it is of an acid taste and therefore suitable for the* mtúzi.

Ukuáre, *s.* = ubembe, *lascivious love, carnal lust.*

Ukuási, *s.;* (1) *opulence, riches;* (2) *cunningness* (Erh.); (3) *the hard-heartedness of a niggard?*

Ukuasífu, *necessity, having nothing* (St.).

Ukuáta, *s.* (wa, *pl.* kuata, za), *hoof, kick, thrust or push of the foot;* ku-m-piga ukuáta, *to kick one;* ku-m-sukúma kua gū *or* kua ku kuata, *to push one away with the foot, to toss or jolt one with the foot.*

Ukuáto (wa, *pl.* kuáto, za), *a hoof, claw;* ukuáto wa gnombe; gū moja lina kuáto mbíli, *one foot has two claws* (*with animals whose hoofs are cloven*).

Ukuáyu, *s.* (*pl.* id.), *tamarinds,* Tamarindus Africana.

Ukúba (*or* ūkú), *s.* (*vid.* kúba), *greatness, thickness, largeness. St. writes* ukubwa.

Ukúbali, *s.*, *acceptance; vid.* kúbali, *v. a.*

Ukúcha, *s.* (*pl.* kucha, za), *a claw, a hoof, a finger-nail; cfr.* ukómbe *and* udóle.

Ukúfi (*pl.* kufi, za), *a handful, what will lie upon the hand* (St.); *cfr.* koffi *or* kofi.

Ukúkui, *s.* (wa, *pl.* kukui), *a kind of thin green harmless serpent;* nioka muembamba wa manni mawiti arukai harraka; ukúkui yuwapenda tembo. *In Kinika* ukukui nioka mgema; uki-m-kaniaga, ata.ji-tetea; *Reb. writes* ugúkui (*vid.*); ugukui *seems to be in Kisuah. and* ukúkui *in Kinika?*

Ukúlifu, *s.* (*vid.* ku lía), *to be for one* (*too much*).

Ukulíma, *s.*, *tillage; vid.* ku lima kazi ya ku lima.

Ukuliwa-dari? (R.).

Ukúmbi, *s.* (wa, *pl.* kumbi, za) (ukúmbi wa niushi za usso), (1) *the eyebrow, the hair of the brow* (ushi, *pl.* niushi) (Wanika wanióa kumbi kua uémbe, *the Wanika shave the eyebrow with a razor;* (2) ukúmbi wa niumba mbelle za mlango, *a hall, porch, antechamber in front of the door of the native houses, sleeping room. Dr. Steere says: "the* ukúmbi *is within a stone house and outside a mud house.*

Ukúmbiza, *s.?* (*pl.* kumbiza) (kidoto *or* kitoto (*vid.* upénu); kipenu kidoto (náni alie ukumbiza ni pangu).

Ukumbū (*or* mkumbū) (wa, *pl.* kumbū, za), *a sash, a girdle made of narrow cloth, twisted tightly like a rope* (*see the turbans of the Hindoo*).

Ukumbúka, *s.*, *recollection;* ukumbusho, *memorial.*

Ukúmfi, *s.* (wa, *pl.* kumfi, za), *chaff* (= wishoa); kumfi za mpúnga, *chaff from rice.*

Ukúnde, *s.* (wa, *pl.* kunde, za), *beans (or pods of beans.*

Ukundo, *s.* (wa) ?

Ukundúfu, *s.* (wa); ukundúfu wa maneno = yaliokundúka, yaliognă *or* yaliowasi, si manéno ya ndáni, ni manéno ya wazi ; kama ku kundúa manéno, kulla mtu aóne, asikíe, *openness, clearing up, unveiling.*

Ukunéni (*or* usemo), *s.*, *oratory.*

Ukúngo, *s.* (*pl.* kúngo, za), *the wall of an enclosure round a well, brim, border* (ukúngo wa kízima watu wasimamápo, ku téka maji), *a wall enclosing a well;* ukungo wa sákăfu, *the edge or brim of a stone roof* (*cfr.* ku kunga); ukungo wa mto.

Ukúngu, *s.*, *mouldiness;* ku fănia ukúngu, *to make or get mouldy, to become mouldy.*

Ukúngu, *s.* (wa), *aurora, morning;* ukungu wa elfégiri, *twilight; pl.* makungu, *e.g*, makúngu yakúja; ukungu unawamba (wawamba) ulimengu ; uekundu wa ukungu unawámba *or* unaenéa, *or* waánza ku tóka uekundu wa jua, *in the evening;* uwingu uekundu wawamba = jua laanza ku sama ; ukungu wa jioni, *twilight.*

Ukúngŭru, *s.* (wa), *the fever of acclimatization, country-fever which seizes almost every new comer to East Africa.*

Ukúni (*or* ukuuni), *s.;* kuna mana wa ukuni (R.), *a child born a long time afterwards ? ? in contradistinction of* "kuna mana wa ku okota akifun dika ungo" ? ? rectius ukuuni, *age;* mimba uku uni, *of age* (Erh.).

Ukúni, *s.*, *wood; pl.* kuni, *a piece of fire-wood.*

Ukuniúa, *s.* (*no plural*), *an insect smaller than the* m'bu.

Ukupā, *s.* (*pl.* kupā, za), *the cheek-bone, jaw-bone* (Erh.).

Ukurāsa, *s.* (wa, *pl.* kurāsa) (*cfr.* كُرَّاسَةٌ, pars libri), *page, a leaf of a book, a sheet of paper, a strip of paper which is not broad, but very long in which the natives, especially the Arabs, write their domestic chronicles, i.e., their descent, extent of property, slaves, &c. The* ukurása *is very carefully preserved, as it is of great importance to prove certain rights in after generations.* Kulla mtu yuna ukurasawakwe; waárabu wana kurăsa nengi wálizo názc.

Ukŭtā (wa, *pl.* kūtā, za), *a sheet of paper.*

Ukúta, *s.* (*pl.* kúta, za), *a wall;* ukuta wa mawe, *a stone wall, a wall of wood is called* kiwambáza (2) *nail on the fingers ?* (ukucha).

Ukúti (*pl.* kuti, za), *a leaflet of the cocoa-nut tree* (*cfr.* kuti, *pl.* makuti); *vid.* kisusuli.

Ukutúo, *s.* (*vid.* kutua, *v. a.*); nenda ukutuóni, *lit. I go to the shaking off* = nenda nikakutue báridi: *cfr.* kutua, *v.a.*

Ukúu, *s.*, *greatness* (*vid.* ukuba), *size.*

Uláfi, *s.*, *gluttony (going about on purpose to arrive at a time when people eat)*; *cfr.* ku lă, *to eat, vid.* kulápa *to be ravenously hungry.*

Ulaika, *s.* (wa, *pl.* malaika), *hair of the body (not of the head).*

Ulainifu (*or* ulaini) (wa) (laini, *adj.*), *lenity, softness, culture; cfr.* وَدُنَ, lenis ac mollis fuit res ; لَيِّن, lenis, mollis; لِين, lenitas.

Uláiti, *s.* (kitu kilijo kilaini, jiembamba), *English cotton-cloth* (uliotoka uláya); (1) Kénike niem bamba; (2) Amerikáno hámi; (3) vió via uláiti *or* ulayiti.

Ulāji, *s.*, *over-saturation, surfeit, gluttony, i.e., the habit of eating very much food at once, if it can be got, but the* muigni ulāji *or* mlaji *does not go about on purpose to get food from others (as the* mlafi *or* muigni uláfi *does)*; uláfi na uléfi, *Luke* xxi. 34.

Ulājisi (*or* ulagisi), *s.*, *delay, tardiness, laziness; cfr.* لَجَّ, pertinax fuit.

Ulalamísi, *s.* (*vid.* ku laláma), *imploring, entreaty for pardon.*

Ulálo, *s.* (*vid.* kitánda), *a place for sleeping at night; cfr.* kilálo.

Ulánifu, *s.*, *cursing, a curse* (ku láni, *v. a.*), *derision, contempt;* nimbo za ulánifu, *satirical song.*

Uláya (*or* waláya, *or* wiláya), *s.* (*Arab.* وِلاية, (*Arab.* waláya), *mother-country in contradistinction to colonies, foreign possessions or parts;* uláiti, kibumba *or* kidonge cha uzi cha ulaiti, *a hank of European thread; cfr.* وَلِيَ, praefecit; وِلاية, propinquitas, regnum, praefectura; ulaya *is also applied to steel in opposit. to* suesi, *soft iron.*

Ulayiti, *adj.*, *of European origin; e.g.*, kamba; ulayiti, *a rope of Europe, a hempen rope to be distinguished from the native ropes;* ulayawetu ni Unguja, "*our mother-country is Zanzibar,*" *say the Suahili, because there is their sultani.*

Ulē, *s.*, *that, yonder.*

U'lēdi, *s.* (*Arab.* وَلَد) (*Arab.* wăled), (1) *lad* (mtoto mdógo jomboni ku pikía watu); (2) *the kitchen-boy on board a vessel, the cook, cook's-boy.*

Uléfi, *s.* (ku léwa), *intoxication, drunkenness.*

Ulegéfu, *s.;* ulegéfu wa muili (ku legéa), *debility, exhaustion, relaxation, the state of being relaxed or slack; cfr.* sháliki.

Ulēmbe, *s.* ?

Uleoléo, *s.*, *projection ?* (= domo, madomo), *that which hangs loose* (R.).

Ulía, *v. obj.* (*vid.* úa), *to kill with or for.*

Ulíli, *s.* (*pl.* malíli, *s.*), *a bedstead, the feet of which are turned in a lathe after the European fashion* (matende gu yana ulíli firíngoa). *It is*

different from kitanda, *the legs of which are only hewn.* Ulíli wa bésera *or* básāra (*pl.* malíli *if large, if small* wilíli), *a bedstead brought from Basra, from the Persian Gulf (via Mascat).*

Uliméngu, *s.* (wa), (1) *the whole sphere of luminous matter;* ulimengu wa ju-ulio muánga, ulio wazi na muanga tuonáa suisui ulimengu, *atmosphere, sky, sphere of light, and air;* leo ulimengu unatakáta, hauna mawingu, *to-day the sky is clear, it has no clouds* (kulla kitu kílijo na muanga, *everything visible, the visible world or creation, universe*); uli-mu-anga, wazi; (2) ulimengu tulio kā suisui, laken mtu akiffa, huenda ku zimu ndáni ya nti. *The surface of the earth, which we inhabit; this world, in opp. to the grave where there is darkness;* ku zimu kana niumba ilio zíma tā, huoni tena uliménguni; kuwáko ulimenguni, *to be alive, to be here in the world;* ulimengu *signifies universe in general* (= dúnia) *and the little world of every individual;* (3) ametengesa ulimengu-wakwe, *he enjoys the world at his ease, he lives only for this world* (*cfr.* malimengu); tutakaa-je ulimengu hu, *they say to one who did evil* (alietenda vibaya); malimengu, *the pleasures of the world.*

Ulímbo límbo (*or* ulímbo), *s.* (wa), *bird-lime;* ulímbo wa mbungu ni utómfu (wa mtoria) wa ku tegéa niúni. *The* ulimbo *is the pithy (sticky) substance of the* mbungu *tree which is boiled, and which serves to catch birds, which, having once touched it with their feet or wings, cannot get off again. The boiled substance is mixed with oil. It becomes black in boiling, whereas it is quite white when it drips out of the tree in which an incision has been made. The bird-lime is put in a fruit-tree, &c.; gum, resin; cfr.* mlímbo límbo (ulímbo wanáta).

Ulími, *s.* (wa, *pl.* ndími), *the tongue;* ulími wa mtu, niama; (2) ulími wa m'ti, uliotóngoa kumója (= upande umoja) sebabu ulími hauna panda nafsi yakwe ya ku zuilía muámba, *a notch or an incision made on one side of a pole, which has no fork of its own, to support the beam; tenon on a beam (tie-beam). Prov.:* uji ukiwa wa motto haupóza kua nta ya ulimi (R.).

Ulíndi, *s.* (wa, *pl.* nindi *or* ndindi, za) (*the African tinder-box*), *a piece of wood cut off from the* mlindi *tree, which the natives use to produce fire at home and especially on their journeys.* Ulindi wa ku pekéta *or* pekéja *or* toléa motto. *The* ulindi *is as thick as the little finger, and about* 1½ *feet in length (like an arrow without the head). It is turned rapidly between the palms of the hands over the* uombómbo (*a piece of wood from the tree* muombómbo), *the pith of which is ignited by the friction of the* ulindi *which is very hard. As the* ulindi *works upon the* uombómbo (*pl.* niombombo) *by being turned between the hands, it is called the* mume (*male*), *whereas the* uombombo, *which gives the fire from its pith, is called the* mke (*female*). *By this method fire is procured in a few minutes. The ignited pith is then put into a little dry grass or a bit of old cloth and waved in the air, to produce a flame. I have often seen the natives succeed in getting fire, when all my phosphoric matches failed, especially in damp or wet weather.*

Ulingánifu (*or* ulingáno ?) (*v. n.*, ku lingána); kiza hakina metheli, *comparison ?*

Ulíngo, *s.* (malingo), *watch on a plantation* (ulíngo wa ku lindía niúni, uliojengoa kua magúzo manne ya miti), *an erection of four posts, on which poles are laid, to serve as an elevated seat for the keeper of a plantation, who scares birds or animals that damage the corn before harvest. The* ulingo *is not covered with a roof or shed, but is open. It is therefore different from the* dungu (la, *pl.* madúngu) *which has a covering on the posts, in order that the watchman of the plantation may be protected from the rain and from wild beasts at night; cfr.* dungu.

Ulínzi, *s., guard, watch; vid.* ku linda, *v. a.*

Ulío, *s.* (wa); *in Kigúnia* ulío wa tokā = ufúraha (*vid.*) *in Kimwita;* (2) ulio, *which;* mti ulio angúka, *the tree which fell;* kofía úlio (ulíyo) ukivaa, *the cap which you used to wear.*

Uliwa, *s. Prov.:* nakimbía ku fiwako nakimbilia ku uliwako watu niama ??

U'liza, *v. a.* (= ku sáili, dátisi), *to ask, to question one, to inquire of a person, to search;* ku-mu-úliza hali, *to ask how he does or fares;* ku ulízūa, *to be asked.*

Ulizía, *v. obj., to inquire in behalf of somebody;* ku-ji-ulizía, *to question one, to search;* ita ulizua kua muigni ku úza; hai ulizui, *or* hai uzui ku pata, *there is no question about getting, it will be found without difficulty.*

Ulóngo, *s., falsehood, a lie; cfr.* uwongo *or* wongo.

U'ma, *v. n., to ache, to give pain, to bite, to be in pain, to sting, to hurt;* kítoa cha-ni-úma *or* naúmoa ni kitoa, *my head pains me, I have headache;* alikúa na jino liki-mu-uma, *he had the toothache;* matúmbo ya-ni-úma, *or* naúmoa ni matúmbo, *the bowels give me pain, I feel pain in the bowels;* nioka ana-ni-uma, *or* nimeúmoa ni nioka, *a serpent has bitten me, I was bitten by a serpent.*

Umána, *v. rec.* (*cfr.* umika *v. n.*), *to bite each other. Gal.* v. 15.

Umía, *v. obj., to give pain to one;* nioka ame-mu-umía mitúni, ndiani, *but* nioka ame-mu-uma magúni, kitoani; niúki ame-ni-umía mi túni, *but* niuki ame-ni-uma mukonóni, nami

nnaumíwa; nioka ame-ni-umia ndiani, laken nioka ame-ni-uma maguni; nami n'na umiwa; ku uma meno, *to have toothache.*

UMÍKA, *v.a., to cup*; ku umika kibugu, mnazini, *for the sake of;* ku gema, *to tap, vid.* kibugu.

UMIKÍA, *v. obj.* (ndumiko, ya, *pl.* za); pembe ya ku umikía watu, *the cupping horn.*

UMÍWA, *v. p.*

U'MIZA, *v. c., to cause one to ache, to feel pain = to hurt;* a-ni-umiza mbáfu ndani, *he annoys me (by his mysterious conduct)* (R.), *to injure one;* mtu ame-ni-úmiza kasidi, laken mti ume ni-úmiza kua nasibu; na-mu-umiza rokho, *I encourage him* (R.).

UMIZÁNA, *v. rec., to hurt each other;* mateso mabaya ya ku umizana.

UMIZÍA, *v. obj.;* watu hawa wa-ni-umizia mbafu.

U'MOA, *v. p.;* ku úmoa utungu, *to travail, Rom.* viii. 22.

U'MA, *s.* (wa, *pl.* mauma? niuma, za); (1) uma wa msmári wa juma wa ku toméa mtu, *a kind of iron nail or punch with which to cauterize wounds, &c.;* (2) uma wa ku anikía *or* ojéa niáma, isipáte táka motóni *or* maífu, *an iron stand with four legs, on which the natives roast the meat to keep it from dirt or the ashes of the fire;* (3) uma (uma wa ku toméa niama, ulio na n'ta tatu, wa ku dungía niama), *a large fork, an awl* (uma wa ku okéa niama, *a gridiron*).

UMÁATI, *s., multitude* (St.); *vid.* ūmăti.

UMAHELI, *s., ingenuity; cfr.* مَحَال, astutia, dolus, industria.

UMÂHĪRI, *s.* (*Arab.* ماهر) (= busâra, ku ji-deherisha) (*cfr.* mâhiri), *dexterity; cfr.* مهر, solers, ingeniosus fuit.

UMAJI MAJI, *s., wetness?* (R.).

UMÁNDE, *s.* (*vid.* mande), *dew, morning air* (= pepo za subūkhi); za barra umánde zitokázo jū *or* barrani, *the morning or land wind, the wind which blows from the land S.W. as it does in the morning; pl.* mmande (za).

UMANGÍA; wali hu ni wa ku umangía (hauna mtuzi) R.?

UMÁNIFU, *s., faithfulness?* (*cfr.* uamínifu); *vid.* ámini?

UMARÁRI, *s.* (= maázo, ákili, fíkira, busára) (*vid.* marári = ku jua neno kua ákili), *opinion, idea.*

UMASIKINI (*or* UMASKINI), *s., poverty; vid.* maskini.

U'MĀTI, *s.* (*Arab.* أمة) (*cfr.* khulūki) (= wátu wangi, *multitude;* umăti wa Muhammedi, *all Muhammedans;* umăti wa watu, *or* watu umati anakuffa (*multitude*), *many many people, a multitude of people died;* umati Muhammed (*without the genitive particle*), *the contemporaries of Muhammed; cfr.* Káumu *and* Muhammedi.

U'MBA, *v. a.* (= finánga), *to form, to shape, to create;* mfinánzi yuwaumba viungu, laken Mungu ame-umba ulimengu; huku-ji-umba wewe, una ŭmbŭa ni Mungu, *hast thou created thyself, thou hast been created by God;* ku umba jombo baharini = ku ona, *because the ship is still so far off, that it is scarcely visible and therefore quite equal or similar to created things; cfr. Kin.* ku lumba, *descry;* ku lumba muezi.

UMBŌA, *to be created.*

UMBÍWA.

UMBÍKA, *v. n., to be formed, to be created;* Mungu ame-mu-umba mtu, na mtu ameumbíka *or* amefaníka, laken viungu vina finangíka; ku umbíka wizuri, *to be well formed* (umbolakwe ni ngéma) *to have a pretty figure or shape.*

UMBA UMBA, *v. n., to sway or stagger like a tipsy person.*

UMBAMBO, *s.* (wa, *pl.* mb—), *wing* (Erh.)?

U'MBAÚMBI, *s., a small black worm which appears at the rainy season.*

UMBÉA, *s., splendour, finery* (*seldom used*); mtu huyu apenda umbéa sana, *this man is very fond of splendour* (= uzuri).

U MBI ÚMBI, *s., very fine flour* (kana fumbi fumbi).

U'MBĪLE, *s. pl.;* maumbile, *vid.* (*the sing.* umbile (la) *is very rare*) (*cfr.* umbo), *natural condition.*

U MBO, *s.* (la, *pl.* ma—), *shape, outward likeness, frame, form, fashion, natural condition, appearance, constitution, custom assigned to man from his creation;* umbo la Adam alilo umboa mbelle, na wana wa Adam wakaumboa umbo la Adam; umbo la mtu mballi (*different*), na umbo la niama, la mti, *&c.*, ni mballi. Mti umeumboa kua mti, laken si kiumbe, laken m'tu ni kiumbe, na watu ni wiumbe, na niama si kiumbe. Najiona umbo la kua kiziwi, *I feel getting deaf. The natural condition or constitution of man, animal and trees, &c., is different. Their constitution, their nature, is different. Man alone is a* kiumbe (*or creature*) *by way of eminence; an animal or tree, &c., is not called* kiumbe. *A rational creature alone is thus termed by the Suahilis.*

U'MBU, *s.;* umbu wa maji = bábari kú, *the open sea, the deep;* jombo kimekuenda umbu wa maji, kinatokoméa bâhari kábisa, *the high sea, where land is no more seen;* mume wangu amepotéa umbu wa maji, hakupotéa nti kafu, *my husband perished on the deep sea, he did not perish on the dry land;* jombo kina umbíwa majíni, *i.e.*, ku kéti na ku enenda majini, *the destination* (*aim of creation*) *of the ship is to stay or go in the water;* maji ni umkuwákwe. *The ship is, as it were, a water-creature, an aquatic creature.*

U'MBU (*or* ŬMBULE), *s.* (la, *pl.* ma— *or* —za) (=

ndugu m'ke); umbulangu leo anakuja, *i.e.*, nduguyangu mke anakuja, *my sister is come to-day;* umbu, *sister* (*in Kigunia and Kipemba*); maumbuyangu wâke *or* umbuzangu wâke wanakuja leo = nduguzangu wake wanakuja leo, *my sisters are come to-day;* mtikíta wa umbulo = mafi ya nduguyo. *This abusive word causes great strife and anger. In like manner the abusive word* mana tóko za umbulo, *i.e.*, utóko wa maji ya kuma (toko = kuma *in Kigunia*); *brothers and sisters enjoy one mother, whose creatures they are; cfr.* ndugu.

U'mbŭa (*or* m'bŭa, *or* m'bŏa), *a dog.*

Umbúa, *v. a.*, *to allege a defect, to depreciate* (St.).

Umbúji, *cfr.* mumbúji.

Umbuji, *s.*, *neatness, decorum, elegance?* (R.).

Umbúka, *v. n.* (*cfr.* mkoma); muili unaumbuka = unafánia viónda katika vianda na măgu; mtu huyu anaumbuka muili, ni mkóma, *or* muigni ukóma (*Kinika* máhăna). *This man gets sores on his fingers and feet, he has the* ukóma *disease, he has the cancer, gangrene, which is considered contagious by the natives. Therefore they order him to construct a hut in the forest, in order to avoid all intercourse with other men. There the native doctor gives him medicine; his food he must prepare himself. If a slave, he is, in case of recovery, led about in the town and exposed to sale. His master gets one half of the price, whilst the other half is given to the doctor.* Aki póa muigni akoma, hutíwa mnadáni, hupéwe deláli, humnadi; alie umbuka = muigni ukóma, *a leper, lit., possessor of leprosy.*

U'me, *s.* (*vid.* mume, *adj.*, *male*), *strong, or* nume, *e.g.*, niumba ndume, *a strong house* (?); (1) *manliness, virility, strength, man's generative power;* (2) ume (pro uume), *a more polite expression for* mbó (*cfr.* uke); mukono wa kuume (*Kigunia,* mukono wa ku fuli), *the right hand;* mlango na ume (uume), *may the door (entrance) be strong (said of the array of a battle)*; mume, *pl.* waume.

Uméme, *s.* (wa), *lightning, flash of lightning.*

Umía, *v. obj.*, *to give pain to; vid.* uma, *v. a.*, *to bite.*

Umíka, *v. a.* (*cfr.* uma, *v. a.*), *to cup;* ku umíka pembe muilíni, *to apply the cupping horn to the body;* muumíshi ame-ni-umíka léo kua ndumíko = ku-mu-uma na pembe, na pembe inaumána na niama, *to scarify, to cup the body with a sheep's or goat's horn, lit., to bite at the body with a horn, after it (the body) has been scarified with a razor; to apply the horn to the scarified body, and work with it, as if to bite at the body with it. The natives at first apply the horn to the skin, to gather or contract the blood to the spot from which they wish to extract blood; then they scarify the skin until the blood flows, whereupon they apply the horn a second time to the scarified spot, and draw with the mouth (at the end of the horn) as strongly as they can, until the horn adheres firmly; lastly they close up the hole of the horn with wax, to keep out the air. When they think that a sufficient quantity of blood has come into the horn, they remove the wax, when the horn falls off; the blood is then put into a vessel with water, to be examined. The cupper receives about one quarter dollar for his fee. Many persons are very experienced in this operation, which proves often very beneficial to the sufferer. Poor people pay him one* kebába *of corn for each time he puts on the horn.*

Umio, *s.* (wa) (*Kin.* umiro), *the alimentary canal, throat, œsophagus, voice; cfr.* mio (komio), umio (wa, *pl.* mimio?), *windpipe.*

Umíto, *s.* (wa); *pl.* mito ya ku fura gū = uzíto, *heaviness;* mke alie na mimba anafánia umito wa magū, *a pregnant woman gets heaviness or swelling of her feet;* mtumke yuna umito, *the sickness of a woman during pregnancy. The Suahilis say in reference to a male who is sleepy:* "ni umito wa mkêwe, yuna mimba."

Umka, *v. n.* (= umuka), *to rise as dough from yeast;* ku fania pofu jeupe, *to make or have a white foam with noise; hence* wimbi la ku umka, *a foamy white wave or breaker which is very dangerous to boats* (mahali palipo na mamba); *cfr.* kuéa, kueléa, *v. n.*

Umikía (*or* umukía?); *cfr.* gema (*a vessel used for getting palm-wine*).

Umo (*or* húmo), *there, inside.*

Umója, *s.*, *oneness, unity, union.*

Umri, *s.* (wa) (= maisho ya ku ishi *or* kā), *age; cfr.* عَمَرَ, coluit, superstes fuit, vixit aliquod tempus; *hence* عُمْر, vita, vitae tempus; umriwakwe apatá-je? *how old is he? lit., his age what does he get?*

Umúa, *v. a.;* ku umua niuki = ku tŏă ásali mzingáni kua ku tia moto ndáni, *to take honey from the beehive by kindling a fire in it, which cannot be done in the daytime, but only at night, when the bees cannot hurt people; to take off, to steal;* muifi wa tembo naye aumua tembo ku iba; mzinzi a-mu-umua mke, na mume ana umuliwa mkewe.

U'mŭka, *v. n.;* pembe inaumŭka, *the cupping horn falls off* (*cfr.* shopoka), *to come off.*

Umulía, *v.* (= ku-m toalía ásali), *to take the honey from one, to steal, deprive him of the honey;* ame-ni-umulía mzinga wa niuki *or* tembolangu, *he deprived me of my bee hive or of my* tembo.

Umulíwa, *v. p.;* tembo limeumulíwa ni watu, *the cocoa-liquor was stolen (at night) by some*

people; fulani minaziyakwe ina umuliwa tembo.

Una, *s., a kind of fish.*

Una, *v. n., you have, thou hast;* una nini ? *what is the matter with you?*

Unáfiki, *s.* (= usándiki = urongo), a *coarse or open lie, untruth (e.g., when a person denies that he has got food from another, in order that he may get it at a second place also)*; *cfr.* نفق, vendibilis fuit merces, hypocritam egit in religione: منافق, hypocrisis.

Unajimu, *s., learning* (Erh.); *cfr.* عجم ?

Unámo; wa niuki wanata.

Unanázi, *s.;* watu waponóa ngófi wapata unanázi ulío ndani ku fania uzi; *cfr.* nanázi.

U'nda, *v. a.;* ku unda jombo, *to build or construct a ship.*

Ku úndua, *v. p.;* muunzi, *a ship-builder;* kiunzi, *building of wood.*

Undiwa, *v. p.; vid.* mgnambo.

Undā, *v. n.;* maji yaundā, yaongóza, yafuaza, maji ni kukutu (*cfr.* dungiza), *it is high-water.*

Undu, *s.;* undu wa jogoi *or* jimbi (*pl.* niundu), *the comb of a cock.*

Une (rectius nne) (*numeral*), *four.*

Uneméfu (*or* unaeméfu), *s.;* watu wamepata uneméfu = wameneméka wamepata néma, viakula telle, *abundance, or plenty of food (opp. to famine, starvation).*

Unéne, *s.* (wa), *bigness* (*vid.* nene), *stoutness, thickness.*

Uneniekéo (*or* ugniegniekéo), *s.*(*cfr.* gniegniekéa), *reverence, humility.*

Unga, *s.* (wa), *flour, powder;* unga wa ndére ni bū la mtu, alieuáwa ni Waanga (*cfr.* muanga), *a magic poison prepared from the body of a man who has been killed by the Waanga.*

U'nga, *v. a.* (= ku tangania máhali pamoja na ku piga fundo), (1) *to unite, to join together, to connect, to follow;* watu wana-mu-unga Gabiri = wana-m-fuáta; (2) *to salt, Luke* xiv. 34 (*to season*).

Ungía, *v. obj.*

Ungíka, *v. n., to be set or joined (in the surgical sense).*

Ungikana (tungamana).

Ungána, *v. rec., to be intimately connected with each other, to be joined together* (= fuatána); watu wanaungána na Gabiri kua urafíki (= wanatabikána tangamána), *the people are intimately united with Gabiri by bonds of friendship.*

Ungánia, *v. a., to tie together, to unite; e.g.,* ku ungánia ugue uliokatíka wipande wiwili (huko na huko), *to tie a rope, which broke, together so that the two separate parts of a rope become one.*

Unganika, *v., to be united.*

Ungánisha, *v. c., to unite;* kadi ameunganisha Gabiri na Rashidi ku patana (ku ungana, fuatana *or* tangamana).

Ungama, *s. n. p., the Formosa bay near Malindi was swallowed up by the sea because the inhabitants of the place washed themselves with milk and cleaned their anus with bread, wherefore they were destroyed by the Almighty. This is the story of the Muhammedans.*

Ungáma, *v. n., to grant, allow, admit, confess, acknowledge (Luke* xii. 8) = alipo usoa amesema, ni kuelli; muigni ku ungama hakani tena, wala hasingisi watu wangine, laken yuwalalama, *to confess one's crime of one's own accord* (*cfr.* lalamia); hawazi-ungami, *they (sc. Banians) will not acknowledge having rupees, they will only pay with* pesa.

Ungamána, *v. n.* (= ku shikana na kitu kingine), *to be connected, to cohere with another thing, to be united with it.*

Ungamánisha, *v. c., to bring together, to connect, to cause to join, to make unite (e.g., two boards) together, to make to keep together, to stick close, to be firm, to clinch, to bring to bear upon.*

Ungamía, *v., to confess to one, to tell or promise one;* ame-ni-ungamía kitu kizúri = ame-ni-ambía ninajo kitu kizúri, ta-ku-pa-we, *he promised me a fine thing, he said I have something fine, I will give it to thee;* ana-ku-ungamía ñini? *what has he promised you?*

Ungánisha, *v. c.;* kathi ameunganisha Gabiri na kasidi ku patana (ku ungana, fuatana, tangamana).

Ungámo, *s., a yellow dye used for dyeing mats.*

Ungána, *v. rec.; vid* unga, *v. a., to be intimately connected* (fuatana).

Ungania, *v. a., to tie together, e.g., a broken rope, to join.*

Unge, *the sign of the second person sing. conditional;* ungependa, *you would love;* ungekúa, *you would be.*

Ungi, *s.* (wa, *pl.* wingi), *abundance, plenty, multitude;* mtu muengine, *pl.* watu wengine; ungi (*pl.* wingi) wa watu.

Ungíka, *v. n., to be set;* gulakwe liliungika, *his leg is well set, proves to be well set (surgically)*; *vid.* unga, *v. a.*

Ungo, *s.* (*pl.* maungo); Kipemba na Kimrima = ntéo *in Kimwita, van, fan, a round flat basket used in sifting.*

U'ngo, *s., a joint, a member, the hymen* (kiungo); ku funda *or* fundíka ungo = ku anza ku bulehe

a girl in her teens, become marriageable after having had the first issue of blood for seven days, the hymen having opened and ku simika matitti *having taken place;* ku vunja ungo, *to be deflowered* (St.); ku fundika ungo, *said of a female who has arrived at the age of puberty* (*cfr. in Kiniassa the word* "ku chora bano," *to break the shaft;* (2) ungo, *pl.* maúngo, *a round flat basket used in sifting.*

U'NGŬ, *s.* (*vid.* ungúu) (wa); *Kipemba* (= uwunda *in Kimwita,* úga *in Kimrima*); ku fania *or* lima úngu *or* uwanda, *to make a place clear or free, to build a house upon* (mahali pa wazi pajengo-apo niumba, ku fania mahali peúpe). *The grass and rubbish is cleared away.*

UNGÚA, *v. a.;* (1) = ku kata vipande viwíli marra moja (*Kimwita*), *to cut a thing into two parts at once or with one stroke; e.g,* ku ungua kuni vipande viwili, *to cut the wood in the midst, to disjoin, separate, divide, to cut asunder* (*oppos. to* unga); (2) *v. n.* = ku teketéa moto, *to burn, or to be burnt* (*Kipemba*), *to be scorched or scalded;* niumba ime-ungua moto = imeteketéa, *the house is burnt.*

UNGULIA, *v. obj., to scorch or scald;* ku ungulia niungu.

UNGUZA, *v. c., to scorch, to scald, to burn.*

UNGUÁNA, *s., freedom, liberty;* muunguana, *a free man; the state of being a free man, in general freedom, civilization;* unguana, *free, is opposed to* tumua, *slave* (utumŭa, *slavery*); *politically free is opposed to* shinzi, washinzi, *to be subjected, vassals;* kiunguana, *of a free or civilized kind.*

U'NGŬE, *s.* (ya, *pl.* —za); (1) úngŭe ya kámba, *a rope of the thickness of a finger* (*from the* úngue za kámba *is the* amári *or* gerári (*anchor cable*) *twisted;* (2) úngŭe ya ku lima shamba, *the piece of ground assigned to one person for tilling* (kátiri, muále) *which piece is marked out for him by a rope or by the* muále (*vid.*).

U'NGŬJĂ, *s.* (wa), *n. p., Zanzibar* (*perhaps the word* ungŭjă *is related with* ungua, *to burn;* úngŭza, *to scorch, on account of the great heat troubling people at certain times*)?

UNGUMÁNA, *v. n.; vid.* ungama, *to be united.*

UNGUMANISHA, *v. c.*

UNGÚRŬMA, *v. n., to hum;* simba yuwa ungúrŭma, *the lion growls* (alía), *roars.*

UNGÚU, *s.* (*vid.* mgu *and* úngu); ungúu wa (*pl.* za *or* ngúu) ku puria mtáma máhali palipotandíkoa jamfi, ku tia mtáma telle, *a heap of corn laid on a mat, on which the corn is beaten for several days;* ku ondóa mashúke; ungô wa mtama ukipúrua, *a large shed made at the time when the* mtama *is threshed* (*vid.* pura); *probably from this the name* "Takaungu," *vid.*

UNGUWE, *s.* (wa), *swine, hog; vid.* nguúe.

UNGÚZA, *v. c., to cause to burn;* watu wameunguza niumbayakwe.

UNIA, *v. n.;* buibui yuwaunia mafeyakwe; *vid.* tando.

UNIÁGO, *s.* (*vid.* kiniago). *St. refers to the expression* "ku chesía uniago," *to deflower* (?).

UNIÁMA, *v. n.;* punda ana-ni-geukía uniáma, anagupúka mbío (R.)?

UNIAMÁFU, *s.* (wa), *silence, quietness; vid.* ku niamãa, *v. n.*

UNIÁMBI, *s.* (= uofu wa kasidi = utiriri *or* uhiána).

UNIAMÉZI, *s., a large tract of inland country in East Africa composing a great number of tribes.* Uniamézi ni nti mezi uandamáko *or* uviawáko, *the land through which the caravans travel to the coast with the new moon;* mniamezi, *pl.* waniamezi, *a man or men of that country.*

UNIANDÉGE, *s., the bast or bark of* muniandége; *Kim.* kuchére.

UNIASSI, *s., grass; vid.* niassi.

UNIÁYO, *s.* (*pl.* niáyo, za), *a footprint, the sole of the foot.*

UNIEGNÉZI, *s., said in regard to eyes which are nearly blind in consequence of small-pox; cfr.* utandu.

UNIELLE (*or* UNUELLE) (wa, *pl.* nielle *or* nuelle (*both forms occur*), *a hair.*

UNÍENDE, *s., a loud outcry, especially of little children;* ku piga uníende, *to cry loudly, bitterly, great lamentation; cfr.* mayowe.

UNÍKA, *s.* (*cfr.* níka, *pl.* maníka, *wilderness*), *the country of a people in East Africa called* Waníka (*inhabitants of the wilderness, vid.* nika) *near Mombas* (*westward*).

UNIO, *s. in Kipemba* = umánde *in Kimwita, the land or morning wind, exhalation? vapour?* únio wa ku sisíma, ku rishai niassi; béredi kali, yatóma *or* yasisima sana; ku fuatana únio únio; a-mu-andáma unio unio, *opp. to* ku-m-katía mbelle.

UNIÓFU, *s., candour, evenness;* unióf u wa moyo, *uprightness of heart;* moyo ulionioka, usiokúa na kishongo; unióf u wa maneno na kázi, *sincerity in words and works.*

UNIOGÓFU, *s.* (= usogófu = ufifu ŭkú) (usémbe wa ku fania kazi), *relaxation of strength, slowness, tardiness, laziness, sloth, lounging; vid.* niogóa *and* niongóa, *v. n.*

UNIÓNGA, *s.* (wa, *pl.* niónga, *vid.*), *a state of lameness, halting in consequence of the* niónga (*Kipemba* = wiwéo *or* mapaja *in Kimrima and Kimwita*) *being not in proper order, either too short or too long, &c.;* yuna unionga = yuwadetéa, *he is lame, halting;* kua sebabu ya ku-ji-gogota nionga; huyu una nionga, *this man is lame or a cripple.*

Uniónge, *s., weakness, poverty* (*weakness in point of property and influence among men*) (*cfr.* mniónge), *vileness, meanness in regard to origin.*

Unióya, *s.* (*pl.* nióya *or* nióa), *a feather; vid.* manióya *or* manióa.

Uniózi (*or* maniozi)? *shaving* (ku nióa, *to shave*).

Uniúshi (wa, *pl.* niushi), *a hair from the eyebrow.*

Unju, *s., Kipemba, morning* = súbŭkhi *in Kimwita.*

U'nsŭlu, *v. a.* (= ku-mu-únsŭlu kitíni cha énzi, *or* katika énzi, *to dismiss one from office, e.g., a governor, to abolish, cashier* (maúnsulu = *dismissal*).

Unsulíwa, *he was dismissed from office, from ruling.*

Unu, *s.* (wa)? (R.).

Unuelle (*or* unielle, *sing.*), *one hair* (*pl.* nuelle *or* nielle, za, *hairs*) (*coll.*).

Ununúzi, *s.* (*vid.* ku nunúa), *purchase, buying.*

U'o, *s.* (wa, *pl.* niúo, maúo? za), *case, sheath;* úo wa juo, *case of a book;* úo wa upanga, *scabbard of a sword;* úo wa kissu; *pl.* niúo za wissu.

Uófu (*or* uóvu) (*vid.* ófu), *rottenness, badness, wickedness, sin* (uofu *more in a moral sense,* ubáya *in a physical*), *corruption, evil.*

Uóga, *s., fear* (ku oga, *v. n., to fear*) (*or* woga).

Uokóvu, *s.* (pro uokózi), *salvation, safety, peace.*

Uómbo, *or* wombo wa ganda mkeka, *the seam of a bag.*

Uombómbo (wa, *pl.* niombómbo), *a kind of soft wood* (*from the* muombombo *tree*) *with much pith, used by the natives in obtaining fire; cfr.* ulíndi.

Uompi, *s., beggary.*

Uonévu, *s., invidiousness?*

Uóngo (*or* uróngo), *s.* (wa), *lie, falsehood, untruth.*

Uonievu (uongofu), *admonition* (*Phil.* ii. 1).

Uóroda, *s., invoice of articles sent to one?*

Uoróro, *s., softness, mildness.*

Uówe, *s.?*

Uózi, *s.* (wa) uózi wa mke (ku nenda uozíni, ku ózoa ni kathi, uozi una = kwisha), *the act of marrying, blessing, uniting, which is performed by the kadi in the mosque, before many witnesses;* uózi wa ku tukúa, *the being carried away, said of a woman who is married by a man at a distance* (R.).

Upă, *s.* (wa, *pl.* pă, za), (1) *baldness, bald pate on the top of the head,* kitoa kísijo nuelle katikati; pă za vítoa via watu; (2) *the roof-side of a native cottage.*

Upája, *s., pl.* paja (za), *the thigh;* msáfara ni upája? (R.).

Upáji, *s.;* upáji wa Mungu, *gift or blessing of God, e.g., rain, food, &c.* (kú-m-pa).

Upámba, *s.* (wa, *pl.* pamba, za), (1) upámba wa ku geméa minázi, *a sickle-like knife which the natives use in drawing the cocoa-liquor from the tree* (*in tapping*) (*vid.* gema, *v. a.*) (*a small hatchet*); (2) upámba wa mafuta ulioshambulíwa *or* jambulíwa, uliotiwa mafutáni ku bandíkoa kitoa, kipáte m'tŭba, kipóe maumífu, *a piece of cotton which, having been cleaned, is dipped into oil and put around the head, to keep it moist and allay pain;* ku tia upamba kitoani.

Upámbo, *s.* (wa, *pl.* pambo, za), mti uliopassulíwa, ku tia *or* dunga samaki, ku simika motoni ku oja, *or* ku pata kauka kua moto, *pl.* pambo za miti ya ku anikía samaki upámbo, *a cleft piece of wood into which fish are stuck, to be roasted or dried over a fire.*

Upána, *s.* (wa, *pl.* pána, za), *breadth, width;* upána wa ubáo, na mbáo pana *or* zina mapána; mongowakwe ni upana, *his back is broad;* kansu ya mikono pana; ngúo hi ni ya upana, laken nguo hizi ni pana.

Upánde, *s.* (wa, *pl.* pánde, za), *piece, part, portion side;* upánde wa kuku huko, na upande huko; pande za kuku *signifies smaller pieces, after the whole fowl has been divided into halves, but* pande (la, *pl.* mapánde, ya) *signifies a large subdivided piece or pieces, e.g.,* hili na pande la niáma (*pl.* mapande ya niáma); mpánde *refers to a large piece, the third of the whole, e.g.,* ni-pá-mi mpánde wa papa (*pl.* mipande mitátu ya papa), *give me the large piece of the fish* papa, *after it has been divided into three parts;* kipande *refers to a very small piece;* upande wa Mwita, *about or near Mombas;* mjipánde, *pl.* mijipande ya papa, *equal parts of the* papa; upande wa ju, *the upper side* (*the weather side*); upande wa tini, *the under side, the lee side;* upande wa goshini, *the weather side, the side where the tack of the sail is fastened* (St.); atfali hi ni upande *this brick is oblique, sloping, shelving.*

Upánga, *s.* (wa, *pl.* pánga, za), *a sword, sabre* (1); upanga wa felegi, *a long straight two-edged sword carried by the Arabs* (*vid.* felegi); (2) upanga wa imáni, *a short sword with a kind of cross hilt* (*vid.* imáni); (3) upanga, *a cock's comb* (St.), *a piece of wood with which the natives beat the threads in making* taraza (*Reb., who writes* ubanga).

Upápi, *s., the outer beading of a door-frame* (St.). *Reb.* (*who writes* ubabi) *takes this word for insertion, stopgap, little board.*

Upápui, *s.;* upápui wa kirtasi, *a piece of paper? a piece of cloth sewed between.*

Upataji, *s., value.*

Upatilifu, *s., blame, Phil.* ii. 15.

Upáto, *s., a round plate of copper beaten as a musical instrument* (St.).

Upatu (wa), *pl.* patu (za), *dish, cup?*

Upáu, *s.* (wa, *pl.* páu, za) (*cfr.* páu), (1) *a bar of*

iron; (2) upáu wa niumba, *rafter or spar of a native roof (vid.* páu), *one of the small sticks used as laths to tie the thatch to the roofs of the native cottages.*

Upáwa, *pl.* páwa (za), *a flat ladle made of a cocoa-nut shell, used for serving out rice, curry, gravy, &c. It is different from a* kāta, *in which the shell is much less cut away than in the* upáwa.

Upejo wa mato (*vid.* mapogo ya mato), *suffering of the eyes* (R.).

Upekéjo, *s., the piece of wood with which the natives make fire by friction.*

Upeketéfu, *s.* (ku pekéta, *v. a.*), *spoiling, corruption.*

Upéle, *pl.* pele (za), *a large pimple;* pele, *the itch.*

Upembe, *s.* (*Kiung.*), *plotting* (St.).

Upémbo, *s., a hook, a crook* (*cfr.* ku pemba, *v. a.*) (*pl.* pembo, za); upémbo wa ku angulía maémbe na matunda mangine, *a wooden pole with a hook, to hook down mangoes or other fruits.*

Upendáji, *s.* (*cfr.* ku penda, *v. a.*), *the habit of loving, or liking.*

Upendávio, *as you please, ad libitum, at pleasure, at will.*

Upendeléo (mapendeleo), *s., favour.*

Upendézi, *s.; cfr.* mapendezi.

Upénu, *s.* (wa, *pl.* pénu, za) (*cfr.* ukúmbisa, mtílisi) = misho wa pā kua nde, *that part of the roof of native cottages which projects over the walls. The projection of the roof, which protects people who may stand or sit there from the rain and the sunbeams;* amejitía upenúni haku = pata mvúa (*cfr.* kipénu), *eaves of a house, often very broad.*

Upénzi, *s.;* wa ku penda upénzi, *love (single act of love or loving), but* mapenzi *(love) refers to many acts of a loving mind.*

Upéo, *s.* (wa, *pl.* péo, za), (1) *broom, besom (in Kipemba)*; upéo wa ku peléa niumba (ku péa taka) = *Kimwita* ufiagio wa ku fiagilía niumba (*vid.*), *a sweeping brush;* (2) upéo wa mato = misho wa mato yaonápo, *the edge of the horizon, where the horizon terminates, and the eye can look no further, e.g.,* bahari *or* barra makuenda upéo wa mato, *the extremest point visible;* (3) upéo = sana, wikú, *much, very;* amem-piga mana upéo *or* wikú = sana m'no, *he beat the boy much, soundly;* shikío la-ni-uma upáo; ku furahi upéo.

Upepéo, *s., a fan* (*pl.* pepéo, za); upepéo wa ku-m-pepeléa mtu béredi, apáte upépo, *a fan or instrument, with which to fan one, to get cool air.*

Upepesi; wakwe upepesi madedeyakwe? (R.).

Upépo, *s., a gentle breeze, cool air in general* (= uberedi, upepo uembamba); ku punga upepo (*to take fresh air*) = ku keti beredíni, *e.g.,* tini ya mti, ku pata ufúli (*pl.* pepo, za, *cfr.* pepo); *e.g.,* pepo za bahari, *the wind or winds of the sea which are neither boisterous nor light, a current of air of some duration and strength, but* pepo la báhari = tufáni, *a storm or tempest, when the sails must be shortened or taken in. The plural* pepo *denotes much wind;* upépo muanána = muoróro (uliolegea), usiokúa na ngúvu, nussu shuári nussu upepo; pépo, *a demon, a* sheitáni (*Reb. writes* pebo).

Upési, *s.* (wa), *quickness, speed; adv., speedily, quickly* (kua upési, kua ku pésa, *v. a., vid.*).

Upia, *adj., new; e.g.,* upáu upia, *a new rafter or spar of a native house;* (2) *s., newness.*

Upindi, *s.* (*pl.* pindi, za), *a bow;* upindi wa mvúa, *the rainbow.*

Upindo, *s.* (*cfr.* kipindo) (*pl.* pindo, za) *a hem, a fold* (= ukungo), *the cloth in which the dead are stretched and in which, after having been washed, they will be buried in the sands.*

Upindúa, *s.* ?

Upingo, *s.* (= márathi ya matumbo ya ku-m-pinga (matumbo yana-m-pinga *or* yanasongána, akikán-doa matumbo yatafugúka), *movement of the bowels from pain.*

U'po, *s.* (wa, *pl.* niúpo, za); úpo wa búyu (la mbúyu) wa ku ámbisa *or* futía maji daúni, ku kaúsha dau (ku futa maji dauni kua úpo *or* sila), *a small bucket-like vessel made of the shell of the* mbúyu *tree, to bale the sea-water out of a boat, in order to get the boat dried.*

Upófu (upopófu), *s., blindness* (= utófu); upófu wa ku pofúa, *e.g.,* mato, kunde, kitu, *the spoiling or corrupting of anything, e.g., of the eyes, grain, and other things* = uharibifu wa mato, *the spoiling or destroying of the eyes, so that a man can no longer see;* upófu *is different from* ubófu wa mato, *which refers to the suffering or pain of the eyes, not to their entire destruction.*

Upógo, *s.* (*pl.* pogo, za), *squinting, distortion of the eye;* muigni upogo, *a squint-eyed person, when one eye is large and the other is small which causes a distorted look* (*vid.* pogo, *s.*). *The* upogo wa mato *is different*—(1) *from* makengésa ya mato; *i.e., the eyes are of equal size, but the* mbóni (*pupil*) *of one eye looks upwards, whilst that of the other looks downwards;* (2) *from* tongo = jito mmoja linatóta kábisa, laken jito mmoja laóna, *when a man can only use one eye;* (3) *from* jámba cha jito = jito mmoja kiíni kikiharibíka kikifania jeuppe, *when a white film covers the eyeball and a man cannot see well; vid.* ujinamisi *and* upole; upógo upógo, zigzag (St.).

Upóle, *s.* (wa); (1) *in Kipemba* = upambáfu (*folly, ignorance*) = ujinamísi *or* usúsu (susu, *pl.*

masúsu), *the casting down of the eyes from stupidity* (kua ku pŭmbă) *or from shame* (kua ku susúka); mtu huyu yuwanenda kua upóle = kua ku pŭmbă, *this man walks with eyes cast down from oafishness; (2) meekness, gentleness; cfr.* polepole.

Upondo, *s.* (wa, *pl.* pondo, za), *a pole used to push forward small vessels, e.g., canoes, boats, a punting pole.*

Upongoe, *s.* (*pl.* pongoe, za), *the leaf stem of a palm-tree* (St.).

Upono, *s.* R.

Upongózi, *s., in Kinika* uhongózi, *sleepiness?* (R.).

Uposso, *s.* (*vid.* possa *or* posha), *the sum paid to a woman before marriage by her future husband; the sum varies from* 1 *to* 100 *dollars.*

Upóte (wa, *pl.* póte, za), *a bowstring* (*chiefly of sinews, seldom of threads*); niúta *or* máta; úgŭe wa mikáno ya gnombe ndío upóte (pote *twisted thread*, uzi *not twisted thread*).

Upotéfu, *s.*, (1) *perishing, ruin, waste, destructiveness;* mtu wa ku potéa asie na akili; (2) *deception, delusion; vid.* potéa, potésa.

Upóto (*or* upotófu wa ku potóka, *Kijumfu*) *s.* = ubíshi, *caprice, wilfulness, obstinacy; vid.* mpotófu, *s. adj.*

Upubu, *s., the name of a kind of creeping plant which entangles* (R.)? *vid.* upupu.

Upueke, *singleness, independence; cfr.* pueke *or* pekée.

Upukúzi, *s.; vid.* pukúzi, puku puku.

Upumbáfu, *s., folly, ignorance* (*vid.* upóle), *stupidity.*

Upúmzi, *s.* (wa, *pl.* pumzi, za—), *breath, respiration, rest;* upumúzi, *hard breathing;* upumúzi umoja, *one draught of breath; e.g.,* mpiga mbízi yuwasama akafumba upumúzi umoja, *a diver dives and holds his breath once, one draught of breath,* upumúzi umoja; ku shusha pumzi, *to breathe, to draw breath.*

Upúnga, *s.* (wa), *a flower or embryo nut of the cocoa-nut tree* (St.).

Upungúfu, *s.* (*cfr.* ku pungúa, *v. n.*), *want, privation, defect;* úgira upungúfu, *insufficient wages.*

Upupu, *s., cowitch* (St.). *Reb. writes* ubupu *or* upubu, *like* kidedse *in Kiniassa, a creeping plant which entangles.*

Upurukusha, *s.; vid.* purukusha (*pl.*).

Upúzi, *s., vain talk* (maneno ya burre, si urongo, wala si kuelli) (*vid.* pusika nafsiyakwe *or* ku paya paya, *to prattle, to chat*), *nonsense, empty contrivance.*

Urádi, *s.;* ku futa uradi kua tesbihi, *to recite or rehearse words on the rosary, to tell one's beads.*

Urafíki, *s., friendship; vid.* rafíki, *s.*

Urai, *s.* (*cfr.* rai) = uerefu, *prudence, cunning; cfr.* rai, *s.*

Uráibu (*cfr.* ughaibu), *s.* = matangamáno ya witu witáno, *viz.*, wa pŏpó, wa kattu, wa tŏkă, wa tămbŭ, wa tómbăko, *the mixture of five ingredients for chewing;* pŏpó *and* kattu *give a red colour,* tŏkă *increases the pungency of the tobacco,* tămbŭ *takes away the offensive smell of tobacco, and renders it more agreeable on account of the aroma which this leaf* (tambu *is a leaf*) *contains; cfr.* رَاَبَ, coagulatum fuit; رَوْبٌ, crassum.

Urambi rambi, *s.;* urambi rambi wa dafu, *a young cocoa-nut which has very soft flesh and sweet water. The Arabs are particularly fond of this kind of cocoa-nut.* Waárabu wapenda sana madáfu ya urambi rambi, ni madáfu ya kiárabu; *cfr.* ramba ramba *and* punje.

Urápa, *s., a thin stone resembling a potsherd; cfr.* ukakáya; jembe li urapa?

Urári, *s., evenness, equality;* ku fania urári wa hesabu, *to balance an account, to strike a balance:* ndó, tufánie urári wa fethazako (*or* maliyáko), tufanie hesabu, ni-ku-lipe muigniéwe. *E.g., the Banian gives a Suahili* 10 *dollars in goods and sends him to Unikani* (*the country of the Wanika*), *to buy ivory; the Suahili buys a piece worth* 15 *dollars which he carries to the Banian, who balances the account with him giving the seller* 5 *dollars; or if the piece is only worth* 8 *dollars, the seller owes the Banian* 2 *dollars.* Urári wa hesabu umetamburikána sasa, *every one knows what he gets or what he owes the other—the balance or amount of the account is now known; cfr.* عَارَ, cepit, mutuo dedit; إعَارَ, mutuo dedit, accommodavit, mutuo accepit, mutuatus fuit.

Urásha rásha, *s.* (*vid.* marasha rasha ya mvua), *drizzling rain* (ku rasha rasha, *v.*).

Uráthi, *s. contentment; cfr.* أَرْضَى, vicit placendo et contentum aliquem reddendo.

Uráthi, *s.* (wa), *inheritance, heritage;* watoto wamepata uráthi kua babayao aliekuffa = wamerithi kua babayao; *cfr.* rithi, *v. a.*

Uráufu, *s.* (= rakhi punde? (R.).

Uréfu, *s.* (wa), *length;* uréfu wa ubáo, *the length of a board;* maréfu ya merkabu.

Uregéfu, *s.* (*cfr.* ulegefu), *debility, laziness, relaxation.*

Urémbo, *s.* (*Kimrima* = uzúri *or* mapámbo *in Kimwita*), *adornment, ornament, finery, ornamental things; e.g.,* (1) mkuffu, (2) kekée za mikóno, (3) mitáli ya mágú, (4) halihali la fetha (5) kuugési ya mkono, (6) mesi wa fetha, (7) majassi ya fetha, (8) kijáluba cha fetha kifuani, (9) mashámili ya shikío, (10) péte ya shikío, (11) kikuku cha sifuri *or* pembe, (12) kipini cha

rusasi shikíoni, (13) seja cha ushanga, *&c.*; ndío urémbo wa Kisuáhili; *these are the ornaments of the Suahili (especially of their women). Dr. Steere applies the word* "urembo," *ornament, especially to the black lines painted on their faces by the women of Zanzibar by way of ornament.* Urembo wa Mungu, *the creation, also beauty or ornament of heaven;* uwézo wa Mungu.

URÍTHI, *s.*, *inheritance; vid.* urathi, *and* rithi, *v. a.*

URKSUS, *s.*, *a medicine* (daua) *for cough ??* (R.).

URÓNGO (*or* UÓNGO), *s.*, *a lie, falsehood, untruth.*

URUBÚNI, *s.*; kungía urubúni? (R.).

URÚRI (*or* URÚRU), *s.* = upumbáfu, ujínga, mbulúkoa, *folly, ignorance, thoughtlessness, half-madness, improvidence, carelessness;* mtu huyu anapátoa ni urúru wa ulimengu, anashirikana na ulimengu tŭ, hafánii mawázo ya mbelle, yuwapūmbā nafsiyakwe, hatii mawázo, urúru *or* upumbafu una-m-tukúa; mtu huyu anafania mbulúkoa = nussu ákili kidógo, nussu wazímu, yuwaji ne-néa pekée; *this man thinks only about things present, he is regardless of things to come, he is a fool, he is half mad. E.g., he does not think that he must cover the roof of his house, to protect it against the rain, which he thinks is still far off, although it is approaching.* Mtu huyu ametukulíwa ni ururi (= upumbáfu) wa ulimengu = upumbafu umempata kua ulimengu kua ku tumaĩni uliomengu.

U'SA, *v. a.* (uza), ku usa *or* kú sa (ku uza *or* ku za), *to sell; cfr.* úliza, *to ask, to go about asking people whether they will buy.*

USÁNIA, *v. a.*; *vid.* uzania.

USÍA, *v., obj.*

U'SOA, *v. p.*, *to be sold.*

UZILÍA, *v. obj.*, *to sell for one;* ameúsa *or* amekúsa gnombewakwe; nadáka uza *or* kúza, pembe zangu, *he sold his cow, I wish to sell my ivory.*

USÁFI, *s.*, *shavings and chips* (St.).

USÁFIHI (*or* USIFIHI), *s.*, *pride, retirement, seclusion, solitariness, insolence.*

USAHA, *s.*, *matter, pus; cfr.* wasaha.

USAHÍRA, *witchcraft* (*Gal.* v. 20), *cfr.* سَاحِرَةٌ, gehanna, infernus; *Arab.* سحر.

USAKHÍKHI, *s.*, *without fault; vid.* sakhikhi *or* sahihi, *veracity.*

USAKÍI, *s.* = usujāa *or* usujai; *vid.*

USAMBĀ, *s.*; *vid.* sambā.

USANGÁZI, *s.*; unaguiwa ni usangázi = anasangáa.

USANNI, *s.* (wa), *art, artificial work;* mtú huyu hana usanni mema enenda kua msanni mungine, *this man has no good art, or good work of art, go to another artist.*

USÉ, *s.*, *old age* (*cfr.* msē *or* mzē), *chieftainship.*

USÉJA (*vid.* ushanga), *a kind of beads* (= selea ?).

USÉMBE, *s.* = ulegéfu, ufífu (*cfr.* msémbe), *slowness, laziness, badness;* kazi ya usembe si njema, usipo ji-dáhidi; ku fania kazi kua usembe, *to do work without exerting oneself.*

USÉMI, *s.*, *talk, conversation; vid.* ku sema, *v. a.*

USÉNGE, *s.* = uóngo, *a lie, falsehood.*

U'SHA, *v. a.*; mawimbi yausha = yarúsha jombo; *in Kipemba* ku usa = rusa; kueléa za mawimbi siusházo *or* sirusházo palipo maji ya msuko suko yausha, *to roar, to rage, to be tempestuous;* wimbi la ussa, *the wave rages.*

USHÁHIDI, *s.*, *testimony, witness; vid.* sháhidi.

USHÁIRI, *s.* (*cfr.* shairi, *s.*, *poem*) (*pl.* mashairi) = maneno ya kizē.

USHÁNGA, *s.* (wa), *beads in general;* mashanga, *heaps of beads. There are many kinds, esteemed in different countries differently, according to taste and custom:* (1) matúrji, *white beads of small and large size* (*like* pojo), *liked by the Wanika, Wakamba, Wateita, and Wasambara;* (2) kigeti *or* kiketi, *blue beads of a small and large size;* (3) same same (useja); (4) msamli; (5) wa sini (*white*); (6) wa marjáni; (7) wa kimbosange.

USHÁRIKA, *s.*, *sharing, partnership; vid.* ushírika.

USHARRI, *s.*, *an Arab vessel as long as it is still new* (R.); *cfr.* sharri; jaházi ina sharri; si usharri hu?

USHÁŪFU, *s.*, *deceit, a deceitful promise; vid.* shaúa, *v. a.*

USHERÁTI, *s.*, *dissipation.*

USHI, *s.*, *the hairs of the eyebrow* (wa, *pl.* niushi, za); (1) *the hairs which are on the edge of the eye, which cover the eyelids* (*vid.* ukopi, ukumbi); (2) ushi na ombe, *juggling, odd gestures, haunted, uneasy* (R.); (3) ushi, *s.*, *a string course* (St.); (4) ushi wa báhari *or* wa kízima (= kina), *the depth of the sea or of a well;* kuna ushi wa ombe káribu na shúmbi *or* kina (R.).

USHINDÁNI ku fania ushindáni, *to gainsay* (*Acts* iv. 14).

USHINDA, *s.*; *vid.* kishinda.

USHINDÁNI, *s.* (shindána, *v.*), *contention, emulation;* ku fánia ushindáni, *to gainsay, to contend for, to vie, emulate.*

USHÍNGO, *s.*, *a vegetable poison* (*Kimrima* = ushúngu *in Kimwita*), *poison* (ubáya) *e.g.*, ushíngo wa nioka, wa wiembe wa mata, *the poison of a serpent, of the heads of arrows;* kisuse kina ushingo sana (*vid.* ushungu), ushungu *or* uchungu, *poison;* ushungu wa vigomba, *arrows.*

USHÍRIKA, *s.* (wa), *partnership, communion; vid.* shíriki, *v. n.*

Ushóga, *s.?* (R.); ushóga ni mbili?

Ushóroba, *s., a patch;* ushóroba wa muhógo, *a patch of* muhogo (R.); *cfr.* kishóroba.

Ushubábu, *s., cough??*

Ushŭgáa (*or* ushujā), *s., bravery, valour* (*vid.* shugā, sujáa), *heroism, courageousness.*

Ushúhŭda, *s.* (aláma ya kitu), *testimony, witness;* ku tóa ushúhŭda, *to testify, witness;* ku-m-pa ushúhŭda.

Ushúkuru, *s., thanks* (St. *has* ushúkura); *vid.* shúkuru.

Ushungu, *s., Kimv.* (= ushingo *in Kimr.*), *poison; e.g.,* ushúngu wa wiémbe wia mifi (*sing.* m fi, *vid.*) (*cfr.* usíngo), *a vegetable poison* (*for arrows*) *which kills a man very soon when he is wounded by them; cfr.* ushingo.

Ushupáfu, *s.* (= ugúmu), *hardness* (*vid.* sŭpā); ushupáfu wa muili, *hardiness of body, indurated by labour, &c.;* ushupáfu wa maneno, *hard words* (*and noise*) *used, e.g., before a judge, fig.,* ushupafu, *to intend to make what cannot be made, something that is too hard to be accomplished* (?), *inclination to deny* (*vid.* gana), *quarrelsomeness.*

Ushúri, *s., fiction, invention* (*vid.* ku sua, *v. a.*); wa ku-m-sulía mtu neno asipo-li-nena.

Ushŭru, *s.* (wa), *duty, custom, tax;* ku tóa úshuru, *to pay duty;* ku tósa úshuru, *to make people pay, to take from them, to levy a tax; cfr.* عَشَرَ, accepit decimam partem de opibus; عُشْر, pars, decima rei.

Ushutumífu, *s.* (*vid.* shútumu, *v. a.*), *reviling, insulting.*

Usía, *s.;* usía wa meno, *bluntness of the teeth;* ku fania usía wa meno, *to set one's teeth on edge by tasting something acid, e.g.,* ukíla maémbe mawiti, utafania usía wa meno *or* meno yatafania usía; *cfr.* uzía.

Usía, *v. a.* (*Arab.* وصية), (1) *to commission, to order* (*cfr.* wasía), *to charge one with, e.g., when a man sets out on a journey, or before he dies;* ame-m-pa manawakwe wasía wa manéno, *to charge by making one's last will;* muniewe aliusía ku zikua pahali pa ketha wa ketha, laken watu waku hinni, waka-ni-zika pahali pangine po; ku-wa-usía watu mambo mema; (2) *to exhort people as the kathi does in the mosque;* akihútubu; (3) *to give orders, advise* (mashauiri = ku ágiza *or* sisitiza, *to direct* (1 *Cor.* ii 34)); *cfr.* wasía, *s.*

Usiwa, *v. p.;* ku kitu.

Usifihi (*vid.* usáfihi) *s., pride.*

Usikízi, *s.;* usikilizi, *hearing, attention;* usikízi wa maneno = ku sikía maneno.

Usiku, *s.* (wa, *pl.* masiku? za), *night;* júa linakútoa, linakwisha sama majini kua mfuma ngófi (*opp.,* jua latoka kua mfuma ngúo, lasáma kua mfuma ngófi), *i.e., the sun set, merged in the water with him who prepares and wears a skin, but the sun rises with him who weaves, prepares and wears clothing, i.e., the sun rises in the East among those people who make, wear and sell clothes, whereas the sun sets in the West with those people who make skins, which they wear. The Suahilis believe that the further west you travel, the less clothing will be found with the natives. They go either naked, or wear the skins of goats, sheep, or other animals. Dr. St. observes: The plural* siku *is used to denote days of 24 hours. Four whole nights and days must be rendered* siku nne usiku kucha. *Four days and nights,* siku nne mtana (mchana, *so Steere*) na usiku.

Usíkua (*or* uzikua) (*cfr.* masíkua) (R.), *burial;* ana uzíkua.

Usilia (*or* uzilía, *or* usía), *v. obj., to sell to one;* ame-mu-usilía *or* usía (*cfr.* usa, *v. a.*) mtúma mballi, *he sold his slave to a far country, in favour of, or against, or in the absence of the owner* (*of the slave*). *Kidnapping Suahili do so.*

Usíma (*or* uzíma), *s.* (wa), *health, life.*

Usimanga, *s., mockery.*

Usímba, *s.; cfr. pl.* nsímba.

Usimda, *s.; vid.* simda.

Usimeme, *s. firmness* (St.).

Usinga, *s.* (wa) (*pl.* singa), za nuelle, *long hair* (*of the Hindoos or Europeans, &c.*); usinga wa nuelle za mkía wa niúmbu, *the long hair of the tail of an animal called* niumbu.

Usingatifu; *cfr.* singatía.

Usingizi, *s., sleep* (*pl.* singízi) (*cfr.* zingizi); ku ngíwa ni leppe la usingízi, *to sleep, to be sleepy.*

Usinsi (*or rather* uzinzi), *s.* (wa), *adultery.*

Usio (*or* uzio), *s.* (*pl.* niuzio) (wa), *a net of twigs to catch fish, a weir or barrier made of sticks for catching fish* (*pl.* masío), usío wa ku fulía sámaki kua fito niembamba za miti zisukoázo (*or* zifungoázo) kua miá; usío = usuío (ku suía) wa samaki kua fito, hapati ku toka, *an enclosure of thin sticks, which are fixed into the ground in the sea* (*near the beach*), *to catch fish. An opening is left for the fish to enter the* usío, *at the flood, but at the ebb they lose their way and are caught by the owner of the* usío.

Usiri, *s., delay, stay;* ku fania usíri, *to make a delay, to stay behind, to stay out, to tarry* (usíri wa ku káwa); *cfr.* أسَرَ, constrinxit, vinxit, cunctatus fuit; ku-m-wekea usiri.

Usirika, *v. n., to stay, tarry, to be detained.*

Usirisha, *v. a., to cause one to stay, to delay one.*

Usishi, *s.* (*vid.* ku sika, ku sisha, *to bury*), *the preparations made for burying a corpse;* watu watafúta mafúkiso, bafuta, shuka ya ku oshéa, &c.; ku énda usishíri, *to go to a burial ceremony.*

Usíta, *s.* (*pl.* nsita *or* sita), *street, way, path; Hebr.* xii. 13.

Usito (*or* **uzito**), *s.*, (wa), *heaviness.*

Usítu, *s.;* usítu wa mkéka wa ukindu ku súkoa (*cfr.* mota); *vid.* olelésa.

Usíwa, *s.* (*cfr.* udénkua) = báhari túpu *or* kú, *high sea* (*cfr.* úmbu wa maji), *open sea* (usiwa utúpu); maji yalala saffi moja, *one level of water;* haóni mlima, wala nti tena, ni kidíti cha usiwa (*cfr.* siwa, *s.*); ku tămba na usíwa = ku sáiri nà m'poa (= ku futa muambáo) = ku pita jombo kando kando ya usiwani, *to coast, to sail or row a boat along the high sea, i.e., between the shore and the deep water* (siwa dogo la maji ya beredi); usiwa unakuenda kua uréfu, unakuenda uendáko *or* ulikokuenda, ni maji ya múniu, *one level, or surface of water* (săkăf moja).

Usládi wa ku pika, *cookery.*

Usogófu, *s.*, *slowness; vid.* tesihili.

Usoháli, *s.* (= nfifu ukúba), *indolence, slothfulness, laziness* (ku káwa mno) (= ulágisi, *or* ulájisi, ukúlifu, usembe, usogofu).

Usóka (*cfr.* masoka), *brass wire, a little piece of wire; u forms also a diminutive in Kigunia.*

Usónia, *s.* (wa) *Kiníka* = upénu *in Kimwita, and* ukúmbiza *in Kijumfu, a projection of the roof of a house; vid.* upenu.

Usso (*or* ŭsŏ), *s.* (wa, *pl.* niusso, za), *face, countenance, especially front;* kikómo (*front*) na niushi, na púa, na matáfu, na kiléfu *or* kidéfu (*chin-beard*), *all this belongs to the word* usso; ku-m-pa usso = msáada ku inúa usso, *to lift up the face, opp.* ku iníka *or* piga usso na ti, *to cast it down;* ku kundúa usso kua fúraha, *opp.* ku kunda usso kua ku tukíwa, *to unfold the face in joy, opp. to fold it in anger;* usso mpána, *a broad face;* usso mrefu, *a long face.*

Ussúbukhi (rectius **essúbukhi**), *s.*, *the morning, in the morning; cfr.* súbukhi.

Ustáhifu (*or* **ustáhiki**), *s.*, *a line of conduct by which one honours his fellow-man;* ni mambo ya mtu astahíe *or* aheshimúe watu; *vid.* stahi, mstáhifu *or* mstáhifu *or* mstáhiki.

Ustáhiki, *s.;* amepata ustáhiki kua ku stahíwa ni watu, *esteem, honour, worth.*

Ustáwisi (**wa shamba**), *s.*, *the* mtanga *in Pamba's plantation* (R.)?

Usuáfi, *s.* (*vid.* suafi), *cleanness, purity, faultlessness.*

Usúbi, *s.*, *a kind of* m'bu, *an insect smaller than the musquito, a sand-fly, a midge;* waúma sana; *cfr.* karumira *in Kiniassa.*

Usúfi, *s.* (*pl.* sufi, za), *the produce of the* msufi-*tree* (*cfr.* sufi), *a kind of silken cotton growing on a large tree; cfr.* hereki.

Usúfĭi, *s.* (*vid.* súfii *or* msúfii) = háli la ku tossa zinga, la ku tossa shíriki watu wake, la ku tossa uena uróngo, laken ku salli dáima, na ku soma juo, *a state of mind, guided by which a man does not have intercourse with women, does not speak lies, but always prays and reads the book, chastity; cfr.* صفا , clarus, purus fuit.

Usŭjăa (*or* **usŭjái** *or* **ushŭjai**) = ushakíi, hali la ku tossa kúja kuffa, *courage, intrepidity, absence of any fear of death.*

Usúka, *s.* (wa); ku ondóa usúka (*vid.* kisúka), *this expression refers to the Suahili custom which demands that a woman, whose husband has died, remains three months in her house* (ku kă *or* keti ĕda), *that she sits on the ground and treads upon it with wooden shoes* (afióge nti kua mitawanda). *At last she is to go to the sea beach and is thrown seven times into the sea* (ku sana na ku suka). *If she has during her mourning-months committed adultery, the* koma *of the dead husband will kill her when she is washed in the sea. At the same time her pots, plates, mats, and bedstead are washed with water. All this is meant by* "ku ondóa usúka." *Cfr.* kisuka.

Usukáni, *s.* (*pl.* sukáni), *a rudder.*

Usultani, *s. sultanship; vid.* sultani.

Usumbúfu, *s.* (ku sumbúa, *v. a.*), *trouble, vexation.*

Usumba, *vid.* makumbi.

Usúngu (*or* **uzungu**), *s.*, *Europe.*

Msúngu (*or* **Mzúngu**), *s.* (wa), *a European;* wa zúngu wana mizungu; *vid.* mzungu *or* msungu, *dexterity, skilfulness.*

Usúri, *s.* (rectius **uzúri**), *beauty.*

Usúshi, *s.*, *fiction, invention, false accusation* (*vid.* ku sua, *v. a.*); wa ku-m-sulía mtu neno asipo-li-nena, *to ascribe to one a word which he has not spoken.*

Usúshi, *s.* (wa) (*vid.* sŭka, súsha, *to appear above water, to cause to rise above water*); kazi ya usushi wa lulu, *the raising of a thing* (*e.g.*, *pearls*) *above water.*

Usúsu, *s.* (*vid.* susúa, susúka) = upumbafu, *ignorance, unacquaintance with the condition of a new country, or situation, &c.* (*pl.* susu, za, *and* masusu) (haya nengi), *casting down of the eyes from shame or ignorance.*

U'ta, *s.* (wa, *pl.* niúta, za, *or* máta, ya), *a bow and arrow;* upóte wa uta, *bowstring;* (2) mafúta ya úta (rectius uto), *semsem oil; cfr.* uto.

UTÁ (*or* ŬTÁA), *s.* (wa, *pl.* tā, za) (*Kin.* luzága), *an elevated hut constructed to keep corn, &c., in a native store, made of poles tied together and placed over or near the fireside* (utā wa ku tilía náfaka) = ujă gă (*pl.* jaga, za); utā wa ku lalia kuku, *a hen-roost.*

UTABÍBU, *s., the profession of a doctor, medical science; vid.* tabibu, *being a physician.*

UTÁBIRI, *s. prediction* (?); *vid.* tabiri, *v. a.*

UTĂGĀ, *s.* (wa, *pl.* tăgā, za), *a middle-sized trunk or body of the branch of a tree* = gógo la utánzu, *if a large branch,* gogo la tanzu (la, *pl.* matanzu). *The form* utăgā wa, *pl.* tăgā, za, *is used when the trunk is of a middle size—if of a large size it is called* tăgā (la, *pl.* matăgā, ya), *if of a small size it is called* kităgā (*pl.* vităga); *consequently there are three forms to express the different size,* (1) utăgā (wa, *pl.* tăgā, za), *middle-sized trunk of the branch;* (2) tăgā (la, *pl.* matăgā, ya), *large trunk of the branch;* (3) kităgā (ja, *pl,* vităgā, wia), *small trunk of the branch.*

UTÁGĬRI (*or* UTAJIRI), *s.* (= mali mángi *or* mengi), *great property, riches; vid.* mtágiri.

UTÁJI, *s., a veil, a covering for the head of a woman which leaves the face open; but the* barikoá *covers the face, so that nothing can be seen except the eyes* (ku finika utáji). *The* utáji *consists of a piece of* kaniki *which covers the head and reaches down to the ground.*

UTÁJIRI, *s., riches, wealth; cfr.* utágiri *and* tájiri.

UTAKACHO *for* uːakacho, *what you wish, as you please;* ku daka *or* taka, *v. a., to wish, desire.*

UTAKÁLIFU (*or* UKALIFU), *s., urgency* (R.)? n'enda kua utakalifu.

UTAKATIFU, *s.* (ku takáta, *v. n.*), *cleanness, purity, cleanliness, holiness, sanctity.*

UTÁKO, *s.* (*Kimv.*), *the keel of a dhow.*

UTALALÉSHI, *s., fornication, whoring.*

UTAMBĂA, *s., pl.* tambăa (za), *a rag, a bandage.*

UTÁMBI, *s.,* (1) utambi wa tā, *the wick of a lamp, pl.* tambi (za); (2) utámbi, *a piece of stuff for a turban;* (3) utámbi (*pl.* tambi, za) wa maandázi, tambi za ku pika, *vermicelli* (*so-called from its wick-like form*); (ku sawániza tambi za ku pika na tambi za tā, *to compare vermicelli with the wicks of a lamp*).

UTÁMBO, *s.* (wa sifuría, *&c.*), *a swinging handle like that of a pail* (St.).

UTAMBÚZI, *s.* (wa) (*from* ku tambúa, *to know*), utambuziwakwe ni bóra, *his knowledge is greater.*

UTÁMU, *s.* (wa), *sweetness, e.g.,* wa múa, wa ndízi, *&c., pl.,* támu za ndízi, za míwa, *&c.*

UTAMVÚA, *s., end or corner of a cloth, or of a turban, &c.*

UTANASHÁTI = umbeja ? (R.), *spruceness ?*

UTANDÍKI, *s., hypocrisy ?* (R.) (= utăwā wa uongo).

UTÁNDO, *s., evening-red, evening-sky.*

UTÁNDU, *s., crust,* (1) utándu wa wáli (uliotánda jŭ uliokaúka kua moto wali kundu), *the dry crust which lies on the top of the boiled rice in the pot;* utandu ulipo ondoléwa, watu anapakúa wali sahaníni; (2) utándu wa jito = jeuppe ja jito; jamba ja jito; jito linafania utandu ueŭppe: utandu *is used of the eyes if a person gets nearly blind from small-pox;* (3) *of great sleepiness;* mato yanakua na utandu (*said of the greatest sleepiness*), *the eyes are most sleepy* (*cfr.* ukóko), *sunset glow;* (4) *evening-red* (*Erh.*) (?)

UTÁNGA, *s.* (= ukue *in Kiniassa*) = mtanga muoróro, *light sand or soil, a fine sandy earth which it is easy to dig up, opp. to* udóngo = mtanga mgúmu usiofukulika.

UTÁNGO, *s.,* kua utángo, *by turns,* 1 *Cor.* xiv. 27 (ku tanga).

UTÁNGULE (*pl.* tangule, za) (wa), *prepared* múa ku suka mkeka, *&c.; vid.* tángŭle.

UTANI, *kindred of race, the belonging to a kindred tribe, &c.* (St.)

UTANU, *s.* (*vid.* kitanu), *splinter, pl.* tánu (za).

UTANZU, *s.* (wa, *pl.* tanzu, za), *a branch of middle size;* tanzu (la, *pl.* —ma), *of large size;* kitanzu, *of small size; cfr.* utăgā.

UTAPÍSHI (*or* TAPÍSHI), *s., vomit; vid.* tapíka, *to vomit.*

UTÁRI, *s.,* ku piga utári, *to take in tow.*

UTÁSHI, *s., desire, demand* (ku daka *or* taka kitu, *e.g.,* mke), tumeŏna utashiwakwe, *i.e.,* vitu via ku-m-dakia mke, *we have seen his desire, i.e., the things which he brought to us, to desire or procure a woman for him. He has brought money, clothing, &c., to give to the father and relatives of the girl, whom he wishes to marry;* mikóno mitúpu heifai, áje na utáshi, *when a lover desires a wife, he must first make presents to the parents* (*worth about one and a half dollars*); *marrying intentions, or proposal;* utáshi, *the present required by the parents and given by a man to a woman at the time of betrothal.*

UTASSA, *s., infecundity;* muaka wa utassa, *a year of infertility, barrenness; cfr.* tassa.

UTÁTA, *s.* (wa, *pl.* táta, za), *a hurdle-work of* gnongo za kuti, za makuti, *tied together and fixed in the sea to catch fish* (ku gúya kamba na sámaki) (*cfr.* usío, *s., which is different from* utáta), ku ambíka = tega utáta (*cfr.* kitata), *a hedge for catching fish;* utata wa ku fulía sámaki (*Reb. writes* udáda *and pl.* táda).

Utátu, *s.*, *a third* (tatu, *three*); kebába cha utatu, *one third of a* pishi.

Utátu, *s.* (= ukáli), *acidity, sourness, pl.* tatu (za), unga umefania (umengía) utátu *or* una tatu = umekúa ukáli, *the flour is become sour;* unga wa tatu, *sour flour;* muigni sáfŭra yuwála anga wa tátu (ulio tatŭka); *vid.* tatu.

Utaúzi, *s.* (wa), *choice, selection;* ku taúa, *to choose, select.*

Utáwa, *s.* (wa), *pl.* táwa (za), *a body-louse, pl. lice;* utawa tawa (*without plural form*), *poultry-louse;* táwa *are larger ones ?*

Utăwă, *s.*, *piety* (R.) ? utăwă wa uóngo, *hypocrisy.*

Utáwi, *s.* (wa), *sorcery, witchcraft, anything that kills or destroys life in consequence of witchery* (*vid.* mtáwi). Kitu kiuájo watu *or* niáma utáwi, *magical poison;* utáwi ni uganga wa ku úa watu; *Reb. takes* utáwi (*which he writes* udáwi) *for a dead bough, as* ludáhi *means "dry" in Kirabai.*

Utáya, *s.* (wa, *pl.* taya, za), *the cheek-bone;* utáya wa táfu, *temple ?* ndéfu za utayáni *or* za matáfu, *whisker.*

U'te, *s.* (wa) (*pl.* máte), *the thick phlegm which in expectorating sticks to the lips;* ametúpa úte, yuwatónoa ni úte; ute una niumbulíka (kana ulimbo) *or* wajiriríka; *but* mate *refers to the saliva which does not stick to the lips;* ute wa mdóda *or* mtóna; *acccording to Dr. St., is* nte ya yayi, *the white of an egg* (*vid.* kóa, *s.*), *probably a mistake for* "uto."

Utéa, *v. n.* (*vid.* otéa), *to watch, to waylay;* mautéo *and* muutézi, *lurches.*

Uteári, *s.*, *readiness; vid.* teari.

Utégo, *s.*, *vid.* tega, *v. a.*

Uteketéfu, *s.*, *burning, combustion;* ku teketéa, *v. n.*

Uteko, *s.* = uthía ?

Utelézi, *s.*, *slipperiness* (*vid.* telea, telézi), mahali hapa pana utelézi, *it is slippery here.*

Utémbe, *s.*, *the rejected refuse of tobacco and* tambu *after chewing. This looks like blood owing to the* popo *and* kattu (*vid.*) *which redden the several ingredients of the* uráibu (*vid.*).

Utembézi, *s.* (*vid.* tembéa), *a stroll, walking about;* ku sungŭka na ku sungumsa na watu pásipo kazi (*cfr.* matembézi) (*fornication ?*)

Utende, *s.* (R. udende) ?

Utengeléle, *s.* (wa), *pl.* tengelele (za), *small intestine; cfr.* ujengelele.

Utengo, *s.*, *a place for* ku tenga.

Utengŏa, *s.* (wa), uténgŏa wa barra (*cfr.* wéu), *removal, or absence of trees and high grass in a forest or wilderness; a spot which is clear of trees, &c.;* Mungu ametenga miti.

Uténzi, *s.*, *work* (wa, *pl.* tenzi, za), *a poem, a poem-like tale, old stories communicated in a somewhat poetic and rhythmical manner;* ku tenda maneno ya kale, ku imba utenzi, wissa wia kale wilivio fanikána; (2) kitendo kilijo tendoa ku kírimu watu uténzi, *entertainment, feast; vid.* mtenzi.

Utéo (*pl.* teo), *s.* (*Kimwita*); utéo wa ku pepetéa náfaka, *a fan, to winnow corn; pl.* téo (za), utéo (*Kimrima*, ungo, *vid.*), *a sifting basket, a winnowing basket* (muotézi ?)

Utépe, *s.* (wa, *pl.* tepe, za—) = kitambă jiembamba ja ku jifunga kitoani kiki-mu-uma (*pl.* tépe za witămbă), ngúo ya utépe muaussi (*vid.* kunga, *v. a.*), *a thin bit of cloth to tie around the head for headache, a thin strip of cloth for covering in general, a band, fillet, a strip, a tape;* (2) utépe *or* utepetepe, *the lower part of a roof* (R.) ?

Utepetévu, *s.*, *languor; vid.* tepetéa, *v. n.*

Utési, *s.* (*vid.* ku teta), *a quarrel, strife;* una utési gani námi ? *or* nini sebabuyáko ya ku teta námi? *what strife have you with me ? what is the cause of thy quarrelling with me ?*

Utéte, *s.* (wa, *pl.* téte, za) = *a stalk of* mtáma *or* mrija, *after the pith has been removed* (móyo wa búa ulipotóka). *Then the stalk answers for making a bagpipe, a musical instrument, which gives a soft fine sound. Hence the natives say:* "mtu huyu yuna sautti niembamba kama utéte," *this man has a soft voice like that of the* mtáma-*stalk when played upon.* Utete ni nsumári ya mríja *or* ya búa la mtáma, hulía kua sautti niembamba nzúri.

Uthábiti, *s.*, *firmness, certainty, bravery; vid.* thábiti *and* thúbŭtu.

Utháifu, *s.*, *infirmity, weakness, debility;* ضعف, debilis fuit.

Utháko, *s.* (wa), *the bottom of a canoe hewn from a tree* (*Erh.*).

Uthálimu, *s.* (wa), *iniquity, injustice.*

Uthámini, *s.*, *surety, security, bail; cfr.* ضمن, cavit, spopondit.

U'thi, *v. a.* (*Arab.* أذى), *to trouble, to harass;* ku uthi watu = ku wekéa watu uthía, *e.g.*, kua keléle, &c., mambo haya yata-tu-úthi, *these matters will trouble us.*

Uthía, *s.*, *uproar, noise, bothering, trouble, difficulty;* usifánie uthía, *do not make so much noise or trouble.*

Uthía, *v. a.*, *to harass* = ku-m-wekéa mtu uthía, neno hili la-tu-uthia.

Uthíka, *v. n.*, *to be troubled or harassed* (*to be angry ?*).

Uthíki, *v. a.; cfr.* ضاق, arctatus fuit, oppressit;

hence ضَيق *or* ضِيق, angustia, afflictio; *to press, oppress; vid.* thiki.

Uthū, *s.* (= kuíu), *greediness after meat* (R.), *but* úthu, *washing before prayer:* wana úthu ku-ji-weka thoháraa ku salli.

Uthúngu, *s., poison for arrows.*

Uthúríka, *v. n.;* msipotimiza, mtukuja uthurika; *vid.* uthuru.

Uthŭru, *v. a., to excuse; cfr.* عذر, excusavit; úthŭru, *s., cause, occasion, emergency;* عُذر, excusatio; nashikua ni úthuru ni karthi; *cfr.* muda, uduru.

U'ti, *s.* (*vid.* útŭe) (wa, *pl.* niúti), *spine, ridge, edge;* úti wa maúngo, *chine or back-bone; the* uti *connects the two* ungo, *hence* maúngo; uti umetiwa katikati ya maungo (uti = mti, *cfr.* mpáka); (2) uti wa fúmo, *the shaft of a spear.*

Utikiti, *s., sedge.*

Utímfi, *s.* (fitina ?).

Utiriri, *s.* (= uofu wa kásidi), *a trick, roguish prank, petulancy, pertness, obstinacy;* ku-m-fania utiriri, *to serve one a trick, to trick one, to act wantonly toward one; cfr.* uhiána *and* uni-ambi.

Utísho, *s.* (*vid.* ku tisha, *v. a.*), *frightening, terrifying* (ku jíwa utísho).

U'to, *s., fluid;* (1) úto wa ii, *the white of an egg* (*pl.* niúto za mái). *It is different from* kiini, *which signifies the yolk;* (2) uto wa mafúta = maji ya mafuta, *or* mafúta ya uto, *liquidity or fluidity of fat, grease, i.e., liquid oil, the fluid which is expressed or squeezed, after the* ufuta, *the fat or oily substance, has been pounded, and the grounds* (*vid.* shudu, *s.*) *have been removed. As the* uto wa mai *is the clear, liquid water of the eggs, so the oil is the water or liquid of the oily substance when pounded and squeezed; hence* mafuta ya uto (*cfr.* kipamba). *The Suahili Arabs drink or eat the unboiled egg from a notion that it will restore and increase their virile power. They believe that the Europeans have the same motive, because they see Europeans sipping eggs slightly boiled;* uto wa rusasi, *melted lead;* uto wa ii, *the liquid whiteness of an egg* (kiini); uto wa niama, *fat cooked out of meat, dripping* (St.).

Utófu, *s.* (*vid.* tofúa, *v. a.*); utófu wa mato, *spoiling, corruption, destruction of the eyes = blindness;* ku kossa adabu.

Utóhara, *s.* (*vid.* tohara), *cleanliness* (utanasháti).

Utóko, *s., mucus from the vagina* (St.).

Utokózi, *s.* ? *vid.* sharri.

Utómfu, *s., any sappy or juicy, milky, slimy or glutinous substance which issues from trees or creepers* (*cfr.* ulimbo) (*glue, gum, &c., may be made of it*); *cfr.* mlimbolimbo *or* mtongo tongo.

Utómu, *s.* ? niumba ya utomu ? (R.).

Utondóti, *s.* (wa, *pl.* tondóti, za), *an appendage, a pectoral ornament of the women. It is of silver, is as long as a finger, and hangs over the breast.*

Utongánii, *s.;* mamboyakwe ni ya udonganii (*cfr.* tongánia), *instigation ?* (R.).

Utóngo, *s.* (wa); *vid.* tongo *and* mpaka nti.

Utóro, *s., robbery, rapine, plundering;* utoro wa bahari, *piracy* (ukuáfi wa bahari); *cfr.* mtóro, *s.*

Utossi, *s.* (wa, *pl.* tossi, za—); utossi wa kitoa ni katikati ya kitoa bongóni; tossi za kitoa, *the soft parts of the head* (*the brains of a babe which are condensed in process of time, not at once*), *the top of the head, vertex.*

Utóto, *s., childhood* (*vid.* toto), *infancy;* tangu utotowakwe hatta kúa mtu mzíma, *from his childhood up to his riper years;* amê-m-la utoto-wakwe = ame-m-bíkiri manamuáli.

Utotóle (*or* utotózi), *s., reward for voluntary services* (*cfr.* kiona māso, *what see eyes, i.e., what the eyes have seen, remuneration for finding anything*); *cfr.* okóta.

Utúba, *s.* (R.), *a kind of tree, used for planting live-hedges round villages.*

U'tŭe (*or* úti), *s.* (wa maongo, *spine*); *vid.* uti.

Utuffe, *s.;* utuffe wa (*pl.* tuffe) ku tezéa (*vid.* tuffe), *a cricket-ball, tennis, game at tennis.*

Utufu, *s., fatigue, humiliation ?*

Utukúfu, *s.* (*vid.* tukúka), *greatness, glory;* utu-kúfu wa mali, *great wealth, exaltation.*

Utukúni, *s.* (*Kigunia*) (= sokóni) (*vid.* kingózi), *a place for slaughtering* (R.), *altar ?*

Utukútu, *s., insolence, arrogance* (= usáfihi), *want of good breeding, impertinence, insubordination.*

Utukúzi, *s.* (*vid.* tukúa, *v. a.*), *bearing, carrying;* úgira wa utukúzi, *porterage, the wages for carrying anything.*

Utulálo, *s., bridge?* (kántara).

Utulánio, *s.* (*Kigunia*) (= ku bisháns kua msáha, ku tulánia watu maneno ya msáha = ku tezéa watu), *foolery, buffoonery, a foolish trick.*

Utúle, *s., poorness, wretchedness, extreme poverty, destitution.*

Utúlifu, *s.* (*vid.* tulía), *calmness, quietness, patience, composure.*

Utúma, *s.* (= úja), mambo ya mtúma (m'ja, *slave;* kungía ujáni), *slavery, servitude.*

Utumáinifu, *s.* (*vid.* tumaini, *v. n.*), *faithfulness, honesty* (*or* utumanifu ?).

Utúmba, *s., bride-ship, betrothal, a love-affair;* fulani anatóa ngúo za utúmba, ku funga mlango, *N.N. has given clothing to his bride, to shut*

door, i.e., that no other man may marry the girl —for after she has accepted the gift of a lover she is considered to be his bride.

Utúmbo, *s.* (wa, *pl.* tumbo, za), utúmbo muembamba ndáni ya matumbo, *offal consisting of the small entrails* (utúmbo udogo, *spoken collectively*), *the several and separate intestines* (tumbo, za). *The* utumbo udogo *is the* ndía ya mafi ya tumbo (la). Tumbo (kuba) la *signifies the large dungbag, which every animal has.* Matumbo *signifies belly, bowels, comprising all the viscera under one general term* (*cfr.* utengelele *and* utumbo uchanga, *the little intestines*); kua utúmbo wa kōndō watu wafánia uzi wa ku wambía kinánda (pote, za); *cfr.* utumbo wa mbúzi, *thin gut.*

Utumbuizo, *s.* (*pl.* tumbuizo) (*vid.* tumbuika, tumbuiza), *a soothing song, which is sung to soothe parturient women, or during a dance* (=mashairi, *sung with music*).

Utúme, *s.* (*cfr.* mtume), *sending.*

Utumfu, *s.* (*vid.* utomfu), *viscosity, glutinousness.*

Utúmi, *s.* (*and* utúmo), *desire, trading place, a place where to make use of property, to get profit;* mahali pa ku tumía; utumiwétu ni U'ugūja *or* Jagga *or* Unikáni = ni máhali tuendápo ku tuma máli, ku fania biáshera, ku pata mali; suisui tuatumía Jagga *or* Ukambani, *we trade to Jagga or Ukambani;* (2) *consumption, making use of.*

Utumishi, *vid.* matumishi, *servitude.*

Utumizi, *s.*, kitu cha utumizi; *vid.* utúmo.

Utúmo, *s.*, (1) *produce, profit of trading;* utúmo tuliopáta ni reali asheríni; tumolétu la (tumo la mali) muaka jana tulipáta reali mía, *from the trading of last year we have got a hundred dollars;* utúmo ni kitu tualijotuma; utumowetu tuliotuma ni reali kumi; (2) *sending.*

Utúmua, *s.*, *slavery, employment* (*vid.* tuma *and* mtúmua); ku-m-tia utumuáni, *to put one into slavery = to enslave one.*

Utúnda, *s.* (wa, *pl.* tunda, za); utunda wa ushanga (= muambo), R.?

Utúngu, *s. and adj., bitterness; e.g.*, shúbili *or* shúbiri ni utungu, *aloes are bitter;* jā ina kakassi pasipo súkari = ni utungu kidogo, ni utungu wa kiwitiwiti, si utungu hálisi kama shúbili, *tea is rather bitter without sugar, it is not entirely bitter like aloes;* utungu yuna utúngu, *she is in pains of childbearing; the pains of childbed,* utungu wa uzázi, *but* uchungu *means bitterness, poison.*

Utúpā, *s.*, *a kind of euphorbia used as a fish poison; cfr.* mtúpa.

Utúpu (*or* utúpu túpu), *s.*, *nakedness, state of nudity;* wali hu ni utúpu, hauna mtúzi, *this is mere rice, there is no* mtuzi *in it.*

Utussitussi; *cfr.* gubari *and* ufurufuru.

Utuuke, *s.*, *womanhood.*

Uudi, *s.*, *aloe wood* (St.).

Uugúzi, *s.; vid.* ugúa.

Uumbezi.

Uumivu (*cfr.* uumifu), *pain; vid.* úma, *v. n.*

Uunguána, *s. freedom, the state or condition of a free man* (*opp.* utúma, *state of slavery*); *cfr.* kiunguána.

Uvambúme, *s.* (*Kiung., tale bearing*) (St.).

Uvi, *s.*, *a door;* tumbatu.

Uviazi, *s.*, *birth; cfr.* ku vira.

Uvivu, *s.*, *sloth, idleness; cfr.* mfifu, ufifu.

Uvō, *s.; e.g.*, lumfo *in Kirabai.*

Uvugu vugu, *s.*, *lukewarmness* (*cfr.* fukutika, *v. n.*) (= wala beredi wala harri); maji yana (uvugu vugu), *the water is lukewarm.*

Uvúli, *s.*, *shade.*

Uvumba, *s.; galbanum, incense.*

Uvúmbi, *vid.* ufumbi.

Uvurungu, *s.*, *hollowness; e.g.*, jiwe la uvurungu *a hollow stone.*

Uwaili (uaili), *s.*, *cause, Luke* xxiii. 22; sikuona uwailiwakwe wa ku wawa (uawa); muigni ku anza kile kitendo, ndie muigni uwaili; huyu hakutenda neno la uwaili; *cfr.* أَوَّل , prior primus, principium.

Uwakili, *s.*, *proxy, stewardship; vid.* wakili.

Uwánda (*or* uwánja), *s.* (wa, *pl.* nianda, za), *an open or free space in the front of the door of the house* (*Kipemba*, úngu; *Kimrima*, úga), uwánda wa n'de ya mlangóni; kiwanda ja mlango, *a small free place and building in the front of the door of the house; area where children play, or slaves, &c., work;* uwanda wa ku tezéa ngóma, *a free place for playing the drum, and for beating out* mtama, *&c., and* wa ku anika kitu; uwanda mema hu wa ku lisha gnombe pazuri pana tengeléa uvumbi (= vumbi); *vid.* fumbi *and* ufumbi.

Uwandā, *s.;* uwandā mmoja, *one size, said in reference to the size of* mitungi; *vid.* mtungi.

Uwánga, *s.*, *a tuberous plant or shrub, arrowroot;* unga wa uwanga *is the flour of a bitter shrub called* uwánga, mtu apata tundalakwe, asága kua jiwe na maji, atúja kama názi, atúpa matapuyákwe, aáta maji jungúni, unga utatulía tini, aaníka unga juáni kúa mkáfu, atía bangi na súkari nengi, apíka pamója, afánia wikáte wia ku-m-lévia na ku-m-láza (*cfr.* majúni), *i.e., the fruit of the* uwanga *shrub is ground on a stone with water; it is then strained, the coarse matter is thrown away, but the water is left in the pot, until the white flour settles; then the*

flour is exposed to the sun to be dried; afterwards it is mixed with bangi *and plenty of sugar. Of this mixture the people make small loaves of bread, which, when eaten, intoxicate and produce sleep. This bread was formerly sold in the market, but the Government forbade its use, on account of its mischievous effects. The fruit of the* uwanga *resembles* viasi, *and is dug out of the ground; after having been ground, it is strained and cleared of its bitterness. Two* pishi *of the white flour of* uwanga *cost ¼ dollar. The Banians send it to India. The district of Jangámoe, near Mombas, is said to abound in* uwanga. *The natives make* hálŭa *of it, mixing it with plenty of sugar; cfr.* künjü.

Uwángo, *s.; pl.* mawango, *or* mbángo (*vid.*) (*cfr.* wango), ku tia uwango *or* mawango *or* mbángo daúni ku-li-panúa, *to put pieces of wood (wedges) across the bottom of a canoe to extend it.*

Uwáni, *s.* = vita, *war* (Sp.)?

Uwánja, *vid.* uwanda, *a courtyard, enclosure.*

Uwassa (*or* wassa) (wa, *pl.* niassa); uwassa ni kipánde cha m'ti kitiwájo kiwambazáni udóngo upáte ku shika, pasipo wassa huwési ku kandika udongo, *small pieces of wood which are put between the poles* (miti) *of a wooden wall, in order that the clay which is plastered on the wall may stick to it, and not fall through the poles, which are often not put together very closely.*

Uwaswasi, *s., vid.* uwasi, *plainness, distinctness.*

Uwáti, *s.* (wa, *pl.* mbáti), (1) *a framework upon the walls, upon which the* boriti *are laid;* (2) *a vesicular eruption on the skin* (St.).

Uwázi (*or* uwaziwazi), *s.* (wa, *cfr.* wasi, *or* wázi) = mahali palipo na muanga uwázi, *openness, clearness, clear spot, distinctness.*

Uwaziri, *the dignity or condition of a viziri, the vizirship; cfr.* وزر, portavit, vezirus fuit, rempublicam pro principe curavit et administravit; وزير, consiliarius et administrator imperii, vezirus.

Uwe, *may it be, or become, in reference to the* u *class.*

Uwelle, *s., sickness, disease;* uwelle wa viungo, *rheumatism;* uwelle *or* uelle wa mato, *ophthalmia.*

Uwema (*or* uema); *e.g.,* randa hili sita-ku-úza uwema, *I will not sell to you this place as good (if it were not good).*

Uwéngu (*pl.* wengu), *reins.*

Uwéu, *s.; vid.* weu.

Uwéza, *s., ability, faculty, power;* mambo hayo yadáka uwéza, *these matters require ability.*

Uwézi, *s.;* uwézi wa Muigni zimgu, *the power of God.*

Uwézo, *s.* (*vid.* ku weza, ku eza, ku enénza), (1) uwézo wa niumba = mapambo ya kiambáza, *or* ukútă, *the adorning of a wall of a house, which is effected by making figures in the fresh lime, and by fixing mirrors or small cups, &c., into the lime, which is plastered on the wall.* Uwezo wa niumba *is different from* mapambo ya niumba. *The former refers to the ornamental figures, &c. made in the lime of the wall, before it gets dry; but* mapambo ya niumba *refers to the ornaments which are displayed in the room itself, by laying glasses, pots, &c., upon shelves for show;* uwezo, *the fitting up of a room with all nice things, and the keeping of the room in a clean state, gallantry;* (2) uwézo wa múili ni uzúri wa muili, ndío mawáo ya sélăha, *e.g.,* kissu kiunóni, upánga mbafúni, jambía matumbóni, ngáo maungóni, telahéki shingoni, *&c. People have great respect for such a man;* (3) uwézo, *power, ability;* (4) uwézo wa Muignizimgu, *might, the omnipotence of God.*

Uwimbizi (*or* uvimbízi), *s., a surfeit;* uwimbízi wa niumba; *vid.* ku wimba niumba, *to cover a house.*

Uwínda (*or* ubinda), *s.* (wa, *pl.* ninda, za, *or* mbinda, za), *the drawing one's cloth between the legs and fastening it in front, as done when travelling or fighting* = wina la úme (mbō) (*or* misho úme), *the artery which stretches from the* mbó *up to the* mkúndu; *in general, the place between the legs; a man may bleed to death when this artery is destroyed by cancer. Hence* ku piga ngúo uwinda, *or* ubinda *or* mbinda, *to fold the cloth from the* mbó, *and bind it between the legs and around the loins, as the Banians generally do; and also other people, when they go through a forest or wet and high grass, to save their dress.* Mganga yuwajipiga ngúo uwinda akinenda mitúni ku timba daua, yuwajipiga *or* yuwawă ngúo kama Baniani, *the native doctor wears his cloth like a Banian, when he (the doctor) goes to the woods to dig for medicinal roots. Prov.* Mungu na uwinda, *or* uji linde nafsiyako, *and then God will protect you* (R.)?

Uwinda, *s.;* mambo ya muwinda ni ya uwinda *the state of a hunter is that of huntsmanship or of woodcraft.*

Uwíngu, *s.* (wa, *pl.* ningu, za), (1) *a cloud, especially a long but thin cloud (of whatever colour it may be)* (*cfr.* mbingu); (2) *blue sky in general* = ulimengu, *e.g.,* kosi amerúka jü hatta karibu na uwingúni, *the vulture flew high, nearly to the sky* (*cfr.* wingu, la, *pl.* ma—, *which signifies a large thick black cloud of rain or smoke*);

kiwingu, *a small but long cloud;* ubíngu, *the heaven, e.g.*, ubingu wa niota, *the starry heaven* (*vid.*); mbingu, *heaven, sky* (*more usual than* uwingu); m'bingu sabaa, *seven heavens in the notion of the Muhammedans;* ndo súbŭkhi ngéma, kábula júa lisija, passúa uwingu.

Uwinja, *s.* (*Kipemba*), (*Kim.* ubinja, *pl.* mbinja), *a whistle with the lips, a whiff.*

Uwíti (*or* uiti *or* ubiti), *s., freshness, rawness; cfr.* mbíti, *unripeness.*

Uwívu, *s.* (uiíu, *vid.*), *jealousy.*

Uwóngo (*or* uóngo), *s., falsehood;* (2) uwongo; *vid.* bongo *and* fufu, *the brains.*

Uyábisi, *s., drying up* (*vid.* yábisi, yabisíka); uyábisi wa matumbo, *drying up of the bowels = costiveness, constipation; reserve, coyness, prudery, disobliging behaviour; cfr. Arab.* يابس, aridus evasit, exaruit; uyábisi wa kitoa, *soil, dirt of the head, small pustules on the head.*

Uyajuápo, *if you know them* (St.) (*Kiung.*).

Uyúzi, *s., ingenuity?*

Uyuzi, *v. a., to ascertain?*

Uzá, *v. a., to ask* (*questions*) (*cfr.* úliza, *vid.* úlisa); si úze sikefu, *do not ask much, less, far from, let alone* (R.)?

Uza, *v. a., to sell* (*or* kuuza *or* kuza = ku za, *to sell; vid.* usa.

Uliza, *v. obj.;* ana-wa-úliza watu (gnombe), *he sold* (*the cow*) *to the people.*

Uzana, *v. rec.*

Uzánia, *v., to be for sale, to be ordinarily sold* (St.).

Uzia, *v. obj.;* hori ya ku uzia tambū; uzilia.

Uzándiki, *s., hypocrisy.*

Uzáni = mizáni *or* minzáni, *balance, pair of scales or weights.*

Uzázi, *s., birth; cfr.* ku záa (ku sáa), *to bear, beget.*

Uzé, *s., old age; cfr.* mzé.

U'zi (*pl.* niúzi, za), *thread, string.*

Uzia; uzía wa chungu ni maji maji ya maganda-yakwe, *the watery substance in the orange peel* (Sp.).

Uzíma, *s., life, health* (*cfr.* mzima, *living, healthy, entire*).

Uzingízi; *cfr.* usingízi *and* zingízi.

Uzínzi (*or* uzíni), *s., fornication, adultery; cfr.* زنى, scortatus fuit.

Uzio, *s.* (*vid.* usio), (*pl.* niuzío, za), *a hedge or enclosure of poles or long sticks, made in the sea to catch fish.*

Uzuío, *s.; cfr.* ole.

Uzulía, *v. a., to depose; cfr.* unsulu *or* únzulu *v. a.*

U'zulu, *v. to dismiss, to depose or remove from office;* ku-ji-úzulu, *to resign or give up one's office or place.*

Uzungo; uzungo wa mézi, *halo round the moon;* uzúngo wa jua, *a halo round the sun.*

Uzúri, *s., beauty, ornament, finery;* ku fania uzuri, *to adorn oneself.*

V

Va, *v. n.; vid.* kifo.

Vāa, *v. a., to put on, to dress, to wear;* amevāa ngúo nzúri, *he wore a fine cloth or dress;* ha-ja-vāa, *he is not yet dressed.*

Valía, *v. obj.*; kidúde cha ku valía ngúo, *a girdle or an instrument* (*e.g.*, mshípi) *to put on one's clothes with.*

Valika, *v. n.*

Ji-valía, *v.;* hilo neno tu-nenálo la ji-valía, *the word spoken by us, it will do, it will answer or bear itself, it will be to the purpose.*

Valíwa, *v. p.*

Váka, *v. a.* (*Kigunia*) = ku óa *in Kimw. to marry.*

Vakiwa, *v. p.* = oléwa.

Váma, *v. n., to cut into, as a rope does which is very tight.*

Vanda, *s.* (la, *pl.* ma—), *exhausted sugar-cane which is spit out.*

Váo, *s.* (la, *pl.* mavāo), *dress.*

Varanda, *s.; vid.* sanda.

Varánga, *s., interrupting and bothering talk* (St.).

Vazi, *s.* (la, *pl.* mävázi) (*vid.* ku vāa), *a garment, a dress.*

Vema (*or* viema) (*cfr.* wema), *s. and adj., good* (*vid.* éma), *fair, goodness; s. and adv.*, viema na vibáya, *well and badly, or goodness and badness* (*vid.* sahaulika).

Vema, *adv. well, very well.*

Vi (*or* vy), *prefixes which make their singular in* ch *or* ki.

Vi = vy; *e.g.*, kipele, *pl.* vipéle, *small pimples.*

Via = vya chakúla (*pl.* viakula *or* vyakula), *provisions.*

Vía, *v. n., to be stunted in its growth, not to attain perfection, to remain half done or cooked;* mtu anavía; *cfr.* anapumbā *or* pumbasíka; muhogo unavía = haukuiva.

Viza, *v. a., to spoil; e.g.*, ku-m-viza mtu kazi;

ame-ni-viza kaziyangu, *he spoiled me my work, e.g., by interrupting me.*

Vizia, *v. obj., to spoil for one, to keep a bright look out for one;* anakuenda ku la vizía (R.), *so that the enemy's design may be spoiled, disappointed? Hence* viza (*pl.* maviza) la ii; ii hili ni viza, *this egg is spoiled, corrupt.*

Vizoa, *v. p.*

Viãa (*or* wiãa), *v. a.* (*vid.* vyãa), *to bear children or fruit;* nti hi watu wa-viána sana, *the people of this land are very fruitful; pass.* viãwa *or* vialíwa, *to be born.*

Viabío, *s.* (*pl. of* kiabío, *which is not used in sing.*), *jubilation, shouts, rejoicings.*

Viako (*or* vyako), *thy.*

Viakula, *s.* (*pl. of* chakúla), *eatables, victuals, provisions, lit., things to eat.*

Viangu = vyangu, *my, of me.*

Viayo (*or* vyayo), *their, of them;* vietu, *our, of us;* vienu, *your, of you.*

Viákwe (viake, *Kiung.*), *pron. poss. 3rd pers.; his, her, its; e.g.,* vitu viakwe, *his things;* kitu, *a thing.*

Viao (*or* wiao), *pron. poss., their;* vituviao, *their things.*

Viatu (*sing.* kiátu, cha), *shoes, sandals;* viatu via ngovi *or* ngózi, *leather shoes or sandals;* viatu via Kizúngu, *European shoes;* viatu via mti, *wooden shoes, clogs.*

Viázi, *s.* (*sing.* kiázi, cha), *sweet potatoes* (*vid.* kiazi); viazi vikúu, *yams.*

Vibáya, *adj.; vitu vibáya, bad things; vid.* báya, *bad.*

Vibríti (*or* viberiti), *s.* (*sing.* kibriti *or* kiberiti, *vid.*), *sulphur, matches, lucifers.*

Vidáni, *s. collars of gold* (St.).

Viémbe (*or* jembe), *s.* (*cfr.* kiembe), *arrows;* (2), *small mangoes; cfr.* kiembe.

Vífã (*sing.* kifã, cha), *the pans of musket-locks;* kifã cha búndũki; *vid.* kifa.

Vifãa, *s., useful things, necessaries, food for a funeral* (R.?).

Víga, *v. a.* (*vid.* figa), *to dip into, to immerse;* mtumke yuwaviga mtungíni, maji yasimuaike; muana ame-m-viga ngũo; *hence* mavigo.

Vígnia vígnia (*or* vinia vinia), *v. n., to shake, to be restless, to rise often and go about, especially to move a child on one's lap in play, to rock, swing.*

Vigniza vigniza ngúo, *to undress, to put off clothes.*

Vígũe (*or* vigwe), *s.* (*vid.* kigũe), *cord, string, especially for lacing a cloth. Dr. St. takes the word in the sense of "braid," "reins."*

Vijía, *v. a., to promenade in search of thieves* (R.).

Vijinéno, *s., little words, prattle* (St.).

Víka, *v. a., to clothe, to dress;* ku víka nguo.

Víkũa, *v. p.*

Vikóngue, *s.* (*cfr.* kikóngue), *very old persons* (wátu wáke wãzẽ); *cfr.* mkóngua.

Vĩlẽ, *pron. dem., those yonder.*

Vĩlẽ vĩlẽ, *just those things, in like manner.*

Viléo, *s., drinkables, any intoxicating matter; vid.* kiléo (*and* ku lefia *or* lévia, lewa.

Vilía, *v. n., to stagnate or stop, as the blood does in a bruise* (St.).

Vilío, *s.* (*pl.* ma), *a stoppage, a stagnation;* mavilio ya damu, *bruises, effusion of blood.*

Vimba, *v. n., to swell, to thatch or cover a roof; vid.* wimba.

Vimbisha, *v. c., to overfeed a person.*

Vimbiwa, *v. p., to overeat oneself, to be stuffed.*

Vina (*or* wina), *v. a., to press down a chisel?* (R.).

Vingi, *adj., many; vid.* ingi.

Vingíne, *adj., others; vid.* ngine.

Vinjári, *v. n., to cruise about, to look for;* ku tafuta (*slaves*), ku fátashi, *to blockade by land or sea; cfr.* فتش, diligenter hic illic quaesivit rem, scrutatus fuit.

Vinjári, *s.;* mérkabu ya vinjári, *a cruiser.*

Vínia vínia, *v. a.* (*vid.* vignia vignia), *to press and crush food for children and sick people; cfr.* wínia wínia, *to have a trembling motion.*

Víniu (*or* vinio), *s., wine* (*vid.* wíniu); viniu vipia, *new wine, Luke* v. 37; mvínio, *wine, spirits, strong wine.*

Vio (*or* vyo), *which;* upendávio (*or* upendavyo), *as you please;* u-ni-pendávio, *as you love me;* alivioágiza, *as he directed, according to his direction.*

Vioga, *v. a.* (*vid.* fioga), *to tread.*

Vioja, *s.* (*sing.* kiója), *horrors, frights, fears, terrific objects;* viója vitokávio jũ kua Mungu muaóniũa, laken hamuoni; ndoni, muangalíe vioja (*the singular* kioja *seems not, or very rarely, to be used*).

Vióмbo, *s.* (*cfr.* jombo, *pl.* viombo), (1) *vessel tool;* (2) *native ship, vessel;* (3) *utensils of a household.*

Vio vióte, *whatsoever.*

Vióte, *adj.* (*sing.* chote *or* jote), *all;* viote viíli vitakáa vizíma; *Luke* v. 38.

Viovu, *adj. and adv., bad.*

Vipánde, *s.;* vipánde ku pimía (báhari), *nautical instruments, &c.* (St.), *lit., pieces, i.e., instruments for measuring the sea.*

Vipéle (*sing.* kipéle, *vid.*), *small pimples, a rash* (St.); vipéle via harára, *prickly heat.*

Virakaráka, *s.* (*cfr.* kiráka, *rag, &c.*), *dapple, streakiness, paint.*

Viringa, *v. a.*, *to make round; vid.* firinga, *v. n.*, *to be round;* imeviringa, *it is round.*

Viringana, *v. rec.*, *to become round or superficial.*

Virúgu, *s.* = hasira, *anger;* virugu via mbelle mbelle, *sudden anger, propensity to anger, given to anger.*

Visía (*or* vishía), *v. a.*, *to waylay one* (Er.); visíwa kikazíni; ku vishía watu (fishía?) *to seek people at night* (R.).

Vita, *s.* (*vid.* wita), *war.*

Vitánga, *s.* (*vid.* kitánga); vitánga via mizáni, *scales.*

Vítŭa vítŭa (*vid.* kitoa *or* kitua), *topsy-turvy.*

Vitúshi (*sing.* kitushi *occurs rarely or never*) (*cfr.* ku kutusha), *horrors, terrific matters.*

Vivi hivi, *just so, precisely so.*

Vivía, *v. n.*, *to smoulder, smother; cfr.* fifia; júa linafifía *or* linafifilisa (vivilisa) nuru *or* muanga wa muili, *the sun has spoiled the colour or complexion of the body* (*cfr.* wiwia); mshipa cha-m-vivia cha-mu-uma.

Vivio, *thus, in this manner;* vívio hívio, *in like manner.*

Vivu (*or* mvívu), *adj.* (mfífu), *idle, slow;* kissu ni kivívu (*Kiamu*), *the knife is blunt.*

Viwimbi, *s.* (*sing. of* kiwimbi), *wavelets, a ripple.*

Viza, *v. a.*, *to stunt* (*vid.* via), *to spoil the growth of plants.*

Vizía (*vid.* visia), *to watch;* ku lala vizia = ku otéa.

Vizíngo zíngo, *s. the turns of a river; sing.* kizingo kizingo?.

Vizúri, *adj.*, *fine, beautiful; vid.* zúri.

Vúa, *v. a.*, (1) *to take off clothes* (ku vúa ngúo); (2) *to save, to take across, to deliver;* (3) *to catch fish, to fish* (ku vúa sámaki); (4) ku vúa chuma, *to forge iron; vid.* fúa.

Vuáta, *v. a.* (*vid.* fuáta), *to follow, to stick to, like humid grain when being ground, to press with the teeth, to hold in the mouth* (St.); ku vuáta, *to put something into the mouth* (R.).

Vuáza, *v. c.*, *to cut or wound by striking or running into unawares.*

Vúgo, *s.*, *a horn played upon by beating* (St.).

Vúja, *v. n.*, *to leak, to let water;* máshua yavúja, *the boat leaks; cfr.* fuja.

Vujia, *v. obj.*, *to ooze out.*

Vúka, *v. a.*, *to ferry over, to cross, to take boat, to pass a river.*

Vusha, *v. c.*, *to ferry over;* ku vusha watu gnámbo ya pili, *to ferry people to the other side* (*of a river*).

Vukisha, *v. c.*, *to take across, to ferry over, lit., to make ferry or pass.*

Vuke, *s.* (*vid.* fuke), *steam, vapour, sweat; cfr.* fúke.

Vukúta, *v. a.*, *to blow bellows; vid.* fukúta.

Vukuto, *s.*, *sweat; vid.* fukuto.

Vúle, *s.;* dudu vule, *an insect living in wood* (St.).

Vuli, *s.*, *shade* (*vid.* fuli); mukono wa ku vúli, *the right hand; vid.* kuúme.

Vulía, *v. obj.* (*vid.* ku vulía vúa) (*vid.* fúa), *to fish with, to catch fish for or with.*

Vúma, *v. n.* (*vid.* fuma), *to roar, to rage, e.g., wind;* bahari ime vúma (= ku piga kishindo), amevuminda ni ndófu, *to be bellowed at.*

Vumiwa, *v. p.*

Vumisha, *v. c.*, *to cause a noise.*

Vumba, *v.;* maji ya samaki ha vumba; *vid.* fumba.

Vumbi, *s.* (*pl.* ma—), *dust, muddiness in water.*

Vumbíka, *v. n.* (*vid.* fumbika), *to put into hot sand or ashes, to stick into the embers; vid.* fumbíka.

Vumbikía, *v. obj.*, *to get seeds or plants into the ground before rain; vid.* fumbikia.

Vumbilía, *v.;* ku vumbilía vita, *to get into a quarrel* (St.).

Vumbo, *s.*, *n. p.*, *the river Jub* (*in East Africa*), *called Godshob on its upper course.*

Vumbu, *s.* (*pl.* ma—), *lumps in flour; vid.* fumbu.

Vumbúa, *v. a.* (*Kipemb.*), *to make even or level the ground in a plantation, to discover, to find after having made a search* (*cfr.* fumbúa); akávumbúa chakula, *and he got or found food.*

Vumburúka, *v. n.*, *to start or move suddenly, especially when sleeping* (*said of animals*).

Vumi, *s.* (*pl.* ma—), *a large drum* (Er.), *a noise as of blowing or bellowing made with a drum.*

Vumilía, *v. n.* (fumilia), *to bear, to endure, suffer, tolerate.*

Vúna, *v. a.*, (1) *to reap;* (2) ku-ji-vúna, *to swell up, to be puffed up; vid.* funa.

Vunda (*or* vunda vunda), *to break* (*vid.* funda); ngója, jua livunde, *lit., wait till the sun breaks* (*becomes hot*).

Vunda, *s.;* huyu una wéka vunda, *this has long hair ? ?* (Er.).

Vunga, *s.*, *marl, loam ?*

Vungu, *adj.*, *hollow.*

Vunja, *v. a.* (*cfr.* funda), *to break, to spoil, to ruin, to change a piece of money* (St.); usi-ki-vunje kitambāa changu.

Vunjía, *v. obj.*, *to break for or with.*

Vunjika, *to be broken.*

Vúnja jungo, *a mantis, a kind of insect* (St.).

Vúruga, *v. n.*, *to stir; vid.* fúruga, *v. n.*

Vurúmisha, *v. a.*, *to throw a stone* (*vid.* furúmisa, *v. a.*, *to fling away*).

Vusha, *v. c.*, *to ferry over; vid.* vúka, vúa.

Vúta, *v. a.*, *to draw, to pull* (*vid.* futa, *v. a.*); ku

vúta tómbăko, *to smoke tobacco;* ku vuta makassía, *to row (a boat)* ; ku vúta maji, *to bale out water.*

Vuvía, *v. a.* (*vid.* fufia), *to blow.*

Vuvúmka, *v. n., to grow up quickly.*

Vuvumsha, *v. c., to cause to grow quickly.*

Vúzi (la, *pl.* mavŭzi), *the hair of the pubes; vid.* fŭzi.

W

Wa (*cfr.* ā); kúā *or* ku wă, *to be, to have, to become;* kúa na, *to be with or to have;* akiwa, kikiwa, *if he or if it* (kita) *be;* awe, *may he be;* yawe, *may it* (mambo) *be;* awai otto, *whoever he may be.*

Wa, *Arab. and.*

Wa (*of*), *one of the genitive particles standing after substant. beginning with* m, wa, u (*vid. Gram.*); wa nini, *why* (*Kiung.*); Abdalla wa Pisita, *Abdalla the son of Pisita.*

Wa, *they are;* yu, *he is;* babayangu yu Mvita, *my father is at Mombas;* laken nduguzangu wa Unguja, *but my brothers are at Zanzibar.*

Wa, *you or they; the objective case of* nuinui *and* wao; *e.g.*, ame-wa-penda, *he loved you or them* = ame-wa-penda-nui, ame-wa-pendao.

Wā (*or* wāa), *v. a., to wear, e.g., a cloth;* ku wāa ngúo (*cfr.* măwā), kuku huyu yuna wāa jeussi, ndie kuku meussi mtupu, *an entirely black fowl; cfr.* ku vāa.

Walía, *e.g.*, ukanda wa ku walía sŭrŭáli, *a bearer of the breeches, a strap to support the breeches;* ukumbi wa ku walía ngúo, *a dressing-room.*

Wika, *v. c., to cause one to wear, to clothe one with;* ame-ni-wika ngúo.

Wāa, *s. pl.;* mawāa, *a stain, a spot, a blotch.*

Wāa (*or* wā), *v. n., to shine;* júa la-wāa, *the sun shines;* tā yagnā *or* yawakka.

Wakka, *v. n., to be shining, to burn;* moto wawákka, *the fire burns.*

Washa, *v. c., to cause to burn = to kindle; e.g.*, ku washa moto, *to kindle a fire;* (2) *to cause pain; e.g.*, pílipili hizi za-ni-washa; ku washa kikali (utungu), *to feel hot all over.*

Wabba, *s., cholera* (St.).

Wabúndi (Waboondi, St.), *a people occupying the low land between the Usambara Mountains and the sea.*

Wadi, *s., son of;* wádi Abdalla, *Abdalla's son.*

Wadia, *v. n., to be time for anything* (St.); *evidently* وعدة, terme, époque determinée par une promesse.

Wadinasi (ولدالناس) (= walad el nas), *free-born people, lit., son of men; cfr.* إنسان, homo, *pl.* ناس, homines.

Wádira, *s.* (ku tema wádira), *in the front of a door or a window?* (R.).

Wádiro, *s.;* ku piga wádiro? (R.).

Wádui, *s.;* rectius uádŭi, *enmity.*

Waendeáni, *s.; cfr.* kăsu *in Kiniassa?* (R.).

Wafi, *s.* (*pl.* niafi), *a nettle;* ku-m-washa kua wafi; wafi wawasha.

Wáfiki, *v. n.* (*cfr.* uaili), *to suit, to be suitable to;* وفق, comperit conveniens esse quid aptumve, convenit.

Wafikána (*vid.* afikana), *to agree, to conspire together.*

Wáfu (*or* wávu) (*pl.* niávu), *a net or trap for catching gazelles, &c.; vid.* niáfu.

Waga, *v. a.;* ku waga, *to kill* (= ku úa *in Kimr.*)

Wăgā, *v. n.* (= păgā); *e.g.*, ku wăgā mkóba mbafúni *or* kuapáni (*vid.* păgā); *cfr.* pakata.

Wagúnia, *s.* (*vid.* mgunia, *s.*), *the Suahili people occupying the land between the island of Lamu Patta (Siwi) and the Jub River.*

Wáhădi, *s.* (*pl.* niáhadi); *vid.* uáhadi *or* áhădi, *promise, covenant.*

Wáhed (*or* wahid), *one; cfr. Arab.* واحد, unus.

Wahi, *v. n.;* huku-ki-wahi, unakuja kiniúme, *thou hast not got it, because thou didst come too late;* leo haiwahi, jua linakútua; wahi = ku tokéa; *cfr.* وحى, indicavit, festinavit.

Wájada, *v. a.* (*Arab.* وجد, invenit, recuperavit, Deus opulentum reddidit; ku-m-tia áwuni, *to assist him.*

Wáili, *s.; cfr.* uwáili, *cause.*

Waio (*or* wáyo) (*pl.* niáyo), *footstep;* niayozakwe, *his footsteps.*

Wájibu, *s., necessity, duty* (واجب, necessarius) ni jawábu ambalo lapassa; ni wájibu ku-m-shau iri fulani; ndio wájibu; huyu ni wájibu *or* lazima ku wawa; ilikua wajibu (farathi *or* lazima) ku uawa, *he must be killed;* huyu awajibisha, *or* huyu imewajibisha ku uawa; *cfr.* وجب, necesse fuit quid agere vel pati, *it ought;* wajibu *is something required by law; e.g.*, sadaka ya wajibu ni fitiri, na zaka, na kafara, laken sadaka ya sunna ni uthiki na thahibu, na salla za sunna ni ningi, hazina hesábu, laken salla ya wajibu ni kutoa marra tano.

Wájĭhi, *s.* (*Arab.* وجه) (= sura ya ben-Adam), *the form, countenance of a man, dignity;* wájih wa mfulana, *the face of N. N.*

Wajihiána, *v. rec.*, *to meet together* (= ku onana), *to salute, to show oneself submissive to a superior.*

Wakámo, *s.*, *a middle-aged person* (R.).

Wakáti (*or* wakti) (wa, *pl.* niakáti, za) (*or* makáti, ya), *time* (wakáti wa muaka, wa fuli, wa keskási, wa mjó, *vid.*); *cfr.* وَقَتَ, praefinivit certo tempore; وَقْت, temporis pars, spatium; wakati hu, *this time, now, at present;* wakati gani nije? *at what time am I to come?*

Wakátŏa, *s.*, *the name of a tribe of people in the vicinity of Barawa. They do not eat fish.*

Wakef, *standing; cfr.* وَقَفَ, stetit, stare fecit, in pium usum legavit, *hence:* ku fania wakef, *to dedicate, to set apart to holy uses, e.g., to give books to poor students, to give houses to poor people, to build mosques.*

Wakía, *s.*, *a weight of one dollar* (*small weight*); ni uzito wa reali; *e.g., the weight of a dollar when given for the same weight of something else; the dollar was formerly used as a weight.*

Wakifu, *v. n.*, *to cost.*

Wakifia, *v. obj.*, *to cost to.*

Wakíli, *s.* (wa, *pl.* mawakíli) (*Arab.* وكيل, *steward;* atunzai máli ya mtu, *or* asimamiái máli; Serafi yuwasimamía mali ya Seidi—ni wakíli wa Seidi katika Mwita; wakíli wa úshuru = mtózi wa ushuru; *cfr.* وكل, commendavit rem suam alteri; وَكِيل, curator, procurator, administrator.

Wake (*vid.* wakwe), *pron. poss.*, *his* (*Kiung. and Kiamu*).

Wakka, *v. n.*, (1) *to be shining, to burn* (*vid.* ku wā), *to burn up;* (2) *v. a.*, *to build or construct, e.g., a house;* muashi amewakka niumba, *the mason has built a house.* Ku wakka niumba *is different from* kujenga niumba, *the former refers to a house built of stones*, uáshi wa niumba ya mawe (sebabu ya ku wakka toka na mawe na udongo), *the latter has regard to a house constructed of poles* (miti) (*cfr.* muaka) (muashi, *the builder, mason*); *vid. Luke* xii. 49, moto n'nakwisha ku letta ulimenguni; laiti kuamba unakwisha wakka!

Wako, *pron. poss.*, *thy, thine.*

Wako, *they are there.*

Wakti, *vid.* wakati, *time.*

Wakwe, *pron. poss.*, *his, her, its* (*Mvit.*).

Wala wala, *conj.*, *neither, nor;* wala mtu wala niáma, *neither man nor animal; vid. Arab.*

Waláken (*or* walakini) (ولكن), *but, however; cfr.* لَكِن, sed, attamen, veruntamen.

Walao, *not even; Arab.* وَلَو.

Walĕ (háwāle), *those;* watu wale, *those men yonder.*

Wáli, *s.* (*Arab.* والي) (wa, *pl.* mawáli), *a governor, ruler; cfr.* وَلَى, praefuit, rexit rem; وَالِ, praefectus provinciae. *In Kiung.*, liwali pro elwali, *the governor;* wali ni mtu aliewalíwa.

Wáli, *s.* (wa, *pl.* niáli, za), *cooked rice, &c.;* wáli wa mtelle, wa mahindi, wa mtama, &c.; kú lă, *to eat boiled rice, or a thick paste of the flour of* mahindi *or* mtama, *eaten together with any kind of broth or sauce* (*vid.* mtúzi). *The* wali *is the principal food on the native table;* wali wa mtelle huwalíwa *or* hutawasoa katika kiti (jano), wali ni Sultáni ya chakúla. Wali wa nti *or* mji, anawalíwa anapigoa kilémba cha énzi, anaketíshoa katika kiti cha énzi, *i.e., every new governor who is appointed is placed upon the Government chair, and not placed on the bare ground. In like manner the boiled rice, being the principal food of man, is placed upon its chair, which is the* jáno, *a round large wooden dish, which rests on a chair and contains all the things requisite for eating, plates, knives, &c. There is a difference between* wali *and* sima, *s.* (*vid.*). Wali *is the chief dish of rice boiled in the milk of* nazi; *but if made of flour it is called* sima, *a native paste of* mtama *or* mahindi *flour;* wali wa muiku *or* mwikuu, *what is left from some meal overnight to be eaten in the morning.*

Walíi, *s.* (*Arab.* وَلِيّ), *a saint.*

Wálika, *v. n.* (*cfr.* alika), tēte za motto zawálika; (2) ku walika wahunsi *or* wawashi (*Kir.* lárika), *to order, to bespeak masons.*

Walimengu, *the people of this world; cfr.* ulimengu.

Walio (*pl.* nialio, *vid.*).

Walio, *they who;* walio potéa, *they who were lost.*

Wallah (*or* walláhi, *or* wallahu), *by God! this Arabic expression is often used by the natives in swearing, either assuring or protesting.*

Wáma, *v. n.;* (1) = ku kaza sana, ku shika sana, *opp.*, ku legéa, *to press into, to drive into, to enter and stick fast, to be fastened, e.g.*, nanga inawama mtangáni = inasama na makombeyakwe yanashika mtangáni, *the anchor presses itself into the sand, sticks fast in it;* kigúzo kinawáma mtangáni = kina kaza sana, *to bend or incline a vessel, to drop into, e.g.*, jombo cha mafuta; (2) ku wáma = ku fuáma *or* funáma *or* ku lala kifunifuni, *i.e., to press oneself, or to stoop down, to stretch forth one's belly, e.g., to warm it near the fire, to lie on the face.*

Wámba, *v. a.*, *overlay, overcast, to cover, deck, line, to put or bind or twist, or stretch a skin over a*

drum; ku wamba ngóma *or* ku wamba fumi la ngóma kua ngôñ; ku wamba kítanda kua mashupátu ya miá *or* kua kămbá za miá; ku wamba kilíli kua kámba ya mnázi.

Wámbisa, *v. c.*

Ukúngu (*or* uekúndu *or* umewamba *or* umetanda *or* ume enéa na ulimengu) (*cfr.* mtana); *vid.* tanda, *v. n.*

Wámbe, *s.* (*Kir.* luambe), *the dust of* mtáma, *which is pungent;* ukipura mtama, ni ku toka wambe.

Wambiso, *s., attachment* (St.)?

Wáme, *s., a fabulous sea monster, which the mariners take for an islet, &c., and therefore cast anchor in its vicinity, and descend from the vessel to cook their meat upon it, until it suddenly moves, when they endeavour to escape with all speed. When they see a light on the sea at night, they are afraid of meeting with a* wáme; *cfr.* mapongózi.

Wamía, *v.*; mtu huyu anawamía *or* fuamía *or* funa miá moto, *this man presses himself, or stretches himself stoopingly toward the fire, to get the warmth of it to his be'ly.*

Wámili, ku wamili? ku-m-fania safu? (R.).

Wana, *they are with = they have, e.g.,* wana chuma, *they have iron;* hawana, *they have not.*

Wána, *v. rec., to war* (*Kimrima*) = ku miniána *in Kimwita* (*Kin.* luána = ku pigána *or* sumbuána kua mbáfu, *to seize each other or lay hold of each other on the ribs, to throw one down on the ground when wrestling.* Wana *is different from* uána, *which means "to kill each other;" vid.* úa, *v. a.*

Wánda, *s.* (la, *pl.* niánda), *antimony, collyrium;* ku tía kumbini za mato *or* niúshi za mato, ku paba ukúmbi *or* ushi wa mato, *to paint the eyebrows for ornament. Gay women are very fond of* wánda, *which is partly brought from Arabia, partly from the vicinity of Mombas, in the territory of the Duruma tribe, where the natives dig it up; Kiung.* = wanja wa manga; (2) *a finger's breadth* (R.)?; (3) *a yard, an open place near a house; cfr.* uwanda.

Wanda, *s.* (la, *pl.* ma—); ku tafúna jakúla kigúmu ja ku-m-lisha mtóto, ku-m-tafunía mawánda, *to bite hard food to pieces, in order to feed a little child who cannot yet himself crush hard food.*

Wanda (*pl.* mawanda = barra), *wilderness.*

Wánda, *v. n., to become thick, fat, corpulent, stout,* ku nenépa, kúa mnéne; *cfr.* uwandi.

Wándisha, *v. c., to cause to become fat, to fatten, to make stout, e.g.,* mtuma.

Wandána, *v. rec.*

Wăndā (*or* ăndā) (*vid.*), *v. a.;* ku-maandázi, *to prepare food artificially, by the composition of several ingredients.*

Wandalía (*or* andalía), *v.* = ku-m-fania maandázi, *to prepare food for one by mixing various ingredients together.*

Wandi, *s.?* (R.).

Wánga, *v a.* (1) *to cut;* ku wanga mti = ku kata m'ti ku pata ásali ya niúki ilio ndáni ya mti pangóni, ku wanga niuki, *to hew a tree to get out the honey which is in a cavity;* (2) *to strike* (= ku gogota), *to pain, give pain* (*cfr.* téte); kitoa ja-ni-wanga (= ja-ni-gogóta), *the head pains or aches me;* jino la-ni-wanga, *I have toothache;* mashikio yá-ni-wanga; (3) *to count* = ku hesábu *or* hásibu, *striking the fingers in counting, to reckon.*

Wánga, *s., the arrowroot;* (2) *one who uses witchcraft against another* (St.).

Wángi, *adj., many;* watu wangi, *many men, men in great number.*

Wangíne, *adj., others;* wangíne, wangíne, *some, others.*

Wanginéo, *adj., some, or certain of them; Luke* xi. 49.

Wángo, *s.* (la, *pl.* ma—) (*cfr.* kiwango *and* uwángo); ku piga wango *or* mawango = ku piga kilingo (*cfr.*) katika mti uliokátŏa ku fania dau, *to chop out a tree to make a canoe. The natives cut at first a cavity here and there in the trunk, of which a canoe is to be made, so that the stroke of the hatchet does not run too far. The carpenter afterwards continues to hollow the cavities until the canoe is finished.*

Wángŏa (*or* wángŭa), *s.* (wa, *pl.* niangoa, za), *a level tract of (white) sand, which stretches from the sea, or from the creeks of the sea, into the mainland, and is overflowed by the sea at highwater, but gets dry again soon afterwards. The sand is generally incrusted with salt. There are, now and then, a few trees or shrubs seen on the level.* Wangoa wa mtánga, wa muniu, *a level or tract of sand, or salted soil; cfr.* jángŭa, *a large valley or tract of country inundated and dried again.*

Wangu, *pron. poss., my, mine;* watu wangu, *my people, my men.*

Wángua, *v. a., to scoop up* (St.).

Wangŭána (*or* waunguana), *s.* (*vid.* muunguana), *free men, not slaves, gentlemen, gentry, civilized men.*

Wánia, *v. a.* (*Kigunia*) = ku gawánia *in Kimvita, to divide;* kulla mmoja awania ku wa futa watu (R.); *cfr.* kangadsíra *in Kiniassa, to urge, to press, to be at one continually.*

Waníana, *v. rec.*

Wanja, *s.* (*Kiung.*), wanja wa manga, *antimony; cfr.* wanda, *pl.* nianda.

Wáno, *s.* (la, *pl.* ma—), (*cfr.* m'fi); (1) *the wooden shaft of an arrow, which is put into the* jémbe *or* kiembe (*arrow-head*); wano latiwa katika jembe la uta (*cfr.* kigomba); (2) wáno la múnda, *the wooden staff of a harpoon, which is put into a pointed piece of iron, and fastened with a rope. When the iron strikes the fish, the* wano *or staff of the harpoon falls out, whilst the harpoon itself is dragged by the fish along with the rope;* ku puna mkoa mawano ya mifi *and* makaso ya niama.

Wáo, *they, their* (yao, rao, viao, zao); wao kua wao, *each other;* mmoja muenziwe mti wáo, *their tree.*

Wáo, *s.* (la, *pl.* ma—) (*vid.* ku wā, *v. a.*), wáo la ngúo, *the wearing of a cloth, fashion of dress; pl.* mawáo ya ngúo.

Wápi, *adv., where?* yu wápi, *where is he?* (*vid. Gram.*), *pl.* wa wápi? *where are they?* (zi wapi *or* zipi?) niumba zi(wa)pi? *where are the houses?* niumba ya Sultani ni ipi? *where is the king's house?*

Wapo, *s., a gift* (St.).

Wáradi (*or* wáridi *or* wáredi), *s., a rose; cfr.* ورد, adfuit, floruit; *Arab.* ورد, flos arboris, rosa.

Wáră̆ka, *s.* (wa, *pl.* niárăka, sa), *Arab.* ورقة, *written paper, letter;* ku andíka wáraka, *to write a letter; cfr.* kertási, *unwritten or blank paper, paper in general.*

Wári, *s., breadth?* (R.).

Waría, *s., a person skilful in his trade, cunning, clever, expert in a high degree;* mtu huyu ni sermalla waría, haúndi tena jombo, yuwalekésa wanafunsi bassi, ni sermalla m'li, hana shaka *or* tafauti. *This is an accomplished carpenter—he does not himself work in building a ship, he only directs his apprentices, he is a capital carpenter undoubtedly.*

Warisai (*or* warishai), *adj., humid, moist;* mtanga warisai, *moist sand.*

Wárithi, *s.* (*vid.* uráthi, *inheritance*); uarithi.

Wasa, *v. a., to contradict* (St.).

Wasa wasa, *v. a., to think much, to reflect.*

Wása, *v. a.* (rectius waza), *to think, meditate, consider, reflect* = ku tafákări, ku azimía (naazimía, nawáza ku-li-tenda neno hili); (2) *to sorrow.*

Wasía, *v. obj., to remonstrate with one, to leave to one's consideration.*

Wásăha (*or* úsaha), *s.* (wa), *matter which comes out of a boil or wound;* wásaha ni mengi, *but* úsăha ni kidógo?? ku fania wásăha, *to suppurate.*

Wasánie, *s., n. p.* (*Kigunia*, Wadahálo; *Kimwita*, Wasánie; *Kinika*, Ariangúlo), *a people near the coast of Malindi, who are in a state of servitude to the real Galla. They speak the Galla language.* (Msúnie *in Kinika means* "*slave.*")

Washa, *v. c.* (*vid.* wáa, waka, *v. n.*), *to cause to shine or burn, to kindle* (*a fire*), *to give pain;* ni washía tā nione, *to light, to set fire to;* ku washa, motto, *to light up a fire.*

Washaráti, *s., licentiousness, dissipation; vid.* hasharati.

Washenzi, *s.*, (*cfr.* washinsi), *wild or uncivilized people* (St.), *perhaps* rectius washínsi, *the conquered or subjected ones* (ku shinda), Wanika ni wáshinzi wa Waárabu, *the Wanika are subjects of the Arabs at Mombas.*

Wasi (*or* wazi *or* wathi), *adj., open, evident, clear; cfr.* وضح, evidens clarus et manifestus fuit; bahari i wási, kitu hiki ki wási, *the sea is open, clear, this matter is clear.*

Wasia, *s.* = ukundufu *of mind and face, openness, clearness; cfr.* وسع, amplus et patulus fuit; ووسع, amplus, lati portens, capax.

Wasía, *v. a.* (*Arab.* وصى), *to make a will, to bequeath.*

Wasia, *s.* (wa) (*Arab.* وصية), *direction, charge, admonition, will, disposition of property made before death;* wasia wa baba aliompa (*or* aliomu-usía) manáwe asitassa kuffa, *the charge or admonition which the father gave his son previous to his death* (*e.g., give the poor of your gains, do not quarrel with your brothers, &c.;* uki úliza, utapata wasía, *if thou dost ask, thou shalt obtain direction or* maarifa (*knowledge*); *cfr.* وصى, conjunxit, testamento mandavit alicui rem; وصيع, mandatum, testamentum, res testamento mandata; na-ku-pa wasia wangu, *I give you my word, order, &c.*

Wásili, *v. n.* (= ku fika), *to arrive, to reach, to come close to;* nimewásili Mwita júsi, *I arrived at Mombas the day before yesterday.*

Wasilía, *v. obj., to reach somebody.*

Wasilishia, *v. a., to cause to arrive with;* ku-m-wasilishia, *to bring, to convey something to one; cfr.* وصل, Junxit rem rei, copulavit, pervenit.

Wasilisha, *v. c., to cause to reach.*

Wasimía (rectius azimía), *v. a., to intend, to have made up one's mind.*

Wasímu (*or* wazímu, *s.* (*sing.* msímu *or* mzímu), *an evil spirit;* mti hu pana mzímu, *near this tree is an evil spirit. The natives point out many trees, stones, &c., which they believe to be*

the residence of a bad spirit which causes sickness, &c., and which they propitiate by sacrifices from time to time (*vid.* Kimalagnánzi); jiwe hili pana mzímu, *there is a mighty pepo near this stone. Pl. bad spirits—hence* mtu huyu yuna wazímu, *this man has evil spirits in his head, i.e., he has a disorder of intellect, he is mad* (akiliyakwe imepungúa), *in general he has little intellect, he is a fool;* muegni wazimu, *one possessed of the devil, madman* (*cfr.* ku zímu); ninetafúta hatta wazímu una-n-sia *or* unangía, *I searched for him until I became mad, i.e., I sought him with all diligence. The Suahilis explain madness by stating that a man's vertex (crown of the head) comes asunder, whereupon he has* (akili) *understanding no longer;* yuna wazimu, *he is mad;* muenda wazimu, *one who is going mad;* ku enda wazimu, *to go mad;* ku-m-fania *or* ku-m-tia wazimu, *to make one mad;* kua wazimu, *madly.*

Wassa, *s.* (la, *pl.* ma) (*cfr.* gniognióto); wassa la mvúa (*cfr.* kiwingu), *a shower of rain.*

Wassa, *s., pieces of wood which have been split or cleft;* ndagága, *are not split; cfr. Kiniassa,* ku wassa, *to split.*

Wassii, *s.* = muadini, *Gal.* iii. 24, *censor, corrector.*

Wasio, *who are not;* watu wasiopendoa, *people who were not loved.*

Wăsŭ, *s.* (*Kimrima*) (= keléle), *a very great noise;* watóto hawa wa-ni-wekéa wăsŭ wăsŭ = keléle ningi, *these children make a great noise to me* (Er.).

Waswási (*or* wasiwási), kua sauti ya waswási, *intelligibly, lit., with an intelligible voice;* (2) *doubt, hesitation; cfr.* وسوسى, suggessit, dictavit alicui animus suus vel Satanas rem inutilem ipsi.

Wătáni, *s.;* máhali pa wátani *or* nafasi, *a spacious and commodious place, wideness, extent;* وطن, locus ubi quis degit ? ?

Watanisha, *v. c.* (*cfr.* ata); ku watanisha mke, *to divorce one's wife.*

Wathahisha, *v. a., to solve* (St.).

Wăthi, *s.;* ku ónia watu wăthi, *to exhort, to preach* (R.).

Waathisha, wathi wa ulimengŭ, wathi ningi = gissi ningi, mbambakoffi ni wathi ningi, *shape; e.g.,* ya watendegu; *cfr.* وعظ, monuit, exhortatus fuit.

Wátoa, *s. n. p., the name of the Galla people in the Kikamba language. In Kigalla the word* wato *refers to a separate class of Galla, to the charmers and sorcerers, diviners, &c., who are greatly dreaded and respected throughout the Galla nation.*

Watu, *s.* (*sing.* m'tu, wa), (1) *men, people;* (2) *fenugreek* (St.)?

Wáwa, *v. n.;* kúa wáwa, *to be unequal, uneven, oblique, sloping.*

Wáwa, *v. n., to itch;* muili wangu unawáwa, *but* uawa *is "to be killed."*

Wawa, *v.;* kulla mtu ambai kuamba wawa *or* yuáwa, *whoever was.*

Wăwe, *s.* (*Kinika*) (= bibi mzé), (1) *grandmother, old woman (a term of respect;* wăwe, *Kigunia* = (băbe, *Kimwita*), *father of N. N.; e.g.,* wăwe *or* babe Harri, *the father of Harri. In general, oh man, fellow!* (2) *a kind of song* (uimbo za wăwe) *which the Suahili use when burning a forest, which is to become a plantation (vid.* tange); nimbo za wăwe za ku imba majira wakitía moto tangéni. Wawe koke mana malíme, malimía kúmue makáli kua kumoya wăwe mbáyo (*hatchet*) ni mana matinde = kitoka kitindajo miti, ndío wáwe. *This is an example of the* wawe *songs.*

Wawíli (*sing.* mbíli), watu wawíli, *two men;* wóte wawíli, *both.*

Wáya, *s.* (wa, *pl.* niáya, za) (*in Kilindini*) = jăya *in Kijumfu* = gai *in Kimwita* = zaya *in Kin.*), *potsherd;* (2) *an earthenware dish to bake cakes in;* waya *is smaller than* gai; waya ya ku palía moto, *a potsherd to fetch fire with. There are three kinds of potsherds,* (1) gai; (2) waya; (3) kigeregnensa.

Wáya wáya, *v. n.,* (1) *to be ignorant of what one is doing, or not to know what to do* (R.) (*cfr.* tata *in Kiniassa*), *a hen does* wayawaya akitafuta mahali pa ku lála *or* pa ku tă; (2) *to babble, to prate;* (3) *to swagger, to be bent down, to sway like a bough loaded with fruit.*

Wáyo (*or* uáyo), *s.,* wa (*pl.* niáyo, za), *the sole of the foot, footprint, trace, track, vestige;* aláma ya gŭ *or* măgŭ; *cfr.* uáyo, *s.*

Waza, *v. a., to think, to consider; vid.* wasa.

Wazáo, *s., offspring, progeny, posterity; cfr.* ku zăa, *to beget.*

Wazi (*properly* wáthi), *adj.* (*cfr.* wási) (*vid.* wasi) *open, clear, manifest;* niumba wazi; kitoa kiwázi, *bareheaded;* panalía wazi, *it sounds hollow;* waziwazi, *manifest.*

Waziri (*or* weziri) (*cfr.* وزير, consiliarius et administrator imperii reive publicae et vicarius principis, vulgo Vezirus), *Secretary of State.*

Wazimu, *s.* (*vid.* wasímu); ana wazímu, *he is mad; cfr.* msimu *or* mzimu, simu, zimu.

Wázo, *s.* (*pl.* mawázo), *thoughts; vid.* waza.

We, *pron., thou* = wewe.

Wéa, *v. n.* = ku falía (ku fă), *to be good for to*

conduce, to be of use, of value = fanikía *or* sélikhi, *to prosper;* jambo hili lime-ni-wéa *or* fanikía *or* falía *or* sélikhi, *this matter was good for me, it prospered, succeeded in my favour, I brought it to a good issue* (jambo hili liki tossa ni-wéa); neno hili lina-ni-wéa = lina-ni-fanikia linakúa, *this matter prospered, fell out, proved good to me, grew upon me;* kuamba ya-ni-wéa mimi (*Rom.* i. 10); jambo hili likitossa ni-wéa, *if this matter does succeed for me, if I am not successful in it.*

Ji-weza, mtu yule a-ji-wesa kumbe (R.).

Weza, *v., to be able;* naweza, *I can, I am able;* siwézi, (1) *I cannot, I am not able;* (2) *I am sick;* nalikua siwezi, *ill or sick;* siku wéza, *I could not, I was not able. Dr. St. has* "ame-hawézi," *he has fallen sick. This expression I have never heard; probably he wished to express:* amekúa hawezi, *he was sick.*

Wezána, *v. rec.;* watu hawa halizáo wawezana.

Wezéka, *v. n., to be possible, practicable;* msigo hu wawezeka, *this load is portable.*

Wezekána, *v.* = wezéka; jambo liwesekanálo; kitu hiki kinawezekána ni watu; niúki hai-wezekáni kua ukáli; *i.e.,* watu hawawézi ku umúa niuki.

Wezésha, *v. c.,* (1) *to cause one to be able, to enable* = ku-m-panguvu. Mungu ame-ni-wezé-sha kazi hi kua ku-ni-pa ngúvu; (2) = ku-mu-oyesesha *or* oyéza = pumsisha; *e.g.,* Mungu ame-m-pa marathi laken sasa ame-mu-oyesesha *or* oyeza.

Wéka, *v. a., to put, to place, to appoint, to lay, to keep, to delay;* ku weka jü, *to heap up, to lay one upon another, to pile;* ku wéka kitúngu; niumba hai-ni-weki, *lit., the house does not place or keep me, i.e., I am restless, I cannot remain in it.*

Wekána, *v. refl., to settle one with another, to agree;* ku wekána maneno; ku wekana kua mashauiri = ku afikána, ku wekeána hé-shima, *to honour, or respect each other.*

Wekéa, *v. obj., to put for one.*

Wekéa, *v.;* ku-m-wekéa amána, *to put one in trust with, to deposit or place a thing with one, to commit to one's keeping, to give to keep;* nime-m-wekéa Mzungu fetha ya reáli kumi, *I gave the European* 10 *dollars to keep, I committed* 10 *dollars to his keeping;* ku-m-wekéa héshima, *to honour or respect one with or by;* ku wekea wakef, *to dedicate; vid.* vakef.

Wekéwa, *v. p.;* ku wekewa amána, *to be put in trust with.*

Wéko, *s.* (la, *pl.* ma—), *that which is to be put on or welded;* ku tía weko, *to join two pieces of red-hot iron, to cause the rent to disappear, the iron being united again;* shokalangu lina-katíka, muhúnsi atíe wéko, *my hatchet is broken (rent), let the blacksmith make a lap joint—i.e., join it together by putting a bit of iron into the rent and close it up by the fire and hammer;* weko la shóka, *the steel which is to be welded or brazed.*

Wekúa, *v. a., to dig up, break up; e.g.,* ku wekúa dári mbóvu = ku timbúa ku fania wingine. Watu watŏá kitéku (*vid.*) wawekúa *or* waekúa, *or* watekúa, watimbúa, wafánia nfa katíka dári mbóvu, *to break open a bad flat roof (which lets the water through) with a pick.*

Wekúka, *v. n.;* niumba ime wekúka kua barúdi, *blown up, exploded with powder.*

Wekuliwa, *v. n., to be broken or dug open.*

Weléa, *v. n.;* 1 *Cor.* vii. 25, ku weléa kuénu; kulla kitu kita-wa-waléa jéma, *everything will work for the best, Rom.* viii. 28; *cfr.* wéa, *v. n.*

Welle, *s.* (la, *pl.* ma—), (1) (= titti, la—) *udder, dug (in Kipemba);* welle la gnombe, *the udder of a cow;* (2) = shúke la mawelle; welle mmója, *one ear of the stalk of the fruit called* mawelle.

Wéleka, *v. a.* (*cfr.* wereka *in Kiniassa*); ku-m-wéleka mana, *to carry a child on the mother's shoulder.*

Welekána, *v. a.* (*cfr.* elekána); majŏngó yana-welekána maungóni.

Welekánia, *v. a., vid.* elekánia.

Welle (*vid.* uelle), *sickness.*

Wēma, *adj., s. and adv., good, fair;* mtu mŭéma *or* méma, *a good man;* watu wēma (*pro* wăéma), *good men;* witu wéma (*pro* viema), *good, fine, fair things; s., goodness, bounty;* wema via Mungu, *God's goodness* (*cfr.* éma); wema viángu wajúa sasa, *thou knowest now my goodness. The subst.* uema *is contracted into* wema; wema, *adv., well;* niumba ngéma *or* njéma, *a good house;* kasha jéma, *a good box or chest.*

Wémbe (uémbe) (*pl.* niémbe), *razor.*

Wembémbe, *s.* (wa) (*vid.* uembembe *and* mbembe), *no plural;* mdudu huyu ni wembembe; wem-bembe hu; membémbe, *a wild bee.*

Wĕnă, *s.* (*sing.* mána), *children.*

Wénga, *v. a.;* ku wenga muhógo na nazi = ku passúa muhógo na ku pika kua nazi, *or* kua tangánia na niama; *cfr.* enga, *v. a.*

Wengi (wingi), *many (Kiung.); vid.* ingi.

Wengine (*or* wingine), *adj., another;* ufalme wengine, *another kingdom;* úgŭe wengine (*pro* uingine); mtu muengine *or* mungine.

Wĕngu, *s.* (la, *pl.* ma—), *kidney, reins, spleen, an enlarged spleen* (Er.); yuna ugónjoa wa wĕngu (*cfr.* figo, tesi); St. *writes* wengo.

Wéni, *s.;* wéni wa mitu, wéni ni majanni, wéni wawásha, *a kind of grass or plant which gives burning pains like a stinging-nettle* (?); *cfr.* wafi.

Wénu, *your;* mtu wénu, *your man.*

Wénsi (*or* wénzi) (*pl. of the sing.* muénzi), *companion, friend* (*cfr.* ku enda); wenzángu *or* waenziwangu, *my companions.*

Werévu, *s.* (*vid.* uerévu *or* ueréfu), *shrewdness.*

Wetu (yetu), *our;* mtu wetu, *our man;* niumba yetu, *our house.*

Wenu, *your; e.g.,* mtu wenu, *your man.*

Wéu, *s.* (wa, *pl.* niéu, sa), (1) *a place which has been cleared of grass, wood, seed, &c., but seed has not yet been sown in it;* wèu ni máhali palipolimoa, weu ucúpe, hautassa panda kitu; niéu hazitassa pándoa mbéu; (2) *a spot where there is no tree nor high grass in a woody wilderness or forest* = uténgõa wa barra, miti yameténgoa ni Mungu, niassi ndogo, wéu ueupe.

Weúpe, *adj. and s., white and whiteness; cfr.* ueupe.

Wévi (wéfi *or* wézi), *thieves* (*cfr. sing.,* muifi *or* muivi, *thief*); *in Kiámu,* muizi, *and* muithi *in Patta; in Mvit.* muivi, *pl.* waivi; *sometimes* wévi *is heard like in Kiung.*

Wéwe, *thou, thee.*

Weye, *you, it is you.*

Wewedéka (*or* weweseka), *v. n., to speak or make a noise during sleep, to cry out in sleep, to have the nightmare;* ku sema kua usingizi, hana fáhamu ya moyo.

Wewedésha (*or* wewesésha), *v. c., to cause one to speak in sleep; e.g.,* msúka wame-m-wewedésha, *a ghost, spectre, phantom caused him to speak.*

Weweka ? ku weweka majíni, *to soak ?* (R.).

Wéza, *v. a.* (*cfr.* wéa, *v. n.*), *to be able, to match one, to be equal to one;* ku wezekána, *to be possible;* ku wezesha, *to enable.*

Weziri, *s., Vezir; cfr.* وزر, portavit; وزير, consiliarius et vicarius principis.

Wi, *adj., bad; e.g.,* witu wi *or* witu vi, *bad things; in Kinika, from* mui; *e.g.,* mutu mui, *a bad man.*

Wia (*or* ía, *vid.*), *v. a., to have one as a debtor, to demand a debt from one* (*Kinika,* ku-mu-íra); nam-wía reáli táno, *I have him as a debtor of five dollars* = *he owes me five dollars.*

Wíwa (íwa), *v. n., to owe, to be indebted, to be owing;* Abdalla yuwawíwa reáli kúmi ni Gábiri *or* kua Gábiri, *Abdalla is held as a debtor for ten dollars by Gabiri, Abdalla owes Gabiri ten dollars.*

ku wía, *to be in, to have one in debt or as a debtor;* ku wíwa, *to be indebted;* ni-wíe rathi, *lit., be to me ready or content* = *do not be offended with me.*

Wiána (*or* iána), *v. rec., to be indebted, to owe each other.*

Wia (*or* vía), *v. n.* (*cfr.* furika), *to get warm, hot, to seethe;* maji yawía = yaánza ku pata moto, si ku tokóta (*vid.* tokóta, *which means to boil thoroughly*) (*cfr. also* ku vía kua júa, *to be stunted in growth in consequence of great heat*). *The student must distinguish*—(1) ku wía, *to get warm, to seethe,* (2) ku ia *or* wia *and* wiwa, *to demand a debt which is, as it were, the seething or boiling point in the creditor's and debtor's mind* (?), (3) ku fia *or* vía, *to be stunted in growth;* mimba ime wia *or* via, *miscarry in birth;* ku wisa *or* viza kazi, *to spoil, to interrupt one's work. The primitive meaning of this verb will no doubt yet be discovered in the numerous dialects of the Orphro-Hamitic family of languages in South-east Africa.*

Wiã (*or* viãa) *v. a.* (fiá, viá), *to engender, beget, to give birth, produce.*

Wiáwa (*or* wialíwa), *v., to be engendered, to be born, produced.*

Wialía, *v.;* mama ame-m-wialía mana mitún, *or* baharini, *the mother has brought forth or borne the child in the forest or at sea;* bibi ameníwialía mjuku mume *or* muje, *the mother has borne to me a grandson or granddaughter ?*

Wialísha, *v. c., to cause to give birth, to assist a woman when giving birth; vid.* mkunga (wiasha id.).

Wiàsa (*or* ku eleléza); ku wiasa kingine, *to transcribe, to copy.*

Wiasi (viázi), *sweet potatoes;* wiasi via ukú, *yams; vid.* viázi.

Wibáya, *adj. and adv.; scil.* witu, *bad things;* amesema wibáya, *he spoke badly; vid.* baya.

Widóndadónda, *s.* (*pl.*) *many little sores clustered together; vid.* kidónda.

Wiffi, *s.* (wa, *pl.* za), *the brother's wife or the husband's sister* (mke wa ndúgu múme); *pl.* mawiffi (ya *or* za); mawiffiyangu *or* zangu wamekúja, *my sisters-in-law came* (*cfr.* muámu); *my sister is the* wiffi *of my wife.*

Wifio (*or* vivio), *adv., thus, so, in that manner, as;* wífio ulífio sema, ni wífio, sigeúsi tena maneno yangu (*in the manner*), *as thou hast spoken, so it is, I do not alter my words.*

Wigelegéle, *s.* (*Kimvita*) (*sing.* kigelegéle), *shouts, jubilations, exultations, huzzas* (*Kimrima,* wijelejéle); wigelegele via watu, *the shoutings of the people;* ku piga wigelegéle, *to shout.*

Wihaka, *s.,* kiteka cha wihaka.

Wijúga, *s., trash* (R.) ?

Wika, *v. n., to crow like a cock;* jimbi lawíka, *the cock crows.*

Wikía, *v. obj., to crow to one.*

Wika (*or* vika), *v. a.* (*vid.* ku wä), *to dress one,*

to put his clothes on him; ku-m-wika ngúo muilini marra moja (mama ame-m-wika mana nguo isifuke *or* isifungúke kiunóni, isiangúke nti.

Wisha, *v. c., to cause one to wear by giving him clothes;* mamai ame-m-wika mana, laken bibiye ame-m-wisha, *caused him to wear* = ametóa ngúo aka-m-pa, *his mother dressed the child, put on his clothes, but his grandmother clothed him, presented him with a cloth or with clothes.*

Wikisa, *v.* ?

Wiláya, *s.* (*vid.* uláya), *home, Europe.*

Wile; *vid.* vile, vilevile, *those sc. things* (vitu).

Wileo, *s.; vid.* kileo.

Wili, *two;* niumba mbíli, *two houses;* makásha mawíli, watu wawíli, witu wiwilí.

Wimba, *v. n.* (*vid.* vimba), (1) *to swell on;* muili una wímba = unafúra (*Kiunguja*); *v. a.* (2) *to cover a house with* (ku wimba niumba, kua makúti) *or grass* (*Kimrima,* ku eséka *or* weséka).

Wimbía, *v. obj.; vid.* kupa.

Wimbíwa, *v.;* matumbo ya telle mtáma wa téte, nnawimbíwa, *my belly is full of young corn, I am blown out.*

Wímbiza, *v. c., to cause to swell, or be blown out;* mtáma wa-ni-wímbiza sana = wa-ni-furisha tumbo.

Wimbi, *s.* (la, *pl.* mawímbi, ya) (*cfr.* wimba), *a billow, wave; there are* wimbi káli *and* masindúzi; (1) mawimbi ya ku úmka, *breakers* (mawimbi maeúpe, yatoáyo pofu nieupe, yafaniáyo kishindo); (2) mawimbi ya mkóba, kana mkoba uliofumbána, *rolling waves without foam, which make a boat very unsteady;* (3) kueléa ya *or* za mawimbi, *the white or foamy waves which are raised by a strong wind on the open sea;* (4) wimbi la ku chamía *or* jamía; *cfr.* mudia; (5) wimbi, *a very small kind of grain.*

Wínda, *v. a.;* (1) ku tafúta polepole kua fáraga, *to search for a thing quietly and secretly hence* (2) *to hunt, chase* (kua máta, kua búnduki, kua niáfu), *to seek for an enemy to take revenge* = ku kamiá, na-m-winda hatta tuonáne.

Windána, *v. rec.;* watu hawa wawindana; mtu muindanáye sébabu ya ku tetéa; *cfr.* muwinda *and* muwindi (?), *shooter, sportsman.*

Wínda, wínda, *s.* (*Kijumfu*), *a kind of large red ant, which eats the* m'toa (*vid.*). *In Kimwita it is called* sisímisi = fungu ufundo.

Winga, *v. a.* (*Kipemba*) (*Kimwita,* ku linda) (*Kimrima,* keméza *or* amía niúni), ku winga niuni, *to scare or drive away birds with a loud voice.*

Wingía, *v. obj.;* ni-wingía niuni *or* ni ingía, *scare away the birds for me.*

Ji-winga.

Wingallingalli, *adv.* (*vid.* kingallingalli; ku lala wingallingalli).

Wingápi (*vid. Gram.*), *how many? e.g.,* witu wingápi? *how many things?* watu wangápi, *how many men?*

Wingi (*vid.* ungi), *plenty, a great quantity, much.*

Wingójo, *s.* (*sing.* kingojo, cha), ku ngója, *vid.*), *waitings, stayings, watchings;* ku keti wingójo (*or sing.* kingojo), *to sit waiting, to remain watching, to watch in a plantation, or in war;* ku-m-ketía *or* kalía wingojo ndiáni kú-m-dŭrŭ, *to watch for one on the road to do him harm.*

Wingu, *s.* (la, *pl.* mawíngu), *a large thick black cloud;* wingu la mvuá *or* moshi; *vid.* uwingu, *s.*

Winia wínia, *v. a., to shake; e.g.,* ku wínia wínia mana makononi, *to shake a child on one's arm, to have or make a quaking, trembling motion; cfr.* kitúitui.

Winīu, *s.* (wia), *pl. wine;* wíniu via Kizungu ni kiléo cha Kizungu, *the European wine is the intoxicating beverage of Europeans;* mwíniu, *vine;* ameléwa mwíniu = winiu. *Dr. Steere takes* mvinyo *for strong wine, spirits, wine. According to its form* (mvinio), *it would rather mean "vine." The Suahilis* (*at Zanzibar especially*) *have also introduced the term* "divai," *from the French* du vin.

Wino, *s.* (wa), wíno wa ku andika, *writing ink;* wíno wa jungu = mashisi ya jungu, *ink made of the soot off cooking-pans, the soot being rubbed in water. With this bad kind of ink the boys write upon boards, effacing the writing at pleasure. The Suahilis believe that Europeans put the blood of mice into their ink.*

Winsi (*pl.* wainsi), *confr.* winsi, *hunters; cfr.* muinsi.

Wiógue, *s.* ? (R.).

Wióvu (*or* vióvu), *bad things;* ku fania wióvu, *to sin.*

Wisa (*or* viza) (fisa), *v. c., v. a.* (*vid.* fía *or* vía), *to spoil, interrupt, arrest, e.g.,* kazi.

Wisa (*or* wiza *or* viza), *adj., spoiled, corrupted, bad;* ií hili ni wisa *or* fisa, *this egg is bad, rotten;* mai mawisa, *bad eggs* (*cfr.* ku vía, *to spoil*); *cfr.* ku wia.

Wisнási (*sing.* kishási), *strings of fish tied together, five or eight fishes being tied together and exposed for sale.*

Wisháwi; wisháwi wia popo *or* madáfu (*when large,* masháwi); *vid.* sháwi.

Wishoa, *s.,* (wa, *pl.* níshoa, za), *chaff* (*of corn*), *the husks of rice, the flower sifted off along with the husks.*

Wisía (*or* vizía), *s.* ame-m-wizia *or* fizía kasiyakwe, *he interrupted him in his work, he spoiled his work.*

WISÍKOA, *pl.; vid.* masíkoa.

WISISIMO, *s.*

WISURI (*vid.* vizúri), *frequently like an adv.* = *beautifully.*

WITA, *s.* (wia), *war ;* wita hiwi ni wikúba sana, *this is a very great war*), *battle ;* wita wina ita watu ; wita ni ku ita watu waliotawaníka.

WITANZI (*pl. of* kitanzi), *a little noose for catching animals ; vid.* kitansi.

WITIKITIKI, *s.* = wiliko *or* wijaya, *fragments, shivers, Rev.* ii. 27 ; ku vundíka kua witikitiki.

WITÍMFI (wia) (*sing.* kitimfi) = ku timba, ku faniza fitina, *to dig for, to create enmity ;* ame-m-fania witimfi hatta ana-mu-ondóa.

WITU VIOTE, nilívio návio ni viáko, *Luke* xv. 31.

WITIRU, *adj., odd, not even* (St.).

WITÚA (*pl. of* kitúa), *e.g.*, witúa via miba, *a grove.*

WIVU (*cfr.* muifu) ; (1) *jealous ;* (2) *ripe ; cfr.* mbifu *or* mbivu.

WIWA, *v.* (*cfr.* wia), *to owe, to be indebted to ;* nawiwa uzimawangu ni Mungu, *I owe my life to God ;* nawiwa na wajuni na wajingo wawiwa ni wewe Banawangu, *Luke* xvi. 5.

WÍWI, *s.;* wíwi la manni, *bracken, fern ;* (wíwi la, *pl.* mawíwi).

WIWIA (*or* WIWILISA), *v. a.* (*vid.* fifía *or* vivia), *to stir up, to blow* (2 *Tim.* ii. 6) ; ku-m-tia (tililia) *or* vivia rokhoni muakwe, *to inspire, lit., to put into, or to blow into his spirit.*

WOGÓFIA (*pl.* niogófia), *a threat* (St.).

WOLĒ , *vid.* uolē *or* olē.

WOKÓVU, *s., deliverance, salvation ; vid.* uokófu.

WOMBO (*vid.* uombo), *seam, suture.*

WONGO, *s.*, (1) *the brain* (bongo, *skull*) ; (2) *falsehood* = uongo *or* uwongo.

WONIESHO, *s., showing, display* (St.); ku oniesha, *vid.*

WORARI ? (St.), *rateable division ? cfr.* wora *in Arab., to cast pebbles ?*

WÓRŎTHA, *s.* = deftari *or* jette ; *vid.* deftari.

WOTTE (*or* WOTE), *all, both ;* watu wote, *all men* (iote, chote, vote, zote, viote) ; wa wote, *whatsoever, whoever* (mtu) ; awai wote, *whoever it may be ;* tuende wotte, *let us all or both go ;* wote wawili, *both.*

WOVISI, *cool* (St.) ?

WOWEKA, *v. n., to soak* (St.) ?

Y

YA, *of, genitive particle, vid. Grammar ; e.g.* manéno ya watu, *the words of men.*

YĀ (*or* YĀA), *v. a.* (= ku panda mbéu, *i.e. to sow seeds*), *to set or plant the seed in the ground by making a small hole in order to bury it* = ku piga ména na ku tía mbéu ndáni ya nti.

YALÍA, *v. obj.;* jémbe ya ku yalía *or* limía, *the hoe used in planting seed.*

YÁWA, *v. p., to be planted* = pándoa.

YÁBISI, *adj., dry, hard, solid ;* kitu híki ni yábisi, *this thing is dry, brittle ; cfr.* يبس, aridus evasit.

YABISÍKA, *v. n., to be dry, hard.*

YABISISHA, *v. c., to make dry.*

YACHE, *s., aunt, cousin* (*German* "báse") (ndúgu mama) ; akina yache, *the sister of the aunt* (R.).

YÁFUYÁFU (*or* YÁVUYÁVU), *s., lungs, lights* (*of animals*) (*cfr.* páfu) ; yáfuyáfu la gnombe kána íni ; (2) mawe yáfuyáfu, *soft sandstones* (?) ; (3) *that which is half putrid or dead* (R.) (= jawa, *cfr.* dodavu).

YAHÚDI, *s., a Jew ;* mayahúdi, *the Jews.*

YÁI, *vid.* yayi.

YÁIKA, *v. n., to melt* (*in Kiung.* ku yeyúka, *v. c.;* ku yeyúsha).

YÁISHA, *v. c., to smelt, to dissolve, liquefy ; e.g.*, ku yáisha rusási.

YAKE (rectius YAKWE), *pron. poss., his, her ;* maneno yakwe, *his or her words.*

YAKÍNI, *s.* (ya), *truth, certainty ;* najúa yakíni ya hábari hízi, *I know the certainty of this news ;* maneno haya ni yakini, *these words are truth, true or certain ;* wadáka yakíni gáni-wē ? *cfr.* يقن, certo scivit ; يقين, certa cognitio, certum ; kua yakíni = kua kuelli, *truly, certainly.*

YAKÍNIA, *v. obj., to set one's mind upon ;* ku yakinía kua nafsiyakwe, *Rom.* ii. 19 ; nayakinía kuénu, *Gal.* v. 10.

YAKINISHA, *v. c., to make true, to realize, to confirm* = ku fániza kuelli.

YA KITÓVU, *in the navel.*

YÁKO, *pron. poss., thine, thy ;* maneno yáko, *thy words.*

YA KUAMBA, *that.*

YĀLĒ, *pron. demonst., those ;* yălē yălē = háyo maaganoyetu ni ya yale yale, *that is really or indeed our agreement.*

YALIÓMO, *which are within ; vid. Gram.*

YÁMBO, *s.* (*vid.* jambo) (la, *pl.* mambo), *a circumstance, a matter, an affair, a state, a thing ;* yambo = ambo, *saying* (ku amba, *to say*) ; mambo *pro* maámbo *or* mayámbo (ya) (*Kigunia*) yambo *or* jambo hili (*Kimv.* jambo), *this matter ; pl.* mambo haya, *these matters.* Yambo *or* jambo

sana? *is the state good? i.e., are you well? resp.* si yambo (baya), *I do not fare ill = I am well, or there is no matter against me;* hu yambo, *are you well?* ha yambo, *is he well? This kind of salutation can be used throughout the whole day.*

Yamíni, *s., an oath to the right hand;* يمين, ad dextrum latus ivit; يمين, manus dextra; ku ápa yamíni, *to swear with the right hand; i.e.,* ku piga msáfu kuruáni kua mukono wa kuúme; *they say in this case:* naníwe kuamba nina tõã *or* yamini nai-ni-tõãe; na kuamba sikutõã, yamini nai-ni-ate, *lit., may I be killed if I have taken it, or may the right hand take it from me; and if I have not taken it (scil. the property), the right hand may leave it to me; this is* ku-m-piga yamini, *i.e., to make one swear with the right hand on the book of the Koran.*

Yamkíni (*or* yemkíni, yamkínika), *it is possible;* maneno haya ni yamkinika? *are these words or matters possible? resp.* ni yamkíni, *they are possible; cfr.* مكّن, auctoritate polluit, potentem compotemque fecit Deus, fieri potest ut; haiyamkíni, *it is not possible;* kua yamkini, *possibly.*

Yange, *e.g.,* yangedáka, *they would desire; vid. Gram.*

Yangu, *pron. poss., my, of me;* niumbayangu, *my house.*

Yani (*pro* ya nini?), *why? for what?*

Yao, *pron. poss., their, of them;* manenoyao, *their words.*

Yárfe, *s., a kind of fishing-line* (R.)?

Yási, *s., a yellow powder brought from India, and used as a cosmetic* (St.).

Yátima, *s.* (wa, *pl.* mayátima) (ya) (*Arab.* يتيم), *an orphan* = mana aliefialíwa ni babai na mamai.

Yaúa (= gaúa), *to change;* ku-ji-yaúa ngóvi *or* muelle, *to moult* (?).

Yavuyavu, *s., vid.* yafuyafu.

Yáwe (*vid.* kúa, *to be*), *may it be so! amen.*

Yaya, *s., a nurse, an ayah;* (2) *the name of a weedy grass* (R.).

Yayi (*or* yai) (*pl.* mayáyi), *an egg* (*Kiung.* = ii, *vid.*); yáyi ya pumbu, *testicles* (St.).

Yáyo = ni yáyo háyo *or* yáyo kua yáyo (*scil.* manéno).

Ye (*or* je!)! *well! halloa! what now!*

Yè (yee *or* yéye), *he, her;* ela ye, *but he, Luke* xiii. 8; ye ndíe, *he the very same;* ni ye *or* yeye huyu, *near; but* ni yeye huyo, *far off* (huyule).

Ye, *pron. poss., for* yakwe, *e.g.,* babaye *for* baba-yakwe.

Yegni, *having; vid.* égni.

Yemkini, *vid.* yamkini.

Yenu, yetu, *pron. poss., your, our.*

Yepa? *vid.* epa.

Yepukene nami ku ji-sifu, *God forbid that I should glory, Gal.* vi. 14.

Yesha, *v. a.* (= ku-ya-isha, *vid.* ku isha), *to finish.*

Yetu, *our, of us.*

Yeyúka, *v. n., to melt; vid.* yaika, *to melt.*

Yeyúsha, *v. c., to cause to melt.*

Yo (= yako), *pron. poss., thy;* babáyo *for* baba yako.

Yonga (*or* yenga?), *v.n., to bend or bow forward, to shake, reel;* mtu mréfu yuwayónga akienenda, *a tall man bends forward or stoops in going, he does not keep the body straight and steady;* muendoyákwe ku yonga, laken mléfi yuwasese-téka, adáka ku angúka; mti wayonga kua upépo, *the trees bend with the wind;* jombo jayónga, *the vessel rolls* (= ku yumba *or* yuga-yuga).

Yongóa, *v. n., to be carried on a man's shoulders during a play-ceremony which the Wakilindini, Watangána, Wasuahili, Wajangamoe perform at Mombas to display their wealth and greatness. The Suahili Arabs at Mombas have not this custom.* Léo mana wa Tangai atayongóya = ata tukulíwa mabegáni mua mtu mmoja, katika utensi, alipofania kitendo. *The man who wishes to show his greatness and wealth is carried round in the town with songs and beating of drums. At Jumfu they have another method of showing their wealth. They pile a heap of bags of corn (about fifty or sixty), and dance upon them* (anekuéa kanda, ku kaniága makánda).

Yóngoja (*or* yonga), *s., a certain play connected with marriage. Erh. says, the bridegroom is carried on the shoulders of a man, and makes gesticulations* (ayongoja); *cfr.* ongoja.

Yote (*or* iote), *all, e.g.,* miti yote *or* ioti, *all trees;* kua yote, *wholly, altogether.*

Yówe (la) (*pl.* mayówe), *cry, alarm;* ku piga yówe, *to halloo, also cry for help.*

Yŭ, *he or she is, e.g.,* Rebmani yu Rabbai, *Rebmann is at Rabbai* (*pl.* wa), *e.g., Rebmann* na *Erhardt* wa Rabbai, *Rebmann and Erhardt are at Rabbai;* yu kama nani, *Luke* vii. 47; yu aja *or* yu waja, *he comes.*

Yua, *v. n., to waddle;* mfi wayúa, *the arrow wobbles, does not go straight on.*

Yúa = júa, *to know (vid.). Reb. writes* yúa *for* júa.

Yúayúa, *v. n., to go astray, to stray.*

Yúgayúga, *v. n.* (= suka suka), *to reel, stagger* jumba cha yugayuga kua mrămá *or* mtumbo tumbo.

YU KALI, *he was.*

YÚKO, *he is here or there;* yuko niumbáni.

YULĒ, *that;* mtu yule, *that man;* yulē akiwa yu káli mballi, *Luke* xiv. 32.

YÚMBA, *v. n., to reel* (*vid.* yugayuga), *to sway in the wind;* yumba yumba, *to move unsteadily like branches, when you tread upon them.*

YÚMO, *he is there, within;* pepo yúmo kitoani.

YUNA, *he has;* yuna fetha, *he has money, lit., he is with.*

YUNGAYUNGA, *s.* (la, *pl.* ma—), *worm?* yungayunga hili latokápi? *where does this worm come from?* (R.).

YUNGI, *s.* (yungi la ju, la), *the water-lily, which, together with other perfumes, is used in expelling the evil spirit which is supposed to have caused the sickness of person* (*vid.* punga pepo). Ambar, miski, tibu, udi, ilki, *are placed on a table?* ku sika pepo. Yungi la síwa. *Perhaps the lotus? daisy?* yungi yungi, *is the "blue water-lily," according to Dr. Steere.*

YÚPI? *where is he?* yu wápi?

YÚPO, YUPÁPO (*or* YUPO HAPA), *he is here, at this place;* buana yuko? *is the master there* (*at home*)*?* hapo hapa, *he is not here;* yuko kulē, *he is yonder;* hako kulé, *he is not there.*

YUWA, *e.g.,* yuwapenda, *for* apenda, *he loves* (yu apenda, *he loves*)*;* yuwenda, yuwáta.

YÚZA, *v. a., to make clear, to declare* (St.).

Z

Many words will be found under the letter S, *instead of* Z. *The student will therefore refer to* S *when he does not find a word under* Z.

ZA, *of, e.g.,* niumba za watu, *the houses of men.*

ZÁA, *v. a., to beget, to breed, to bear fruit.*

ZAALÍA, *v. obj., to bear to;* zaliwa, *to be born.*

ZÁBADI, *s.* (*vid.* sabadi, ya), *civet.*

ZABÍBU, *s.* (*vid.* sebíbu *or* sabíbu), *grapes, raisins; Arab.* زبيب, uvae passae.

ZABIDI, *v. n., to take civet from the civet cat;* (ngáwa).

ZABUNI, *v. a., to buy; cfr.* زبن, vendidit omnes fructus in arbore.

ZABURI, *s., psalm, but* sáburi, *patience.*

ZAFARÁNI (*or* ZAFRÁNI), *s., saffron* (*cfr.* safrani) *cfr.* صفرة, color flavus.

ZAGÁA, *v. n., to shine, to glisten; vid.* sagáa, sagáza.

ZÁIDI (*or* ZÁYIDI) (*Arab.* زائد), *adv., more; vid.* saidi *or* seidi; *cfr.* زاد, auctus fuit.

ZAKA (*vid.* saka), *s., tithes; cfr.* زكا, partem opum in eleemosynas dedit; *Arab.* زكاة, puritas rei, pars opum quam expendit aliquis ad reliquas purificandas, religionis causa, *i.e.,* eleemosynae.

ZAKO, *pron. poss., thy, your;* niumbazáko, *thy houses.*

ZAKÚLA (*vid.* chakúla, *pl.* viakúla), *victuals, provisions, eatables;* kú lā, *to eat.*

ZAKWE (*or* ZAKE), *his, hers, its, e.g.,* niumbazakwe, *his houses.*

ZALÍA, *v. obj.; vid.* zāa, *v. a., to bear.*

ZALIWA, *v. p.* (*vid.* zaa), *to be born.*

ZÁMA, *v. n., to sink, to dive* (*vid.* sáma, samía, sámisha); *cfr.* زأم, repentine mortuus fuit, magno terrore perculsus fuit.

ZAMISHA, *v. c., to make to sink.*

ZÁMANI, *s.* (*Arab.* زمان), *time;* (*vid.* samani); وطن, tempus; زمن, paralysi affectus fuit, tempore multo duravit; zámani za kále, *anciently, old times, long ago;* zámani hízi, *these times = nowadays.*

ZAMBARÁU, *s.* (za), (*cfr.* msambaráu), *the* sambaráu *tree, a kind of fruit, like plums or damsons.*

ZÁMU, *s., a watch by turns* (*cfr.* sámu); *cfr.* زاد, quarta pars diei; kua zámu, *by turns.*

ZANFU, *s., hyssop, Hebr.* ix. 19.?

ZANGEFURI, *s., cinnabar; cfr.* زنجفر, pigmentum notum rubrum.

ZANGU, *pron. poss., my, of me;* niumbazangu, *my houses.*

ZÁNI, *s.* (*Arab.* زنا), (*cfr.* sinni), *adultery, harlot;* scortum, scortator; *vid.* زنى, scortatus fuit.

ZÁO, *s.* (*pl.* mazáo), *fruits, produce; cfr.* zāa, *to bear fruit.*

ZÁO, *pron. poss., their, e.g.,* niumbazáo, *their houses.*

ZARAMBO, *s., a spirit distilled from palm-wine* (St.).

ZARI, *s.* (*Pers.* زر, "*or*"), *gold brocade, gold thread, a precious kind of stuff; cfr.* زر, globo; زر, appellato connexuit vestem.

ZATÍTI, *v. a.;* ku zatiti viombo via safari = ku weka viombo tayari ku safiri, *to place ready the vessels required for the journey* (Sp.).

Záwa, *v. p., to be born; vid.* zāa, *v. a., to beget.*

Zawádi, *s.* (*cfr.* sawadi, *s.*), *a present of honour or of remembrance, a keepsake, a rarity; cfr.* زَارَ, commeatum cepit; زَادٌ, viaticum, commeatus itineris.

Zawaridi, *s., a Java sparrow* (St.)?

Záyidi, *more; vid.* zaidi *and* saidi.

Ze, *his, hers, e.g.,* ndugúze, *his brothers.*

Zé (*or* zée), *aged; vid.* mzē, *an old man* (*pl.* wazē).

Zege, *s., a dome* (St.).

Zégni (*vid.* eini, muigni *or* muegni), *possessing, having.*

Zeibak (*or* zaibak), (*vid.* saibak), *mercury, quicksilver.* (*Dr. St. Zebakh*).

Zengéa, *v. a., to seek for* (*cfr.* sengéa), *to come near, to get something.*

Zénu, *pron. poss., your;* niumbazénu, *your houses.*

Zerénge, *one-fifth.*

Zetu, *pron. poss., our;* akilizetu, *our understanding.*

Zeze, *s.* (*vid.* sese, *s.*), *a kind of fiddle* (R.); *a sort of lute with three strings* (St.).

Zi, *the objective prefix, e.g.,* ame-zi-penda niumbazáo, *he loved them, scil., their houses.*

Zíba, *v. a.* (*vid.* siba, *v. a.*), *to stop, to fill up, to plug up; cfr.* زَبَّ, implevit (utrem), *perhaps* rectius زَبَا, portavit, intulit, fodit foveam leoni capiendi causa?

Zibo, *s., a stopper* (*pl.* mazibo), *a plug.*

Zidi, *v. a., to increase* (*cfr.* sidi) (*cfr.* زَادَ, auxit); habariyakwe imezidi ku enéa, *Luke* v. 15; ku zidi ku júa, *to know more.*

Zídisha, *v. c., to add to, to make greater.*

Zifuri, *s. Arab.* صِفْر, (*cfr.* sifuri, ya), *copper, brass, a cipher, a figure of nought.*

Zika, *v. a.* (*cfr.* sika), *to bury.*

Zilē, *those yonder;* niumba zilē, *those houses yonder.*

Zima, *adj., healthy, sound, whole, complete, living, fresh, unhurt; vid.* sima.

Zima, *v. n. and v. a., to put out, to extinguish* (*vid.* sima, *v. a.*); moto umezíma, *the fire went out of itself;* mtu anazíma roho *or* moyo, *the man fainted.*

Zimía, *v. obj., to put out for one or to one.*

Zímika, *to go out* (*fire*).

Zimisha, *v. c.*

Zimoa, *v. p.*

Zimu, *v. n.;* ku zimu (*vid.* simu), *to be about to die, to disappear, to become invisible; vid.* wazimu, ku zimu, mzimu.

Zimúa, *v. a., to cool hot water by adding cold to it; vid.* simúa, *v. a.*

Zimúka, *v. n.;* tembo limezimúka; tembo kali watu walizimúa na tembo biti, likazimúka.

Zimulía, *v. obj.*

Zimŭi (*pl.* mazímui), *a ghoul, an evil being which devours men, &c.* (St.).

Zindúka, *v. n.* (*vid.* sindúka), *to wake up suddenly from a doze.*

Zindukána, *v., to wake up suddenly.*

Zinga, *v. n., to commit adultery, lit., to stroll about without aim, to walk about and seek for women;* ku zinga na mke (*vid.* singa), ku zunguka, ku tafuta wake.

Zingízi, *s.* (*sing.* uzingizi), *sleep, great sleep* (*vid.* usingízi); zingízi la ku-m-komesha mzázi, *a sleep which is supposed to put an end to all further child-bearing* (St.).

Zinna, *v. n.* (*cfr.* zani), *to commit adultery;* زنا, scortatus fuit.

Zinni, *v. n., to commit adultery or fornication; cfr.* zinna, zinga.

Zira, *v. a.* (*vid.* sira, *v. a.*), *to abstain, to avoid, not to love, to hate, despise, to bear a grudge* (*Luke* vi. 27); *cfr.* زرا, objurgavit, vituperavit, efficere studuit, ut aliis suspectus fieret aliquis = vel ut contemneretur; vilipendit.

Ziràna, *v. rec., to be angry with each other, to avoid each other.*

Zíriki, *s.* (*vid.* síziki, *s.*) (*cfr.* sirki); *cfr.* رَزَقَ, res ad vitam necessarias dedit Deus.

Zito, *adj., heavy, severe, difficult, sad* (*vid.* sito); asali nzito, *thick honey or syrup.*

Zitúo, *s., rest;* hana zitúo, *he has no rest, he never rests, he is restless.*

Ziwa, *s.* (la, *pl.* mazíwa), (*cfr.* sia, *v. a.*); zíwa la máji, *a lake, a pond;* mazíwa, *breasts, milk;* (*cfr.* masiwa). *The general notion of* ziwa *seems to be, "to reserve, to stop"* (*from* sia): *hence, reservoir, receptacle, e.g., of water, of milk, and other fluids.*

Zizi, *s.* (la, *pl.* mazízi) (*cfr.* sisi), *a cattle-fold, a cow-yard, a stable, a place enclosed by a hedge of thorns or branches, to prevent robbers or wild beasts from attacking the cattle, which are generally in the open air at night, even in time of rain and cold, hence they frequently die.*

Zizi hizi, *just these; e.g.,* nguo zízi hízi, *just these clothes.*

Zizíma, *v. inten., to cool, to become very cool or cold* (*vid.* sisima) *or very calm or still;* chakúla hiki kina zizíma sasa = kinapóa *or* kime kúa beredi sasa, *this food has become cool now.*

Zo, *thy, pron. poss. in the plural; e.g.,* ndugúzo, *thy brothers;* (2) *the sign of the relative* (*in the*

pl.), *which*; niumba zílizo teketéa, *the houses which were burnt*; zo zote, *whatsoever*.

Zóa, *v. a.*, *to sweep together and gather into little heaps.*

Zoléa, *v. obj.* (*vid.* solea); kijamfi cha ku zoléa taka, *a mat for removing dirt.*

Zoléka, *to be capable of being swept*; tungu hawazoléki, *ants cannot be swept.*

Zoléwa, *v. p.*

Zoéa, *v. n.*, *to become accustomed or used to* (*vid.* soea); *e.g.*, ku zoéa kázi.

Zoéza, *v. a.*, *to accustom one, to inure or teach one, to make one used to.*

Zoezéka, *to be capable of being accustomed.*

Ji-zoéza, *v. refl.*, *to accustom oneself, to practise.*

Zoma, *v. n.*, *to cry to one if falling on the road* (R.); zoma, *to mock* (= dihaki, Sp.); *cfr.* soma.

Zoma, *s.* (la, *pl.* mazóma), *a kind of dance.*

Zomári (*or rather* zumári), *s.* (*cfr.* sumári), *a musical instrument, a kind of clarionet, a pipe*; زمر, cecinit organo quod ore inflatur.

Zoméa, *v. n.*, *to groan at.*

Zonga zonga, *v. a.* (*reit.*), *to wind*; *cfr.* songa.

Zote (*or* zotte), *all*; *cfr.* ote.

Zúa, *v. a.*, *to bore through, to pierce* (*vid.* súa, *v. a.*); ku-m-zúa hábari zotte, *to bore or suck one until he gives you all the information he is possessed of*; nime-m-zúa, *I sucked him dry.*

Zuia, *v. a.*, *to hinder, to restrain, to withhold, to seize* (*vid.* suía); ku-m-zuia, *to keep him back*; asi-nende; ku zuia pumzi, *to hinder breathing, to stifle, to suffocate.*

Zuiwa, *v. p.*

Zuilía, *v. obj.*, *to keep off to one, to retain*; *e.g.*, ame-m-zuilía maliyakwe.

Zuiliwa, *v. p.*

Zuilika.

Zuiza, *v. c.*

Ku ji-zuia niumbani, *to shut oneself up in the house* (*or* gerezáni *in the castle*). *Derivat.* zuío *or* zío = ngúzo.

Zuka, *v. n.*, *to appear suddenly, to rise above water, to emerge*; ku piga mbizi na ku zuka; *vid.* suka.

Zusha, *v. c.*, *to cause to rise.*

Zukía, *v. obj.* (= tokéa). *Deriv.* mzúka, ki-zúka, *a ghost, a devil.*

Zuli, *s.*, *perjury.*

Zulia, *s.* (la, *pl.* ma—), *a carpet*; zulía la ku sallía; *vid.* sulía, *s.*

Zulu, *u. n.*, *to be crazy*; *vid.* súlika.

Zúlisha, *v. c.*, *to make one crazy, to make one giddy*; *e.g.*, kiléo kime-m-zúlisha kitoa = kina-m-zungúsha kitoa.

Zúlika, *v. n.*, *to be giddy or dizzy.*

Zuliwa, *v. p.*

Zumbúa, *v. a.* (*vid.* sumbúa), *to trouble, to annoy, to harass. Dr. St. takes this word in the sense "to find,"* and zumbukana, *"to be found" and "take off," e.g., a thatch* (pãa); ku sumbúa pãa.

Zungúa, *v. a.*; ku ji-zungúa, *v. refl.*, *to turn the head round, to look behind.*

Zungúka, *v. n.*, *to go round, to wind round, to revolve, to walk about, to surround*; *vid.* sunguka.

Zunguka zunguka, *v. reit.*, *to stroll about.*

Zungusha, *v. c.*, *to make to go round, to turn*; ku ji-zungusha, *to walk to and fro.*

Zungúmza, *v. n.*, *to chat, to converse with, to amuse* (*vid.* sungumza); ku ji zungúmza, *to amuse oneself, to converse with*; mtuma yuwaji zungúmza na Banawakwe (ku keti na ku simlia na zungúmza), ku-ji-zungúmza na viúo, *to amuse oneself with books. Dr. St. has* "zumgumza."

Zúri, *adj.*, *handsome, fine, beautiful*; uzúri, *s.*, *beauty*; *cfr.* صورة, forma, imago, species, figura.

Zúru, *v. a.*, *to visit*; *cfr.* ضورة, visitavit, honore affecit visitantem; ku enda ku zuru, *to go to visit.*

THE END.

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